

[No recording or transcriber found]
[Proofread by Paramānanda das, UK]

(On the second side of the tape, a devotee is showing Śrīla Śrīdhara Mahārāja some pictures. Then the devotee reads a letter from one gentleman who has recently had his sons initiated by Śrīla Śrīdhara Mahārāja. He has also sent some *dakṣiṇā* and *burfi*. The devotee explains how the gentleman and his wife hand out invitations for their home program. At the program they play tapes of Śrīla Śrīdhara Mahārāja and read from type written transcriptions of the tapes. Next, the devotee reads a letter from the gentleman. The letter is like a *vyāsa-pūjā* offering with much praise for Śrīla Śrīdhara Mahārāja.)

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Śrīla Śrīdhara Mahārāja: This reminds me of *vyāso vetti na vetti vā*.

[*aham vedmi śuko vetti, vyāso vetti na vetti vā*
bhaktiyā bhāgavatam grāhyam na buddhyā na ca ṭikayā]

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

[*Caitanya-caritāmṛta, Madhya-līlā, 24.313*]

The medium may not know what is passing through it. Mahāprabhu also told Sanātana, "To help raise you Sanātana, wonderful things are passing through Me, but I do not understand them. This is My (Sanskrit) that is something like delirium I am talking to you. I do not understand the meaning. Kṛṣṇa is sending His grace through Me to you."

Our Guru Mahārāja, sometimes he told to a disciple when he wanted to give some stricture to a disciple, "This is my delirious expression." Something like that.

Very beautiful flower, *puṣpa stava*, bunch of flowers. That is offered to the Lord. "On behalf of Kṛṣṇa and His servitors, I accept that on my head."

[Aside: there is some Bengali.]

Śrīla Śrīdhara Mahārāja: *Saṅkīrtana*, the combined effort to distribute the mercy of the Lord, *saṅkīrtana*.

[Now Śrīla Śrīdhara Mahārāja speaks of the woman he has been speaking in Bengali to.]

Śrīla Śrīdhara Mahārāja: She is a highly qualified lady. She has travelled all through the world. Now her medical business she has undertaken and continued. Two sons they are grown up. Now she wants to give charge of the business to the sons and wants to have a retired life. She wants to pass the rest of her days in the search of Kṛṣṇa and His mercy. That is her determination. Comes from a very high family and high connections also she has got.

The noble idea in her last days has captured her and taken her here. She hopes to soon begin the editing activities, books, magazines, book editing.

Devotee: He also wants to do some publications.

American Devotee: Yes, we also want to prepare some publications when we return to America.

Śrīla Śrīdhara Mahārāja: Some regular publications here, there, that is what is wanted by our Guru Mahārāja and Swāmī Mahārāja also; your Prabhupāda. And he did it most successfully, inconceivably, the length and breadth of the whole world. Did you make those seventeen pages in book form?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Where is that book, booklet?

Devotee: I brought one hundred of them to India. And I bound twenty-five of them for your divine grace.

Śrīla Śrīdhara Mahārāja: He has presented there my real connection with Swāmī Mahārāja, the affectionate relation of the two, from the beginning of his life in 1930. I first met him in Allahabad in 1930.

Devotee: This is one lady devotee of our Guru Mahārāja. She also wants to give some *dakṣiṇā*. She has been helping us in California.

Śrīla Śrīdhara Mahārāja: Helping you? That is helping her own self in a very magnanimous way. In the cause of Mahāprabhu she is helping the whole of the universe, the living universe.

(Sanskrit verse)

If we pour water on the root of the tree, the whole tree is fed. Putting food into the stomach, the whole body is fed. To cultivate about this *Kṛṣṇa-kathā*, to spread, to create movement in that layer, that particular plane, that is to feed the whole universe. The nectar feeds the universe with nectar, *Kṛṣṇa-kathā*.

(Sanskrit verse)

When the *gopīs*, after *rasa* dancing finished, Kṛṣṇa disappeared suddenly, and they are in search of Kṛṣṇa and moving in a group in the jungle on the sands of Yamunā. They are chanting so many things and that is called *Gopī-gītā*. And this *śloka* we find there, *tava kathāmṛtam*, “Topic about You, that is really nectar, *kathāmṛtam*. And what is the effect of that? One who drinks that nectar, what is the result? *Tapata jīvanam*, “It gives life to the

troubled heart, to the troubled and living troubled persons, *tapata jīvanam.*” [Śrīmad-Bhāgavatam, 10.31.9]

(More Sanskrit)

And the speculationist represented as sin (ending I can't understand) it will do away with the sins undesirable elements in any heart.

(Sanskrit words)

There is a hint here that to drive sin that is nothing. Really it is positive and these negative things automatically withdraw from that place, wherever it wants to come. Before sunrise, darkness flies away, something like that. (Sanskrit words) They are concerned with general points, they are concerned with sin, so, to remove sin, they think it is a very wonderful thing. But for *Kṛṣṇa-kathā* it is nothing. (Sanskrit) It is only the remark of the speculationist.

(Sanskrit verse)

Really it gives birth in every heart of a wonderful type of goodness, which we cannot conceive. That is inconceivable, the standard of what good. We are away that. We cannot even conjecture which is good and which is bad. In such a nasty position we are what is bad? This *Kṛṣṇa-kathā* will give birth to that and we have come to convince you of a new type of goodness, what is good. We are in midst of this *māyā*, miscalculation, so we do not understand what is the real necessity, the real type of good, goodness. The standard we even also don't know with which to measure what is good and what is bad. The standard will be supplied by this *Kṛṣṇa-kathā*, give you some original conception of goodness. *Śravaṇa maṅgalam*, by listening to that, by attending to that, you will find what is really good and what is really bad; a new, wonderful standard there to measure.

(Sanskrit verse)

And whatever is desirable, beautiful, whatever is very beautiful and desirable, we find it is floating around this *Kṛṣṇa* consciousness conception, consciousness, the divine love. They are at beck and call.

(Sanskrit verse)

They are standing away, out only waiting the calling bell. “Yes, what do you want?” In this way they are waiting to come at your beck and call to serve you.

(Sanskrit verse)

And real givers are those that can give, have got the authority, have got a position to give, to distribute them to the outside environment. They are the real givers. All others in the name

of gifts are deceivers. Who delivers any other thing than Kṛṣṇa, they are more or less deceivers.

(Sanskrit verse)

What is the real necessity within? They do not know that. No proper diagnosis with them. So, their attempt is sham. It is artificial. They themselves, the givers themselves know what is the real want in the world. (Sanskrit) So, those that can only give us Kṛṣṇa consciousness, our inner wealth, they are real giver. Their gift is honourable, noble and desirable.

The *gopīs*, from the core of their hearts they are singing *Kṛṣṇa-kathā* in this way. So *Kṛṣṇa-kathā* is the only real medicine, *Kṛṣṇa-kathā*.

Our Guru Mahārāja once said no other engagement. He even once said, “There is fire; grant me a little time to quench it, put it out. No, no, not even a second you should be late to attend this *Kṛṣṇa-kathā* school, because if the whole world burned to ashes, you have no harm. All your inner hankering is in the divine feet of Kṛṣṇa, so urgent and so indispensable necessity in you, me, and everyone.” The only...

(Sanskrit verse)

Prahlāda Mahārāja said, “Those that are all chasing after a wild goose, what is that? Wild goose chasing, very busy...

(Sanskrit verse)

Does not know what is the real internal thirst, Viṣṇu. It is only there. The innermost hankering of every soul is hankering for the deepest cause, which can satisfy the real thirst, can quench the thirst of every atom, every electron. He is Kṛṣṇa, Who is giving cohesion, attraction. Attraction is the very life of material substance, attracts different atoms and gives the same, and maintains the existence.

(Sanskrit verse)

So attraction, and when it is living it is spiritual, it is *prīti*, it is love, the Lord of love. Love is the substance which can attract every conscious molecule or atom or electron, whatever you may say, and give a shape and a possible movement, everything that is love. Just as in the material world, the attraction, so in the spiritual world the attraction between spirit and spirit, soul and soul, that is love, that means attraction. And Kṛṣṇa is the centre of all attraction. By attracting the cosmos is produced. It is handled also in that way, through love. The whole transaction is through love. Love is the divine. So much that Kṛṣṇa also sometimes He poses to be defeated by this potency of His love, *prema*, love divine.

Sac-cit-ānanda. Satyam sivam sundaram. Another - *jñāna bala kriya ca*, thinking, feeling, willing, willing, thinking, feeling, this trinity. *Ānanda, sundaram*, that is the inner quest of everyone everywhere, *sundaram, ānanda. Raso vai sa, rasa.* The general diagnosis of the movements of the whole world is only for this search. For this anyhow, any movement only one meaning if generalized is searching for *ānanda, rasa, sundaram*. There cannot be any

other opinion against it; that we all search after *rasa*, *ānanda*, *sundaram*. And the *Veda* in one word has given what is *Veda*, the seed. One word, the whole Vedic truth. What is it? *Om*. That means "yes". "Yes", only one word, one word - *Veda*. In one word the whole Vedic truth is captured. In one word and that is *Om*, "yes". What is "yes"? Whatever you are searching it is. In one word the answer to every question. The answer to every person everywhere wherever there is question is "yes". Whatever you search, that is. So go on searching, go on searching. The positive direction, "yes". From there springs *Gāyatrī* and from there *Veda* and then *Upaniṣad*, *Vedānta*, *Śrīmad-Bhāgavatam*; gradual development.

[After this there is some discussion in Bengali.]

Śrīla Śrīdhara Mahārāja: *Pūrṇam*, *om pūrṇam* that is told to be the seed of the *Veda*. Generally the *Veda* means revealed truth. The oldest revealed truth that is found, that is known as *Veda*, and *Veda mata*, what produced this *Veda*, that is called *gāyatrī*. *Gāyatrī veda mata*. Again the seed of all the positive things in general is represented by only one word that is *pranava*, or *Om*.

When I was on preaching tour in Andhra Desh perhaps I found that instead of "yes" they say ah we say "hun", they say "umum". Also from there I found in the *aśrāma* of the *ṛṣis* when they accept something they say "*om*". So this suggestion came to my mind, why this "*Om*"? That is the seed of all revealed truth, only "*Om*". Then it came. "*Om*" means "yes", positive, answer in the positive. Then how it can be the seed of all the knowledge desirable? So, it came in relative thought. As Yudhiṣṭhira Mahārāja told when the *bhavati dharma* asked "What is the news of the world?"

Yudhiṣṭhira and his brothers and Draupadī are going from forest life to some private life that Duryodhana and others may not find them out. *Ajñānta vasa*, unknown quarter they are going to live; if they are detected then again to the forest life. Then on the roadside under a tree, when they are very much tired took seat and Yudhiṣṭhira told that "I am too much thirsty. Fetch some water from near. If it is available try to find in a forest unknown place."

So Draupadī thought "It is my duty. They are all my husbands. I should try to help them in this thirst, quench the thirst." So she tried to find some tank nearby and found also. Perhaps following the footsteps she found there is a lake, good water, drinking. As she was going the water there was one crane sitting on the opposite side. In human tone that crane spoke out.

(Sanskrit verse)

But she did not care, she has no time. "I am one woman. Why should I know and go to reply?" At once went to take the water. And at once lower consciousness and fell floating on the water.

Then the Pāṇḍavas heard that Draupadī went away alone and she has not returning back so long. So Sahadeva, he took the initiative. He went to search for Draupadī and also water. The Sahadeva found that Draupadī's body is floating on the water. And he is going to take the water and the crane is saying, again he pronounced that way. Sahadeva also did not care and as she, also took the water and was in the same condition as Draupadī.

Then next Nakula, then Arjuna, then Bhīma, all going away, not returning. Then Yudhiṣṭhira himself, he went to search for them. And he found all five floating on the surface. The crane is there. He uttered...

(Sanskrit verse)

"What I say, please reply. Then all your friends that seem to be dead will get their life again."

Then Yudhiṣṭhira Mahārāja, Yudhiṣṭhira who does not know his temper at the time of battle; the battle generally meaning the battle within, he was a sober and he does not lose temper in the midst of adversity. So Yudhiṣṭhira stood up and gave patient hearing and began to find out the reply, the answer what was spoken by that crane. Crane in figure, but he was Dharma, religion personified.

(Sanskrit verse)

"What is the news?"

That is one thing. The news for whom? For Yudhiṣṭhira or for his (I can't understand) they are connected with. What is the news? What is the news of the world? This general (Sanskrit).

Yudhiṣṭhira could conceive in a general way. His answer was (Sanskrit) He answered, "The news of the world according to me is this (Sanskrit), this month, this season. They are working like the frying stand. (Sanskrit) the frying stand. (Sanskrit) By the stand of the stand of the frying pan (Sanskrit) the sun, the heat, is working as the flame, fire for cooking. (Sanskrit) days and nights may be considered as fuel. (Sanskrit) and the illusion, the misunderstanding that can be compared to the pot, the frying pot. (Sanskrit) *jīva*. The illusion is like a caldron. (Sanskrit phrase) the great time is sizzling.

End of part two

Śrīla Śrīdhara Mahārāja: That is the destiny, the destiny has captured all those free souls and held up by the caldron of misunderstanding, of misconception, and he is dealing and he is dealing with them by *sukha dukha*. In this way, this side that side, sometimes little pleasure sometimes little pain. In this way he is, with the help of (I can't understand) putting this side that side all frying. So many souls are being fried, caught in a caldron of misunderstanding. (Sanskrit) They are being seasoned. That is the news according to me."

How did Yudhiṣṭhira answer? In a general sense. You asked me "What is the news of the world?" And Yudhiṣṭhira told the news is this; the wholesale news is this; that so many emanating units are being troubled, troubled. All feel misery and *māyā*. *Māyā* she has captured us all. So the news on the whole of the world is everyone is suffering. Everyone is suffering here. That is the common news, to contribute to you.

So in that faith I came to find out the *Om*, "Yes", the general answer from the revealed quarter. We are sufferers. We are searching after our relief. And the one word comes to us from the revealed quarter, "yes". And we are searching, how should we get relief, how can we get relief? "Yes." The word of consolation, yes, the solution is there. You are all finding for a

solution, the solution is there, try. In one word it is "yes". From there springs the *gāyatrī*, and from there the *Veda*, and then *Vedānta puṣpa*, *Vedānta* tree trunk, and *Vedānta-puṣpa* and the fruit is *Śrīmad-Bhāgavatam*, which gives Kṛṣṇa in total. That is the object of your search. Not only you, but He can satisfy accommodating, all fulfilling, all loving, all charming. The highest entity is such, so no cause of disappointment. Go on, or come. That is the general call of the *Veda*. So in a nutshell, in one word it is "Yes", *Om*.

Devotee: It is the answer of all spiritual questions.

Śrīla Śrīdhara Mahārāja: First assurance. What is your inner hankering? That is first question. Yes. It may be we should have told that there was one leader this (name I can't understand) what was the leader after that Rāja Gopāla Ācārya, that gentleman.

Another () Whoever will come to him and put some petition () Yes. Yes, yes, yes. Accepts, always accepting, yes.

(Sanskrit verse or Bengali talk)

Anyhow positive answer. Whatever () was the minister, chief minister and anyone coming with any complaint, "Yes, I shall see. I shall do that always in the positive. So, the revealed truth is not so. It is of positive character. Not eliminative like Buddhist or Śāṅkarite. That does nothing. Not anything, anything is we will not do, (Sanskrit word and English I can't understand).

[Here the discussion seems to change. The volume gets low. It sounds like Śrīla Śrīdhara Mahārāja is discussing one devotee's name or something.]

Śrīla Śrīdhara Mahārāja: Dealer, nectar dealer, Kṛṣṇa consciousness. The preachers of Kṛṣṇa consciousness are nectar dealers.

So much so Vasudeva Datta says,

(Sanskrit verse)

"How could I sustain my life if Gaura did not come here? He has brought this taste of such wonderful and impossible thing. Gaura came and taught us what to beg. What to pray for. Yes, this is the inner quest of our heart. And He came and helped us find out what is what. Is positive () we do not know what is our inner need. Gaura came and taught us. "This is your need." I am hungry for the noble nature of my need of my hankering. How could you live? Such wonderful wealth buried under my floor. Such wonderful jewel is buried under the floor. I am walking over and such a wonderful gem is there. He found it for myself, such a friend, such a friend; more than my expectation. He has come and He has taught me and He has pointed out, "Your need is this - and it is within you. And you are wandering there endlessly. You don't know what is to pray to want. You don't know. But what you want is this and it is within you. Try to find it out." Such an intimate friend, such wealth we share. If He

did not come then how could we live? It is impossible to conceive without such a friend. (Sanskrit phrase) How could we live if He did not come? ()

He is living, life after life he has lived, but he says it would have been impossible for me to live, continue my life. Good how appreciation for the friendship which has come (). So now my life is worth living. He has shown it to me, He has proved. He has helped me to realize that my life worth living. How fundamental, the discovery of friendship that is the long known but lost, innate, eternal.

So Guru, Vaiṣṇava; in our diseased state we go to give a blow to the doctor. The patient gives a slap, a blow to the doctor. Such is the case with the preachers. In spite of that Swāmī Mahārāja has done wonderful, the acceptance of so many for such high credit. So my opinion was that *śaktyāveśa avatāra*. Inspiration, particular inspiration came in him. Strength was supplied from universal quarter for the service of such great magnitude of the highest thing. Not an ordinary acceptable thing for the fallen souls. The whole Gauḍīya-Vaiṣṇava section we are thankful to that great personality.

Śrīla Śrīdhara Mahārāja: Did you meet Caru Swāmī?

Devotee: Yes, in Calcutta.

Śrīla Śrīdhara Mahārāja: He is in Wood Street?

Devotee: Wood Street, yes.

Śrīla Śrīdhara Mahārāja: Who else is there?

Devotee: Sarvabhavana Prabhu and some Bengali devotees, and Pramana Swāmī, his disciples.

Śrīla Śrīdhara Mahārāja: Pramana Swāmī?

Devotee: Some of his disciples.

Śrīla Śrīdhara Mahārāja: Pramana Swāmī only...

Devotee: He left yesterday.

Śrīla Śrīdhara Mahārāja: He left yesterday, before you reached there. But some of his followers are already there.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: How many?

Devotee: Three or four.

Śrīla Śrīdhara Mahārāja: Did they come here, those three-four?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: When?

Devotee: Also Giri Swāmī. Kanan Giri Swāmī.

Śrīla Śrīdhara Mahārāja: He is there?

Devotee: He is in America, in Detroit. Before I came he called me and told me to tell you that he was doing very well there and he would be coming to see you in March.

Śrīla Śrīdhara Mahārāja: He is working on whose behalf? In connection with you?

Devotee: Right now in a limbo state.

Śrīla Śrīdhara Mahārāja: What state?

Another devotee: Undecided.

Śrīla Śrīdhara Mahārāja: Independent.

Devotee: Because after this paper, seventeen page paper, was read to the GBC, they told Jayatīrtha Mahārāja not to give any facility to he or myself. So he is waiting 'till Māyāpur festival, when the GBC can give some official...

Śrīla Śrīdhara Mahārāja: Will they accept him? Or ask him to reject his *sannyāsa* role?

Devotee: That they will say at Māyāpur, Gaura Pūrṇimā festival. Now they will not let him speak in the class.

Śrīla Śrīdhara Mahārāja: Almost standstill.

Devotee: But devotees come to him privately and he has very enlivening discussions with them. Officially they will not let him speak.

We met Dayalu Dulal and he is coming to join us in San Jose. Mukunda Mala Vilas, we spoke with him also.

Śrīla Śrīdhara Mahārāja: He is in Africa?

Devotee: South Africa.

Śrīla Śrīdhara Mahārāja: And under the direction of Jayatīrtha Mahārāja working?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Somewhat.

Devotee: Somewhat. I asked him to come and help me make a book about the sayings of your divine grace, because he has some literary ability.

Śrīla Śrīdhara Mahārāja: (Sanskrit phrase) Man works according to his faith, *śraddhā*. I'm not intimately known to them, but as you sending, recommending, doing in that way. Now it will be your look out to test a person more scrutinizingly and then to send to me.

Devotee: Sometimes our Guru Mahārāja, with *Hari Nāma* initiation would give more freely to encourage. But he said the *mantra dīkṣā*, more strict.

Śrīla Śrīdhara Mahārāja: And then *sannyāsa*.

Adjustment and re-adjustment according to the depth of our faith; superficial adjustment is changing. These adjustments can't change. The constant is change. The principal is not affected. So according to the depth of faith one should be studied, superficial and deeper, faith.

Devotee: Once you said that in the Rādhā-kuṇḍa circumambulation, Śrīla Bhaktisiddhānta Saraswatī Ṭhākura said Guru should be seen as *nitya-siddha* not *sādhana-siddha*.

Śrīla Śrīdhara Mahārāja: When circumambulating the sixty-four miles, sixty-four *crores* of Vraja-maṇḍala in Varṣāṇā he told on Varṣāṇā camp, that is the place of Rādhārāṇī's paternal house, Varṣāṇā. Varsabana or there is Bimala-kuṇḍa perhaps, Nabanu-kuṇḍa perhaps. On the banks there was our camp was placed. That we are to that to raise maximum faith from within us. This process has been accepted by the *śāstras*.

Even a primary teacher when conducting a school, the students should be admitted by the guardian there on full faith. Whatever your teacher says take it on the fullest faith. Then you will be able to capture in a very short time what your teacher is advising you. So that is the process.

(Sanskrit verse)

Just as to a child the whole thing cannot be told at once but by instalments, this process has been adopted by the Vedic School. "Do this, this is the final, this is the final. Learn up to this, the final." Then when he has finished that position, there is another course, "This is the final." In this way to get the maximum energy to devote for the cause this is the process. So whatever you are to submit that what he says that is the highest conception. But the case is to deal with the infinite. But still it is to say that here you meet the infinite. And in one way it is true the same thread through it is all right. Only the guard is of different type.

So the mantra, the Guru, the *śāstra* - are all coming down to the lowest position and to help to encourage them they use that policy.

(Sanskrit verse)

“Oh, the whole attention give to the particular ideal. This will save you.” In this way to encourage, to collect, to help, collect all his energy to come to particular stage.

(Sanskrit verse)

In *Bhagavad-gītā*, those that are *karma adhikārī*, don't say, "Karma is nothing", renunciation, renunciation, no. He is of that stage for *karma*. Then *jñāna adhikārī*, these are all relative positions, relative considerations. But the *bhakti* is of absolute consideration, which comes independent of this material, this misunderstanding atmosphere. Its call is *nirguṇa, sukṛti*. And *sukṛti* serves itself and comes to *śraddhā - sukṛti* comes to *śraddhā*, and then *sādhu-saṅga*. Independent of the relative position of this world, it tests its absolute direction.

So Devarṣi says, as I told,

(Sanskrit verse)

Being encouraged much he took his highest position for the time being, for a moment. That is being added to his permanent capital. He may go away, but what little he acquired, that is not going to be lost in any way. So that is there. And that is being accumulated and that will take him up, surely. But for the time being he may be led astray. But whatever riches he has acquired in association with the real thing, that won't perish under any pressure.

*nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt*

[Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world.] [*Bhagavad-gītā*, 2.40]

In *Bhagavad-gītā*, no up, no down, no fall and rise; anyone's progress in this plane, for the time being it may be stopped, but again it will start. So *nehābhikrama-nāśo 'sti, pratyavāyo*, not any obstacle or if it is endured in the halfway, then also there is no loss. Again he is to begin from there. The half progress, the half that is finished, that is gone, this is lost, no such. Again from the half he will begin. *Nehābhikrama-nāśo 'sti, pratyavāyo na vidyate, svalpam apy asya dharmasya, trāyate mahato bhayāt*.

Devotee: What is the difference between real faith and self-deception?

Śrīla Śrīdhara Mahārāja: *Anyābhilāṣitā, karma, jñāna*. We have to detect in this way. Fleeting desire, *anyābhilāṣa*, whatever desire is coming within I am servant of that. (Sanskrit word) the lowest stage, *anyābhilāṣa*. No system only disorganized fleeting desires are carrying me, dragging me on, *anyābhilāṣa*.

Then *karma*, a systematic elevationist program that is systematic exploitation - that is *karma*. Even sometimes with a touch of God conception. *Karma - vikarma, karma* and *sukarma*.

Then *jñāna*; *jñāna* means I am soul, I have nothing to do with this matter. And matter cannot help me in any way. So, I am entangled here in the land of enemy, leave it. Leave it, cut off all connections with it. That is *jñāna yoga*. All this means on the whole anyhow entangled with mortal things and I am eternal, independent. So disconnect, disconnect with the environment, renunciation, *karma, jñāna*. This is all covered according to the devotional school. This is all negative. All negative aspect, undesirable. (Sanskrit word) covered. So many covers, but not it has got any existence. It can be traced in our real existence. They cannot be traced this *tyāga* and *bhoga*, the enjoyment, the exploitation and renunciation cannot be traced in our real elemental existence.

Ānukūlyena-kṛṣṇānuśīlanam. Then there is also a class who are connected with Kṛṣṇa, but antagonistic. That is also not desirable. It is favour. The group that are serving Him direct not in an indirect way. It is desirable to have our place in that camp; who are serving Kṛṣṇa in a direct way, *ānukūlyena-kṛṣṇānuśīlanam*. Whatever may be the character of cultivating His service, that does not matter, *ānukūlyena-kṛṣṇānuśīlanam*. The object of our movement will be the service of Kṛṣṇa. That is the only practice, *śīlanam bhaktir uttamā*, this is service proper, the highest service, nature of highest service.

So what was your question?

Devotee: What's the difference between faith, *śraddhā*, and self-deception?

Śrīla Śrīdhara Mahārāja: So these are the positive necessities needing and to try to fulfil that is *śraddhā*. What is necessity we feel which is outside our self conception, that necessity that is cheating, self cheating. That is not self, that is foreign thing. And to abide by the foreign demand, that is not self seeking, that is self cheating. The identification of self help, that is generally in the identification of the self. In self cheating, the fault is the error in our diagnosis is what is self proper. In my comfort, body comfort we take that to be our self inquisitiveness. The cheating comes from the cover and not from within. From the core of our heart we cannot but seek the interest of the soul and that is *ātmā*, Paramātmā. The subject we are and this is the object. But we are soul. We want to satisfy our inner thirst. The connection of () *taṭasthā*. And real happiness is upper, so *taṭasthā*, a withdrawal from this misconception of things and to enter into the proper conception of things. That is we are to the fallen soul is a member of the cheating world, all cheaters here. I am also a cheater, to myself and others also. We are all members of the cheating world in the plane of exploitation as well as in the plane of renunciation.

We can really do service to our real self only by coming in contact, connection with the substance, with the reality, with the truth. And the truth is that this connection with Absolute, not eliminating the Absolute. If we keep it outside we have miscalculation. The perfect calculation and to one's position in the absolute whole, that is truth. And eliminating Him, whatever our conclusion, whatever our program, that will be all false, all cheating. So, taking Kṛṣṇa into account, whatever we shall do, whatever our movement, that shall have some truth in it. Dismissing Him, dismissing the Absolute, we may move in our concocted way; that will be cheating, not only to Him, but to the environment also; all cheaters

movement. The father is cheating the son. The son is cheating to the father, mother. This is *māyā*, all cheaters here.

So, whenever chance comes to be connected with the absolute conception one is advised to give up all this seeming relationships.

(Sanskrit verse)

In one *śloka* for Guru Mahārāja I have written...

(Sanskrit verse)

Vātsalya, familial love, that is so much admired in this world. (Sanskrit words) It has got so much admiration in the world. (Sanskrit words) that is all (Sanskrit word) hypocrisy. (Sanskrit) So called pure love amongst the husband and wife, that is only plunderers' movement (Sanskrit) loot, looting, dacoits, dacoiting, plundering. (Sanskrit) And those that say to be our own, their friendship is also deception.

All these we have been shown by the ray of the nail of his divine feet, of our Guru Mahārāja. Where has he gone? Oh my miser eye, help that side immediately. That face is in my *śloka*. So due to ignorance the affection that is shown by one member to another member because it is ignorance, it is ignorance due to fault, due to some crime. So apparently they are thinking they're doing good to others, but from the absolute consideration that is all false and cheating. Because...

(Sanskrit verse)

Yāmunācārya says to his enemy: they are not to be blamed. Their ignorance is to be blamed. Ignorance is at the root of all this cheating. Even if we do not know that I am cheating. I don't know that I am cheating. He may also know that he is cheating. So things have covered the real sense of discrimination. *Māyā* means cheating, *Mahā-māyā*, the great cheater. The cheating business, the dealers of cheating, cheating business is going on. We innocent, we think "Why the boy is suffering? He is innocent." Because he is ignorant, ignorance is no excuse in the eye of the Lord. What to speak of human body, but even by *karma* they are becoming tree, stone. They are also living persons. They are, the trees are also living entities as we are. But by dint of their *karma*, take leave be covered with ignorance. Different bodily planes, now tree, now stone.

In creation we find so many things. But within the consciousness there is one form or other and that is also to be found in Vṛndāvana, *śanta rasa*, the consciousness pure posing in that light. The () the tree. Even Uddhava, he aspires after a birth of a creeper in Vṛndāvana so that he may have the feet dust of those transcendental pure-hearted *gopīs*. It is also wonderful that they like that position to be the best. Once I shall get touch of the feet of Kṛṣṇa.

(Sanskrit verse)

The plants are singing of His praise and He is putting step by step, one foot, another foot, and the earth of Vṛndāvana is feeling a sensation of *ramana*, the highest type of pleasing sensation. That Vṛndāvana,

(Sanskrit verse)

By getting the touch of His holy feet He is giving the sensation of the highest ecstasy to the sands and the earth of Vṛndāvana. The whole scale is taken. They have got feeling on the stage of the highest conscious area, but posing as such passive posing. But really they have got full feeling, whole feeling. Fully is passive, not active. And their choice is there for their best, that they don't want higher things. This is considered to be highest position for us. They are satisfied, fullest satisfaction in their ideal. Also *dāsya līlā*, *dāsya*, *śanta*, then *dāsya rasa*, they are satisfied with that positive. They do not, even in dream, hanker after this friendly service. The friends also don't want any filial or any *mādhurya* service. They are fully satisfied there. (Sanskrit). "This is my highest position. I do not want to know there is any superior form of service of Kṛṣṇa. I think this is the best for me."

Relative for consideration. (Sanskrit) If we can be impartial, we can take position of a judge. We draw from all these relative affinity, then such comparison is possible. (Sanskrit) We can withdraw from the special posing is or tendency of a particular service. If it is possible for anyone he can judge what is what.

(Sanskrit verse)

Last night or before, yesterday night, I was thinking of Vamana (Sanskrit) from Bali Mahārāja, Vamana Mahārāja came to pray for land which can be covered by three feet of land. Bali Mahārāja was ready, Śukrācārya gave warning. "You don't know Who has come as a beggar to you at your door. He will capture the whole thing and give it to His brother Indra."

Then Bali Mahārāja told, "If is such, then it is my fortune, that my Gurudeva, that he will take. Everything belongs to him. Mine is only a relative position for the time being and if he takes it from me, I consider myself to fortunate enough."

So his opposition failed. Bali was ready. Vamana deva, by one foot, captured the whole exploitation, the land of exploitation was captured, typical capturing of the land of exploitation. Second step thrown upwards, the Virajā, Brahma-loka, the land of renunciation, the plane of renunciation was captured.

Then with the third step He came out, "Where, what is the place? Where to keep, what are you are to give Me? The exploitation, the plane of exploitation and the plane of renunciation captured, the *bhukti-mukti*. Your prospect in the world of salvation or liberation, and your possessions, the land of exploitation, both captured."

And the third, the third only remaining, the position of the surrender. Bali gave his head. And He put His foot on the head of Bali. And he became His slave. That is () he also gave Him. "That is my prospect. That is also given to you. The plane of surrender. You take my head. And I have nothing, I have emptied completely and You are my master. Your foot is on my head."

Vamana deva was captured. The devotee was victorious, by giving his head for the third foot. And he could pray; "I have given everything but can't give You to go away. Wherever

You want to go, with the learned in the subterranean place or with the fools on the upper world, the upper sphere. With good souls, with good friends I want to go, anywhere even in the subterranean. But wherever it may be I won't allow You to abandon me. Yes, I shall be with You. So (Sanskrit) three planes of existence, the plane of exploitation, the plane of renunciation, the plane of service. (Sanskrit) Three steps.

What is the time?

Devotee: Quarter to ten.

Śrīla Śrīdhara Mahārāja: Quarter to ten. Any question?

Devotee: I have come here desiring to take initiation from Your Divine Grace.

Śrīla Śrīdhara Mahārāja: You have come a long way with Dhira Kṛṣṇa Mahārāja?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Alright.

Devotee: I have a donation.

Other devotee: He will give some *dhan*.

Śrīla Śrīdhara Mahārāja: That was accommodated? Who is looking after that? Akśayānanda?

Devotee: Govinda Mahārāja has made accommodations.

Śrīla Śrīdhara Mahārāja: Pramana Swāmī, Viraha Prakaśa Mahārāja yesterday left for Calcutta. Where will they stay, in Wood Street?

Devotee: Wood Street.

Śrīla Śrīdhara Mahārāja: There is sufficient accommodations?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And when Swarūpa Dāmodara Mahārāja is expected Calcutta?

Devotee: That I don't know.

Other devotee: Round about the twentieth.

Śrīla Śrīdhara Mahārāja: Twentieth?

Devotee: Today is the ninth.

Śrīla Śrīdhara Mahārāja: And Mādhava Prabhu has gone to the south?

Devotee: Tirupati.

Śrīla Śrīdhara Mahārāja: And expected back when?

Devotee: Around the same time, twentieth.

Śrīla Śrīdhara Mahārāja: Oh, same time. When Sarvabhavana Prabhu is expected here again?

Devotee: Sarvabhavana said he would come on Friday.

Śrīla Śrīdhara Mahārāja: Today is Tuesday.

Devotee: This is the paper.

Śrīla Śrīdhara Mahārāja: What is this?

Devotee: The seventeen page paper. I put them in little booklets.

Śrīla Śrīdhara Mahārāja: Booklets? I can't see. It is for you to select persons and distribute.

Devotee: O.K.

Devotee: (speaks in Bengali)

Śrīla Śrīdhara Mahārāja: (replies in Bengali)

On my behalf Akśayānanda Mahārāja, Govinda Mahārāja on my behalf can distribute. But one thing, I want to, he expressed clearly to Kṛṣṇa dāsa Bābājī and Nārāyaṇa Mahārāja and perhaps Swāmī Mahārāja also published, that for the necessity of propaganda he has spoken something against his Godbrothers. "And before my (Swāmī A.C. Bhaktivedānta Prabhupāda) departure I asked them to forgive me." So, on the basis of that, whenever there is any blame against his Godbrothers that may be omitted, after his departure. So here there is a clear blame on Bon Mahārāja. I forgot that it may some dot dot. That name should be eliminated.

Devotee: So we can blank the "Bon" part and leave Mahārāja.

Śrīla Śrīdhara Mahārāja: Something vague, not definite. He already expressed that, "I, for the sake of preaching strategy, I used this. But now I want to go clear handed, clean handed." On the basis of that it should be modified.

Devotee: That we will do.

Śrīla Śrīdhara Mahārāja: Modified, yes. Now put some back for Akśayānanda Mahārāja. You have taken something in the morning, breakfast?

Devotee: I don't take in the morning, later.

Śrīla Śrīdhara Mahārāja: You don't consider yourself too fit? You have taken anything? Those who have got the necessity of taking should get something otherwise their health will be messed up.

Devotee: We were offered.

Śrīla Śrīdhara Mahārāja: Nobody has taken anything?

Devotee: We have been drinking sweet nectar all morning.

Other Devotee: Everybody was in a rush to come. When Kṛṣṇa plays the flute everybody runs.

Śrīla Śrīdhara Mahārāja: Madly. So you are really attending the call of the flute of Kṛṣṇa (Sanskrit) As dispensed by Him. Anyone may see Him in any particular way. Independent of other colleagues, I can see in the same place, there is another he cannot see. I am seeing in particular way, he may see in a different way. It is possible for Him. The mystic hypnotiser, whatever, another...

Dhṛtarāṣṭra asked Puruṣottama, "I hear there are so many ṛṣis singing in praise of You madly and they are giving description of Your wonder figure and colour and charm and beauty. But I have no eye, I can't see. Grant me my look for the time being that I can see picture of you and the again you may make me blind."

Kṛṣṇa told, "No need of removing your external blindness. I say you see Me."

Dhṛtarāṣṭra saw, a blind man. A blind man saw Him, theoretically blind saw.

His figure, His colour, His beauty, not of this mundane type, it is free will, His will. "Let there be water," there was water. "Let there be light," there was light. The willing is at the back of everything. He is absolute, nothing to check. There is nothing to check His will. Whatever He wills immediately that comes into effect; comes into existence. He is such. So much autocracy, so much free movement, free thinking, free play, free beauty, free disposition distribution. All free, all free. The conception of the absolute is such.

Is such what our meagre brain, in the expression of our Guru Mahārāja "puppy brain". We are going to give a conception of Him as we can think out in our puppy brain. If we place so many remarks on Him, this, that, then all can quickly dismiss in our puppy brain, meagre brain.

So faith, how much it can run, maximum faith, the internal faith connection with Kṛṣṇa. If you want, if you search Him He knows, He is connecting with you through different medium, according to your necessity. But He is there eternally, the thread, the eternal thread, within He is there. By His sweet will, His is autocrat, sweet will. Posting different of points He may be separate according to His will. According to our faith we have connection. He is there through *śikṣā guru*. The list of *śikṣā guru* even some mediating person is not mentioned, name there, the link is coming. The link coming, the knowledge of *Kṛṣṇa jñāna*; Kṛṣṇa, consciousness is Kṛṣṇa.

So in what way is the Kṛṣṇa consciousness in its purest form coming down? Our concern is with that. That current it is not of flesh and blood. No flesh and blood to be traced there. The current we are concerned with *Kṛṣṇa jñāna*. Kṛṣṇa is *Kṛṣṇa jñāna*, not a concocted person, a play of the physical eye. The Kṛṣṇa of Vṛndāvana, all these things. They are not power to our eye exercises. Eye exercising, ear exercising all these physical exercising. He is *adhokṣaja*, He is transcending all our experiences, even all our mental conceptions.

We have to adjust with Him through faith. And He is not to adjust with us in our matter, but also He comes through pervading, permeating, to connect with me. "I am sleeping, I am sleeping. I am sleeping and the rouser, He moves me to awake. So where is Kṛṣṇa? Where is Kṛṣṇa? Where is Guru? Where is Vaiṣṇava? That is not a play of my eye, of my ear. Always faithful expectation, watchful understanding, where is He? Through what channel He is connecting, He likes to connect with me?"

Always on the alert, with faith, *śraddhā*, for Him. (Sanskrit)

Mahāprabhu says Sanātana when in Ramakeli He is returning, not going to Vṛndāvana through Ramakeli. Sanātana told something, "With so many gathering You are marching toward Vṛndāvana like a general? You can see them but it won't make You happy, so many followers, *lākhs* of people (Sanskrit).

Mahāprabhu still advanced a little and then thought, "What Sanātana told Me he told Me like something, yes with this disturbing element, *lākhs* of people I shall go to Vṛndāvana? They will embarrass Me in various ways. A peaceful and solitary mind to study, the reason I think, it is Kṛṣṇa, His advice."

The advice came from the disciple. Mahāprabhu teaches us here (Sanskrit) the advice came from Kṛṣṇa Himself, but it came through the channel of the disciple almost. It is also possible, sometimes.

There is case of Gopāla Guru. Han Candra, the successor after Mahāprabhu in Puri, where they lived, that Gambhīrā, then Vakeśvara Paṇḍita was the successor, next was Han Candra. And Han Candra had one disciple named Gopāla. Han Candra used to chant the Hare Kṛṣṇa mantra always, always, incessantly, only with the exception of when he entered the latrine. Then one day Gopāla Guru asked him, "Gurudeva, I find you are always chanting the name, but only with the exception. Is it a necessity, it is filthy enough that *Kṛṣṇa Nāma* may not be taken? *Kṛṣṇa Nāma* has it got such limitation?"

Then that suggestion came to him. "Oh, it is Kṛṣṇa that is teaching me through you." So the name of Gopāla from then was Gopāla Guru. "You are my Guru, Gopāla. What you have told. I thought that the latrine is a nasty place and the *Kṛṣṇa Nāma* should not be taken there. The *Kṛṣṇa Nāma* becomes in touch of this latrine connection the *Kṛṣṇa Nāma* becomes less

powerful. That is, I have committed wrong. So what you have taught, it is all right. So you are my Gurudeva. It is He. Different ways He is coming to me to take me up.”

Was it fourteen Guru of Avadhūta in *Bhāgavatam*? Twenty-four? Jagadīśa Guru? Twenty-four Gurus of Avadhūta. He is learning something from one, something from one, from tree, from ants, from bird, from different people, taking suggestion on his march on the way, his march toward Vṛndāvana, taking suggestion.

We are also told Rādhārāṇī when going to meet Kṛṣṇa, some days showing some auspicious things, some days showing some ominous things, inauspicious things. They are indicating of a union or frustration. That is also recognized. Here is a suggestion like Guru, about the nature.

So in different ways we can read from the nature by His will. The nature can give us suggestion about what is right and wrong, good and bad. We can read by His will. We have to live within, within Guru, within all Guru camp to go to Vaikuṅṭha, to Vṛndāvana. It is to be accustomed to see they are all Guru, I am low. I am the only lightest. They are all heavy, weighty persons, weighty positions. But I am the only very thin and very light position. I held that is the general disposition, that I am only low amongst so many Gurus. I need so much carefulness and mental stability we have to move there they are all Guru.

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