

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

80.07.11.A

Haṁsadūta Mahārāja: ...Chinese language. And this boy's father is a doctor who was educated in Germany, before the communist regime. So he speaks German, English, and Chinese.

Śrīla Śrīdhara Mahārāja: To conquer China means the most difficult battle.

Haṁsadūta Mahārāja: That will be difficult; China.

Śrīla Śrīdhara Mahārāja: Oh.

Haṁsadūta Mahārāja: China will be difficult. But everywhere, Lord Caitanya has put His men. Lord Caitanya has put His men all over the world. So when the Hare Kṛṣṇa Movement comes there, then they will come out.

Devotee: _____ fall down.

Devotee: In Russia.

Śrīla Śrīdhara Mahārāja: Why you should only accept _____ [?] The whole world has been inundated with the grace of the Lord, and why do you remain...

Haṁsadūta Mahārāja: Ha, ha. Yes, right.

Devotee: This is for a recording.

Haṁsadūta Mahārāja: Yes, I know...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Haṁsadūta Mahārāja: Prabhupāda said, "The Chinese will be the last to come, but the most faithful." That was what he said.

Śrīla Śrīdhara Mahārāja: Yes, very tenacious.

Haṁsadūta Mahārāja: Yes. He said that. Once they accept they never let it go.

Śrīla Śrīdhara Mahārāja: Once they accept they retain.

Haṁsadūta Mahārāja: Right. They never let it go. The Germans are also like that, once they accept it.

Devotee: Americans? [group laughter]

Haṁsadūta Mahārāja: Americans are very whimsical, they accept, reject, accept, reject, because they're not disciplined.

Devotee: Chinese accepting?

Haṁsadūta Mahārāja: Yes. We have a number of Chinese devotees, and they're very hard working.

Devotee: That is a communist country.

Haṁsadūta Mahārāja: Communist, yes.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: They have got tenacity.

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Once I asked myself, why Mahāprabhu selected to pass His last days in Orissa? Then at that time also I got response from my heart. The Oriya people, the _____ [?] people are very tenacious. Tenacity they have got. Once they're made to accept, they won't leave it easily. This was my understanding.

Haṁsadūta Mahārāja: So Prabhupāda said about the Chinese, they're like that. If they accept it then they stick.

Śrīla Śrīdhara Mahārāja: Yes.

Haṁsadūta Mahārāja: And of course, they make up one third of the world's population, so that means out of three men one is a Chinaman. Out of every three men one is a Chinaman.

Śrīla Śrīdhara Mahārāja: They received Buddhism...

Haṁsadūta Mahārāja: Yea.

Śrīla Śrīdhara Mahārāja: ...from India, and now they're leaving Buddhism, that is dead Buddhism.

Haṁsadūta Mahārāja: Yea.

Śrīla Śrīdhara Mahārāja: A carcass. As this life is established _____ Not *ahimsā*, means this material *ahimsā*; *ahimsā* in the material plane. But real *ahimsā* in *prema*, and *prema* is always relative to Kṛṣṇa, in its fullest meaning, *prema*. Nārāyaṇa *prema*, or Śiva *prema*, it is not...

Haṁsadūta Mahārāja: Perfect.

Śrīla Śrīdhara Mahārāja: ...not suitable. But Kṛṣṇa *prema*, *prema* is always related to the conception of Godhead as Kṛṣṇa. So *prema* is the very life of *ahimsā*. Without *prema*, *ahimsā* is a carcass. Without *prema* real, *ahimsā* cannot be, cannot stand; *prema*. *Prema* with Kṛṣṇa, Vṛndāvana, *ahimsā* - that is dynamic *ahimsā*. *Ahimsā* is on the negative side, *ahimsā*. But if one is devoid of *prema*, love, then *ahimsā* is only negative. Not to harm anybody, that does not mean that he's graced in the positive side. And the negative side is *ahimsā*, and the positive side is *prema*. And *prema* means always related to Kṛṣṇa and His disciples and His *dhāma*. It is their monopoly. Of course Mahāprabhu is included,

Navadvīpa is included, because that is Kṛṣṇa in different posing, that is more high, because distributing. It is extending the extension. *Prema* extending, *audārya*; *mādhurya*, *audārya*, *prema* is extending herself.

Haṁsadūta Mahārāja: What about Jagannātha Purī? Is it also *audārya*?

Śrīla Śrīdhara Mahārāja: This is *audārya*, midway to Dvārakā and Navadvīpa. And Purī is Dvārakā, the temple; and the Guṇḍicā is Vṛndāvana. And Mahāprabhu mixing both Navadvīpa represented.

Haṁsadūta Mahārāja: Why did Lord Caitanya travel so extensively through South India, and not North India?

Śrīla Śrīdhara Mahārāja: That was because that was the field of the Ācāryas. Before *sattvica* Ācārya, that is theistic Ācārya, they had their followers mainly in the South. Viṣṇuswāmī, the oldest of them, *śuddhādvaita-vāda*, in that line Śrīdhara Swāmī has come. And the Vallabha people in Gujarat, Vallabhis they also are followers of *śuddhādvaita-vāda*. Ādi Viṣṇuswāmī. One, the second, is Rāmānuja, *viśiṣṭādvaita-vāda*, *śuddhādvaita-vāda* is Madhvācārya. And one, the fourth, is Nimbarka.

Haṁsadūta Mahārāja: Viṣṇuswāmī.

Śrīla Śrīdhara Mahārāja: These four separate Ācāryas they're _____ At least these three.

Haṁsadūta Mahārāja: Viṣṇuswāmī also.

Śrīla Śrīdhara Mahārāja: Viṣṇuswāmī, Rāmānuja, Madhvācārya...

Haṁsadūta Mahārāja: And Nimbarka.

Śrīla Śrīdhara Mahārāja: And Nimbarka _____ something like that, where that is located in the South India.

Haṁsadūta Mahārāja: He was also born in the South.

Śrīla Śrīdhara Mahārāja: Mainly the place of Ācāryas.

Haṁsadūta Mahārāja: I see.

Śrīla Śrīdhara Mahārāja: So, He visited them and tried to preach His *acintya bheda-bheda vāda* amongst them.

Haṁsadūta Mahārāja: I see.

Śrīla Śrīdhara Mahārāja: Mainly.

Haṁsadūta Mahārāja: Rejuvenate.

Śrīla Śrīdhara Mahārāja: Rejuvenate. And also He gave new life to them.

Devotee: _____ [?] make them understand the theory of *acintya bhedābheda vāda* _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. They were more religious minded, these southern people.

Haṁsadūta Mahārāja: Yes, that's a fact, more inclined.

Śrīla Śrīdhara Mahārāja: And the northern people are business like. Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Came from, descended from the transcendental world...

Haṁsadūta Mahārāja: I think he came to deliver me. He comes from a big family of ten children; ten?

Devotee: Eleven.

Haṁsadūta Mahārāja: Eleven children in his family. In America this is very unusual.

Śrīla Śrīdhara Mahārāja: How many sisters?

Devotee: Seven.

Śrīla Śrīdhara Mahārāja: Seven sisters, and only four brothers. And you are?

Devotee: Youngest.

Śrīla Śrīdhara Mahārāja: Youngest.

Devotee: Very good.

Haṁsadūta Mahārāja: I found my experience has been...

Śrīla Śrīdhara Mahārāja: For you, the parents will also have a good chance. Their energy has been utilised for you, and Kṛṣṇa will pay in His own coin. Kṛṣṇa's coin is *prema* – *prema* is the coin of Kṛṣṇa. He pays in terms of *prema*, divine love, love divine. Hare Kṛṣṇa.

Janma sakala tare bajye tare samjal, kṛṣṇa sara sanjal bhakti sara akbhar [?]

Bhaktivinoda Ṭhākura sings, "Ones life is fulfilled if he can fortunately see, even once, the divine *rūpa* of Kṛṣṇa." _____ [?]

If once he can find Him in his heart, then all the *vichar* means, all his charm for anything else will at once disappear forever. No charm he will find in any other place, if once he comes in touch with that degree of holiness, divinity. Then all turned into ashes, trash, everything will seem to be trash if he once gets the touch of the divine. _____ [?]

The opposite movement, the heart is functioning in the opposite direction, anomaly. Hither thither, it is all *vichar*. Just as the movement of a patient in fit, that is *vichar*. So, at present the movements of the, the gesticulations of the *baddha jīva*, the fallen soul, it is all *vichar*, not normal function, not normal

movement. It is all movement as if in a delirium. We are in delirious condition. When we awake in Kṛṣṇa conception, then only we come into our normal life. But in this life, all the practices, all the thoughts, are nothing, with no value more than delirium, delirious movement. This is, so we are to know how Kṛṣṇa is quite natural. In our natural position we cannot but be His servants, His servitors, His paraphernalia, cannot but be, *svarūpe sabāra haya, golokete sthiti*:

gāyatrī muraliṣṭa-kīrtana-dhanam rādhāpadam dhīmahī.

[Kṛṣṇa's flute does not make any other tune except the glorification of Śrīmatī Rādhārāṇī.]

The meaning of the *gāyatrī*, as evolved to me, that I am one with the flute of Kṛṣṇa. *Gānat trāyate*, by singing, the purpose within me, one feels that he's seeing, he's hearing, hearing the flute of Kṛṣṇa, and that divine sound makes proper adjustment, takes us to our respective duty. The call of that sweet flute only gives us a proper adjustment. So *mukti, svarūpena vyavaṣṭhiḥ, mukti, gāyatrī* also gives delivery from the bondage and sends us towards the *svarūpa*. So *mūralī* and *gāyatrī* one and the same thing, and the *kīrtana* of Mahāprabhu, that is also aiming at the same thing. *Gāyatrī, mūralī* leads to *kīrtana*, and Rādhā-pādam. All drawing us near the divine feet of Śrī Rādhikā, where from we can have our real, natural, and hearty engagement, loving engagement we can have by the _____ [?]

Devotee: Gesture, posture, gesture.

Śrīla Śrīdhara Mahārāja: By the slight indication, the eye indication of Śrī Rādhikā, Rādhārāṇī, suppressed indication. Hare Kṛṣṇa. *Svarūpe sabāra haya, golokete sthiti*. Our goal, real goal is there, destination is there, Rādhā-pādam. Gaura Haribol. Gaura Haribol _____ [?]

Devotee: Mahārāja has given a new interpretation on *Gāyatrī*.

Śrīla Śrīdhara Mahārāja: *Prapanna-jīvanāmṛtam* _____ [?]

Devotee: And that will be given to you.

Śrīla Śrīdhara Mahārāja: In Sanskrit poems it is translated, *Gāyatrī*, the real meaning of *Gāyatrī* has been translated into Sanskrit poems; the meaning leading towards the service of the Divine Holy Feet of Rādhā. That is our goal. *Rūpānuga* Vaiṣṇava, the call of the *rūpānugas* aiming in that direction. Gaura Haribol. Do you know Bengali script?

Hamsadūta Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Can't read Bengali?

Hamsadūta Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Tamal Kṛṣṇa?

Hamsadūta Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Jayapataka?

Haṁsadūta Mahārāja: Yes, he can.

Śrīla Śrīdhara Mahārāja: Acyutānanda could.

Haṁsadūta Mahārāja: Yes, he can. A few of our devotees can, but mostly they cannot.

Śrīla Śrīdhara Mahārāja: Yes, the Bengali script, and the Nagari script, Hindi or Nagari Sanskrit script?

Haṁsadūta Mahārāja: A little bit, I used to know but then I lost, I've forgotten.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Haṁsadūta Mahārāja: We're moving so much, we're travelling so much, at least I am, travelling so much that it's very difficult.

Śrīla Śrīdhara Mahārāja: No time.

Haṁsadūta Mahārāja: No time. Our next generation, the children, they'll learn all this. Our life is finished.

Śrīla Śrīdhara Mahārāja: No.

Haṁsadūta Mahārāja: Oh yes.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja has brought Bengali, what is in Bengali script into English.

Haṁsadūta Mahārāja: Right. He never encouraged us very much. He said, "Everything I've put in English. Don't waste time. Just read English. There's no time," he said, "No time." And it's a fact, there's so many disturbances for us that there's hardly any time.

Śrīla Śrīdhara Mahārāja: He was managing, tolerating, so many worries also, every night he used to translate.

Devotee: *Prapanna-jīvanāmṛta* _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Haṁsadūta Mahārāja: Why don't you read it.

Devotee: _____ [?]

*artho 'yaṁ brahma sūtrānām, bhāratārtha-vinirṇayaḥ
gāyatṛī bhāṣya rūpo 'sau, vedārthaḥ paribṛimhitaḥ*

[“Śrīmad-Bhāgavatam represents the real purport of *Vedānta-sūtra*. And although it is very difficult to draw out the real purpose of the one hundred thousand verse epic *Mahābhārata*, the great history of the world, *Śrīmad Bhāgavatam* has come to give its real meaning. The mother of all Vedic knowledge is

the *Gāyatrī mantra*. *Śrīmad-Bhāgavatam* gives the gist of *Gāyatrī* in a very full-fledged way. And the supplementary truths of the *Vedas* are also found within *Śrīmad-Bhāgavatam*.”] [*Garuḍa Purāṇa*]
_____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] *Gāyatrī muralīṣṭa-kīrttana-dhanam rādhāpadam dhīmahī*. Here we find the *Gāyatrī* in Sanskrit.

Hamsadūta Mahārāja: This book is all your poetry?

Devotees: Yes. Mahārāja has collected some...

Śrīla Śrīdhara Mahārāja: Collections from different scriptures.

Devotee: *Śaraṇāgati*.

Hamsadūta Mahārāja: They’re all Swāmī Mahārāja, or others also?

Devotee: Yes.

Hamsadūta Mahārāja: All your own poetry, you own work?

Śrīla Śrīdhara Mahārāja: Yes.

Hamsadūta Mahārāja: Or some others also?

Śrīla Śrīdhara Mahārāja: Completely Sanskrit work, collection from various scriptures, and something composed by me to give harmony, all Sanskrit. And the name of the book, this is *The Nectar in the Life of a Śaraṇāgata Bhakta Devotee, a Surrendered Devotee*. A surrendered devotee will find nectar of life here. And because, the collection is from different *śāstra*, from the life of the different devotees, various big devotees; what are their natures. And that will seem to be very sweet.

Hamsadūta Mahārāja: Inspiring.

Śrīla Śrīdhara Mahārāja: Inspiring and sweet, so it will inspire, it will be _____ [?]

Hamsadūta Mahārāja: So how to get it in English? Maybe Nimāi will have to make it in English. Ha, ha. You’ll have to translate.

Śrīla Śrīdhara Mahārāja: Ha, ha. Yes, God willing. Ha, ha.

Hamsadūta Mahārāja: God is willing but we have to make Nimāi willing. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Ha, ha. It will be very helpful to the devotees.

Hamsadūta Mahārāja: So Nimāi, you make this in English.

Śrīla Śrīdhara Mahārāja: The Paramānanda Prabhu, Prabhupāda’s, who joined our Guru Mahārāja in the age of thirteen, Paramānanda Prabhu. He was very favourite to our Guru Mahārāja. He used to read this

every day, this book, very encouraging to the life of a devotee. So many things quoted from the different lives of the devotees.

Haṁsadūta Mahārāja: So this book was written a long time ago?

Devotee: Yes, a long time ago _____ [?]

Śrīla Śrīdhara Mahārāja: You can keep one with you.

Haṁsadūta Mahārāja: So translate it into English. We have to have it in English, we have to have it in English and Nimāi has to do the work.

Devotee: _____ [?]

Haṁsadūta Mahārāja: Crazy man.

Devotee:

*śrīmac-caitanyapādaḥ cara-kamalayugau netra-bhṛṅgau madhu dyau
gauḍe tau pāyayantau vraja-vipina-gatau vyājayuktāu samutkau*

Haṁsadūta Mahārāja: Very sweet sounding. It sounds very sweet.

Śrīla Śrīdhara Mahārāja:

*śrīmac-caitanyapādaḥ cara-kamalayugau netra-bhṛṅgau madhu dyau
gauḍe tau pāyayantau vraja-vipina-gatau vyājayuktāu samutkau
[bhātau sabhrāṭṛkasya svajana-gaṇa-pater yasya saubhāgya-bhūmnaḥ
sa śrī-rūpaḥ kadā māṁ nija-pada-rajāsā bhūṣitaṁ samvidhatte]*

[Śrīla Rūpa Goswāmī is the mine of the most precious treasure, the leader of the associates of Lord Caitanya (the Divine Succession being known as the *Rūpānuga-sampradāya*, ‘the followers of Śrī Rūpa’). In the company of his brothers, he was resplendent in (the province of) Gauḍa, causing the fervent twin bumblebees in the form of the lotus eyes of Śrī Caitanyadeva to drink nectar, as the Lord’s lotus feet moved on the pretext of visiting Vṛndāvana. When will that Śrīmad Rūpa Prabhu grace me with the dust of his holy feet?] [*Śrīmad Rūpa-pada-rajāḥ Prārthanā Daśakam*, 1, by Śrīla Śrīdhara Mahārāja]

Devotee: According to the *Ṣaḍ-gosvāmī-aṣṭakam*, *vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*, according to that.

Haṁsadūta Mahārāja: I see. Anyway, once Śrīla Prabhupāda told us, he said, “Before you go back to Godhead, you have to be born in India.” Ha, ha, ha. So Harikeśa objected. Ha, ha, ha. He said, “No, you have to.” He kept insisting. So next time we shall learn all these things.

Śrīla Śrīdhara Mahārāja: When my master has got you here, you are already in Vṛndāvana.

Haṁsadūta Mahārāja: No, he didn’t say Vṛndāvana, he said India. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Wherever you are, there is India, there is Vṛndāvana.

yata vaiṣṇavagana sei sthāna vṛndāvana
[Narottama Dāsa Ṭhākura's *Prema-Bhakti-Candrikā*]

[Advaita Prabhu tells Śrī Caitanya Mahāprabhu: "Wherever You are, there is Vṛndāvana."]
[Narottama Dāsa Ṭhākura says wherever we find a true devotee of Kṛṣṇa, there is Vṛndāvana.]

Haṁsadūta Mahārāja: We said that but he said, "No. You have to be born in India."

Śrīla Śrīdhara Mahārāja: Your Gurudeva, and Narottama Goswāmī has said so, he has taught us so. Wherever you are, there is Vṛndāvana, there is Kṛṣṇa. And where is Kṛṣṇa there is Vṛndāvana.

Haṁsadūta Mahārāja: But he also said, "I'm not different from ISKCON."

Śrīla Śrīdhara Mahārāja: Otherwise, why, how, you can create New Vṛndāvana in America?

Haṁsadūta Mahārāja: Yes, we have to expand Vṛndāvana all over America. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: When you can create Vṛndāvana...

Devotee: Vṛndāvana can appear everywhere, where there are devotees.

Śrīla Śrīdhara Mahārāja: *Kavi ham helava sri vṛndāvana* [?]

Haṁsadūta Mahārāja: Anyhow, we don't mind.

Śrīla Śrīdhara Mahārāja: When one has realised to a particular level, he can see Vṛndāvana.

vana dekhi' bhrama haya – ei 'vṛndāvana', śaila dekhi' mane haya – ei 'govardhana'
yāhān nadī dekhe tāhān mānaye – 'kālindī', mahā-premāveśe nāce prabhu paḍe kāndī'

["When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana'. When He passed over the hills, He took it for granted that they were Govardhana."]
[*Caitanya-caritāmṛta, Madhya-līlā, 17.55*]

Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: He's able to find, _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Haṁsadūta Mahārāja: Nimāi and Bhakti Caru Mahārāja, they have to translate your book, then we can have it in English.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: Mahārāja is learning English. He will translate all these things in English.

Haṁsadūta Mahārāja: Yea, yea.

Devotee: He's trying to.

Haṁsadūta Mahārāja: Yea. Why not? He's intelligent. He speaks good English.

Devotee: Yes.

Haṁsadūta Mahārāja: I think this bridge is going to make your Maṭh more important, this bridge, this road will become very important road, and people will come here.

Śrīla Śrīdhara Mahārāja: Yes. Calcutta connection will be easier.

Haṁsadūta Mahārāja: Yes. Then maybe the Americans will build the bridge from Svarūpa Ganj to Māyāpur. Prabhupāda said that we should do it, we should build a bridge, then people will come.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Haṁsadūta Mahārāja: The same thing, lame man and blind man.

Śrīla Śrīdhara Mahārāja: It is already in Gaura *dhāma*, and *dhāma* is expressing itself through evolution. None can create, none can thrust anything foreign here, but the internal beauty is evolved. It is *nitya*, it is eternally existing, and expressing, evolving.

Haṁsadūta Mahārāja: Sometimes, foreign devotees come to the *dhāma* and they're disappointed because they see so many nasty things, they're disappointed.

Devotee: Māyā Devī has...

Haṁsadūta Mahārāja: Covered.

Śrīla Śrīdhara Mahārāja: Jagāi Mādhāi...

Maha adhikari dui jagai madhai patita pavana name sakhi du bhai [?]

So, what seems to be nasty, that also helps to promote the position of the high, the divine.

Haṁsadūta Mahārāja: Yes, the other day you explained that.

Śrīla Śrīdhara Mahārāja: Just as *māyā* is necessary to show the superiority of the Kṛṣṇa *dhāma*, Vaikuṅṭha *dhāma*, *māyā* is necessary; thesis, antithesis, synthesis.

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Antithesis, in *Bhāgavatam* in the first *śloka*,

[*janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahi*]

["O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."] [*Śrīmad-Bhāgavatam*, 1.1.1]

Janmādy asya yato 'nvayād itarataś, positive, and *itarata* means negative, indirect way. Indirect - that is also within the harmony. That cannot be eliminated. That must be there. That has got its allotted service to help the positive. So we should have to reckon that also, that indirect. The direct is attracting us, and indirect is giving a push, attracting and pushing from the back. Indirect means pushing from the back and direct means attraction.

Hamsadūta Mahārāja: Yes.

Devotee: Mahārāja, one question to be put to your lotus feet. Without the help of the negative side, the positive side cannot be attractive?

Śrīla Śrīdhara Mahārāja: Yes, cannot be attractive, and cannot be understood even.

Devotee: If that is perfect, if that is self-sufficient, positive side, then why that should be dependent on negative side?

Śrīla Śrīdhara Mahārāja: It is enhanced.

Devotee: Enhanced.

Śrīla Śrīdhara Mahārāja: Enhanced.

Devotee: But is it not that the negative side, positive side...

Śrīla Śrīdhara Mahārāja: _____ [?] background _____ [?] That is a necessary part.

Devotee: Necessary part. There also the negative side and positive side in *Vṛndāvana līlā*, *vipralambha*, *viraha*, even in separation. That is the highest most thing. This is not questionable here, but in *mahā-māyā*...

Śrīla Śrīdhara Mahārāja: In every position, to understand the positive we require the help of the negative. In every position of our understanding, the line of demarcation of my understood thing, my experience, there must be a boundary line. That is the other thing, the indirect. Indirect means

background, so whatever I shall understand there must be something in the background, the line of demarcation of my understanding.

Devotee: Once, Bhaktivinoda Ṭhākura said that, “If Kṛṣṇa wishes, He can make *mahā māyā* vanish.”

Śrīla Śrīdhara Mahārāja: _____ [?]
It is a challenge from the side of the *svarūpa śakti* to keep it down.

Devotee: Then, which side will it go?

Śrīla Śrīdhara Mahārāja: It means that it proves the superiority of the *svarūpa śakti* infinitely over *māyā śakti*; and not that if *māyā śakti* was absent, then the...

Devotee: Yes, over *māyā śakti*. It doesn't matter to that, *svarūpa śakti*.

Śrīla Śrīdhara Mahārāja: ...the question cannot arise.

Devotee: That is self-sufficient.

Śrīla Śrīdhara Mahārāja: *Sarvaṁ khalu idaṁ brahma* [Everything that exists has emanated from Brahman, the Supreme Absolute Truth]. [*Chāndogya Upaniṣad*, 3.14.1] *Neho na nastik akiñcana. Sarvaṁ* is there, *Nāma* is also there, otherwise no such question may come. Toward every stage the direct and indirect.

Devotee: Everything is to be utilised for the service of the Absolute Good, negative side also.

Śrīla Śrīdhara Mahārāja: Everywhere it is represented. Rādhārāṇī's service, and Chandravālī on the other hand.

Haṁsadūta Mahārāja: I see, yea. Just like in the material world, we say, “There cannot be sweet success without great opposition.”

Śrīla Śrīdhara Mahārāja: Yes, of course.

Haṁsadūta Mahārāja: We cannot taste the sweetness of victory without opposition.

Śrīla Śrīdhara Mahārāja: Yes, everywhere the opposition.

Haṁsadūta Mahārāja: So the same thing holds true, so what you're saying is the same thing holds true for Kṛṣṇa consciousness. For our endeavour to become Kṛṣṇa conscious there must also be opposition.

Śrīla Śrīdhara Mahārāja: Yes. There must be so many demons in Vṛndāvana itself, the Pūtanā, Aḡa, Baka.

Devotee: _____ [?]

Devotee:

*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
rakṣiṣyatīti viśvāso, gopṭṛtve varaṇaṁ tathā.*

[*ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatih
evaṁ paryāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ*]

[“The six divisions of surrender are to accept those things favourable for devotional service, to reject unfavourable things, the conviction that Kṛṣṇa will give protection, to accept the Lord as one’s guardian or master, full self-surrender, and humility.”] [*Caitanya-caritamṛta, Madhya-līlā, 22.100*]

[From *Vaiṣṇava Tantra*]

And it is in *madhyama adbhikāra* or *uttama adbhikāra*? Whether it is applicable in *madhyama adbhikāra* or *uttama adbhikāra* also?

Śrīla Śrīdhara Mahārāja: _____ [?] There is some second conception other than Kṛṣṇa *bhajan*. He’s conscious of the possibility of anti devotion.

Devotee: Then he’s always to make some distinction between each and others.

Śrīla Śrīdhara Mahārāja: The distinctive faculty is present there.

Devotee: Even in the stage of *mahā-bhāgavata*? You see, you listen, even in the stage of *mahā-bhāgavata* there is some distinction. Like the other day, this type of discussion going on...

Śrīla Śrīdhara Mahārāja: Distinctive, always distinctive, differentiative. Where there is differentiation and specification, the elimination. Progress means elimination. Progress means something to keep it back, and that is undesirable.

Haṁsadūta Mahārāja: Yes, means elimination, right, something front, something back.

Śrīla Śrīdhara Mahārāja: Something front, something back. Progress means to leave something, and that is less desirable, less sweet. So automatically it proves progress means...

Devotee: Acceptance and elimination.

Śrīla Śrīdhara Mahārāja: Elimination and acceptance.

Haṁsadūta Mahārāja: Positive and negative.

Śrīla Śrīdhara Mahārāja: Positive and negative, always. Hare Kṛṣṇa.

Haṁsadūta Mahārāja: Yes, this is very enlightening; very applicable to our positions, condition.

Śrīla Śrīdhara Mahārāja: And there is unifying Kṛṣṇa *līlā*. Suppose I’m taking sweet, then it is monotonous, I want some salt. Then I’m eliminating sweetness and eager to taste salty things. Sometimes I like to taste some acid, eliminating the salt. By the Divine Will of the Lord it revolves in a circle, it may in the highest stage. The progress means it moves in a circle. It may be like that. *Viraha* is very bitter, and *milana* is very sweet. And sometimes *milana* is also bitter as if in *mana līlā*, wants to eliminate another. Ha, ha, reaction...

Devotee: But ultimately everything is sweetest.

Śrīla Śrīdhara Mahārāja: ...as if it is bitter, “I can’t tolerate Your *darśana*. You be off or I shall go to live separately.” Reaction may come.

Devotee: *Viraha* is sweetest, this *viraha vipralambha*. What is saddest that is sweetest.

Śrīla Śrīdhara Mahārāja: “Our sweetest songs are those that tell of saddest things.” There is a verse in English. Whose is it?

Haṁsadūta Mahārāja: I don’t know.

Śrīla Śrīdhara Mahārāja: You don’t know?

Haṁsadūta Mahārāja: I’ve never heard this one before.

Śrīla Śrīdhara Mahārāja: “Our sweetest songs are those that tell of saddest things.”

[“Our sincerest laughter with some pain is fraught;
Our sweetest songs are those that tell of saddest thought.”]
[The English Romantic poet, Percy Bysshe Shelley, 1792-1822]

Haṁsadūta Mahārāja: That’s a nice line.

Śrīla Śrīdhara Mahārāja: *Viraha, vipralambha*, we’re shedding tears but we cannot leave the book away, though we’re shedding tears. So much pain but still very sweet. The sweetest things are those that tell of saddest things, *viraha*.

Haṁsadūta Mahārāja: Somewhere it was said, the greatest enjoyment is disappointment.

Śrīla Śrīdhara Mahārāja: Failures makes one great.

Haṁsadūta Mahārāja: What was that?

Devotee: Failure is the pillar of success.

Śrīla Śrīdhara Mahārāja: Sometimes, failure is the pillar to success, and failure makes one great.

Devotee: Sometimes, exceptional case that is.

Śrīla Śrīdhara Mahārāja: He tried his best but the people could not understand him so his campaign failed. Ha, ha, ha.

Devotee: Hare Kṛṣṇa. But if one is completely disappointed then it is very harmful for his life.

Śrīla Śrīdhara Mahārāja: That is disappointment or gain; gain or loss comes at the same level.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So perfect that the separation and the gain, both full, both perfect, *viraha*, *milana* – both enjoyment. In *viraha* He does not desert us. In separation also He does not leave us. He's such, so great. And where is He, there must be some sort of enjoyment, satisfaction, cannot but be.

Haṁsadūta Mahārāja: Just different taste.

Śrīla Śrīdhara Mahārāja: And particularly for the fallen soul, the attitude of separation, the *sādhana*, the *bhajan*, the cultivation in separation, that is more healthy, more healthy. *Vipralambha* is more healthy to the fallen soul than *sambhoga*. There may be chance of keeping of the material pleasure. Hare Kṛṣṇa. Gaura Haribol. So you are going to *ratha-yātrā*, Calcutta?

Haṁsadūta Mahārāja: Yes. Fourteenth morning.

Śrīla Śrīdhara Mahārāja: Fourteenth morning, on Monday.

Haṁsadūta Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: Today is Friday, and Saturday, Sunday...

Haṁsadūta Mahārāja: Sunday morning.

Śrīla Śrīdhara Mahārāja: Sunday morning you'll start from Navadvīpa?

Haṁsadūta Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: Or last evening?

Haṁsadūta Mahārāja: No, no, morning, Sunday morning.

Śrīla Śrīdhara Mahārāja: Sunday morning?

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So one day before?

Haṁsadūta Mahārāja: No, same day.

Śrīla Śrīdhara Mahārāja: Monday morning?

Haṁsadūta Mahārāja: No. Today is the twelfth, so tomorrow is the thirteenth, Saturday. Sunday is the fourteenth, so the fourteenth morning, Sunday, we'll start, and that afternoon, twelve o'clock, one o'clock, it will begin.

Śrīla Śrīdhara Mahārāja: Sunday?

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Sunday or Monday *ratha-yātrā*?

Devotee: Sunday.

Haṁsadūta Mahārāja: Sunday. Must be Sunday.

Śrīla Śrīdhara Mahārāja: Sunday.

Haṁsadūta Mahārāja: I think so; unless my watch is wrong.

Devotee: Ha, ha. Otherwise his watch will be wrong.

Śrīla Śrīdhara Mahārāja: Monday means the day after tomorrow.

Haṁsadūta Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: Today is Friday.

Haṁsadūta Mahārāja: Saturday, Sunday. Then I think Monday I'll come back.

Śrīla Śrīdhara Mahārāja: Here it is mentioned in Monday.

Haṁsadūta Mahārāja: Well then I'll have to check again but I think its Sunday.

Śrīla Śrīdhara Mahārāja: *Viśuddha siddhānta* _____ [?]

Haṁsadūta Mahārāja: So what is today, the twelfth or not? Is today the twelfth? Today is Friday.

Devotee: Not the twelfth but the eleventh.

Haṁsadūta Mahārāja: Then my watch is...

Devotee: Yes, so it is wrong.

Haṁsadūta Mahārāja: Wrong watch.

Śrīla Śrīdhara Mahārāja: How to take advantage of the Sunday holiday, they have arranged to make special arrangement on Sunday.

Haṁsadūta Mahārāja: I was thinking it was Sunday.

Devotee: _____ it's called *adhivas*, in our language.

Haṁsadūta Mahārāja: What is Tuesday called?

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: What types of fruits are liked by you Mahārāja? You give a list.

Haṁsadūta Mahārāja: Fruit?

Devotee: Yes.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Apple, or plantain?

Haṁsadūta Mahārāja: Mango.

Devotee: Mango. Cucumber?

Haṁsadūta Mahārāja: No. Yes I like it but...

Devotee: Banana?

Haṁsadūta Mahārāja: What, is it for now?

Devotee: Yes. He's going to purchase.

Haṁsadūta Mahārāja: Just a little pineapple and mango, that's all.

Devotee: Do you like *miṣṭi dahi*?

Haṁsadūta Mahārāja: Oh yes, I like.

Devotee: *Rasagullā, sandeśa*?

Haṁsadūta Mahārāja: No.

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