

82.10.23.B\_82.10.24.A

**Śrīla Śrīdhara Mahārāja:** ...no conception is not the ultimate conception. But we accept that He's Īśvara, above Brahman, and has personal existence. And again to say that 'I'm one with Him, I'm His representative,' all these things, 'I represent Him.' That is more hateful, sinful, offensive. Hare Kṛṣṇa. Delirium, delirious statement. It is very good, so soon that the intoxication has taken him so high is possible, preaching, it's a good sign. Ha, ha.

**Akṣayānanda Mahārāja:** Very effective.

**Śrīla Śrīdhara Mahārāja:** That intoxication can take us where? It is proving itself that intoxication can take us where?

**Akṣayānanda Mahārāja:** Six years in half an hour.

**Śrīla Śrīdhara Mahārāja:** Impossibility, within half an hour the six years effect within half an hour. And he has taken to such high level that he thinks himself that he's God Himself. So much madness. It will teach the others, sincere persons, how dangerous intoxication is. To the normal thinking person, to the sober section, intoxication will prove its serious heinousness.

Hare Nāma, Hare Nāma means helpful, conclusive realisation, faithful future.  
Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

And they're frustrated with Navanita Chora and \_\_\_\_\_ [?] They could not utilise intoxication as Jayatīrtha did. They're thinking they're human beings. They think, divided amongst them, someone's Jesus, someone's Rāma, someone's Caitanya. Three, Advaita, Nityānanda, Śrī Caitanyadeva. \_\_\_\_\_ [?] divided into three. Ha, ha. They're not so clever. If combined they could work, then, as a greater whole, on the foolish public. 'We three are three Avatāra.' But instead of that, one has taken the three positions and others dismissed. Ha, ha. A farce.

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

We are also to learn from such consequence, we are to learn, man may go from the position of an Ācārya what result may be earned. Gaura Hari. What is the position of the *jīva* soul? So vulnerable, so vulnerable, the *jīva* soul.

*trṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, kīrtaniyaḥ sadā hariḥ*

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

Real progress will help to find oneself to be more and more less qualified, empty. "I have nothing, no goodness in me." *Durdaivam īdṛśam ihājani nānurāgaḥ* [*Śikṣāṣṭakam*, 2] Helpless, we're all helpless, and His rays are only our solace, everything, the grace of Guru, Vaiṣṇava and *Bhagavān*. That is our only resort. No faith in our own self, don't believe your own self. *Māyā* is more powerful

than you. So only taking shelter to Hari, Guru, Vaiṣṇava, that is very, very important. Never think yourself independent, then you're gone.

...

"*Mama māyā duratyayā*. It is almost impossible for you individually to conquer *māyā*. Only it is possible with My help and never otherwise, never otherwise. *Mama māyā. Mām eva ye prapadyante*. Only with My help you can cross the ocean of *māyā*. Otherwise, individually you can never expect to do so, it is impossible for you. *Māyā* is more powerful than you. So My connection is urgent, unavoidably necessary path to conquer *māyā*. For a *jīva* soul it is impossible by the power of his own individual capacity. Impossible to cross the *māyā*, misconception. He's within misconception, long, long, long, long, far, far away from Me in the area of *māyā*."

Anyhow, the help only from outside *māyā* can help the *jīva*, no other means. So *śrauta-panthā*, revealed truth descends from that plane, the connection of that.

*naiśāṁ matīś tāvad urukramāṅghrīm, sprśaty anarthāpagamo yad-arthaḥ  
mahīyasāṁ pāda-rajo-'bhīṣekaṁ, niṣkiñcanānāṁ na vṛñita yāvat*

[Prahāda Mahārāja states: "Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, Who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination." ] [*Śrīmad-Bhāgavatam*, 7.5.32]

Without a connection of the Vaiṣṇava, never there can be any phase that the *jīva* has crossed this *māyā* by the dint of his own power, never, impossible.

*matir na kṛṣṇe parataḥ svato vā, mitho 'bhīpadyeta [gṛha-vratānāṁ  
adānta-gobir viśatāṁ tamisraṁ, punaḥ punaś carvita-carvaṇānāṁ]*

[Prahāda Mahārāja said: "Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both." ] [*Śrīmad-Bhāgavatam*, 7.5.30]

Not by your own power, nor by the help of others, ordinary people, even by the combined effort of you all. It is indispensable that the Vaiṣṇava connection must descend to you, approach to you, and then you have hope to come out. Otherwise, it is impossible. You are deeply in the depth of the misconception, world of, ocean of misconception. So *matir na kṛṣṇe parataḥ svato vā, mitho 'bhi*. Neither by the help of others like me, nor by myself, nor by the combined effort of one's own and other's endeavour. But it is indispensable that the help must come down from above the area of misconception, this is *the* condition. *Mahīyasāṁ pāda-rajo-'bhīṣekaṁ, niṣkiñcanānāṁ na vṛñita yāvat*, so no connection with the divine agent, no devotion.

*baho grnanta parasa nagrati natijyana bhava* \_\_\_\_\_ [?] *naisambasa eva yanaiva sena* [?]

Not by so many imitating religious functions or colours \_\_\_\_\_ [?] General form of worship. \_\_\_\_\_ [?] By practising austerity. \_\_\_\_\_ [?] By shaving our heads we

take the garb of a *sannyāsī*. Neither by attending our household duties, nor by the garb of a *sannyāsī*. \_\_\_\_\_ [?] Neither by reading repeatedly the Vedic advices, Vedic mantram. \_\_\_\_\_ [?]  
Or, taking the help from the water, or fire, or sun, that is penances in connection with that. \_\_\_\_\_ [?]

Only one thing is necessary, and that is the connection of a Vaiṣṇava, the divine agent of Him. \_\_\_\_\_ [?] And if coming in contact with such a Vaiṣṇava also one has the misfortune to go away from the camp, that is most disastrous, deplorable, misfortune. But one day he'll have to come back again, it is sure. But, *durdaiva*, the previous history is very, very bad, that coming very close to the truth, again to be, when one is, as if in the ocean and then coming nearby the shore, again cast into the depth of the ocean, it's very deplorable, fate is very deplorable in that stage.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi.  
Always dependent, slave means dependence. We're created dependant, *nitya-dāsa*. *Kṛṣṇera 'taṭasthā-śakti'*.

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

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

Mahāprabhu. Gaurāṅga Dayal Nitāi.

Potency means whose potency? The dependent, potency depends for its existence on the substance. Potency cannot exist independently. Potency means potency of something, so *śakti*, and then *svārūpa-śakti*, that is very closely connected with the substance. Then *māyā-śakti*, that is in the indirect way to have conception of the substance. And *taṭasthā*, marginal between the two, neither this nor that, and there faith is very uncertain. So *jīvas* position is uncertain, this side, that side, dealing with duality, always possibility of dealing with duality. So come to the right side, and have a good fortune. Always be conscious of humility and faith. Remain in the centre of higher souls, Guru dāsa. If that side is kept then he's all right, he can do anything and everything. If that connection is firm, then he can do anything and everything. Only one side, we must be attentive, very, very careful, our connection with Guru, *kāṛṣṇa*, then the electricity will pass. The connection must be there, otherwise, it is all dark. Connection with the dynamo, with the electric world, that must be all important, otherwise it is as dead matter, no power, electric connection, no light, no fan, nothing of the type, no machine or anything. That connection with the powerhouse is all important. At all cost retain that. That is all in all in our life.

Gaura Hari. Gaura Hari.

**Devotee:** Mahārāja, \_\_\_\_\_ [?]

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

**Akṣayānanda Mahārāja:** Mahārāja, in the six kinds of surrender, *śaraṇāgati*, humility is the most important, all important.

**Śrīla Śrīdhara Mahārāja:** No, important, Jīva Goswāmī has selected, that *gopṭṛtve varaṇa*, that is the main, and these are dependent parts. *Aṅga, aṅgiri*, they have previously shown that *gopṭṛtve varaṇa*, to accept Him as the protector, that is the main, very life, central thing. Others are surrounding parts. *Dainya, ātma-nivedana* is an effect, then *ātma-nivedana, ātmā-nikṣepa*, then *gopṭṛtve varaṇa*, the third.

*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam / rakṣiṣyatīti viśvāso, gopṭṛtve varaṇam tathā.  
[ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ / evaṁ paryāyataś cāsminn,  
ekaikādhyāya-saṅgrahaḥ]*

[The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."] [*Caitanya-caritāmṛta, Madhya-līlā, 22.100*]

The positive connection, these are the effects. What is the main, very life, that is to accept Him as protector, the positive connection. *Gopṭṛtve varaṇam tathā, ātma-nikṣepa kārpaṇye*. And *varaṇa*, how? Totally surrendering, to accept Him as the protector, as my guide, my master, that is the test, and that must be intensely done, *ātma-nikṣepa kārpaṇye*. And *dainya*, I'm nothing, no other alternative. That will help to throw ones own self more intensely. But that connecting link, that is the very gist of it.

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

It has been told, I have mentioned in that *Ambrosia*, some are of opinion, nothing is necessary, only if we be wholesale attentive to *śaraṇāgati*, others will automatically come. Even *śravaṇa, kīrtana*, not necessary. So *śaraṇāgati* has such high value, they'll come automatically, you're not to attempt for them separately. Only your attention will be wholesale towards *gopṭṛtve varaṇa*. "You are my protector, none else." Then others, other parts of *śaraṇāgati* will come first, and then anything will come, whatever necessary, what is best.

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

So, before becoming a good preacher, or good writer, or taking the Name continuously twenty four hours, but the basis is that, the key to the success of a devotees life is that, *śaraṇāgati*, surrender.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

I don't remember the *śloka*, it is already in *Prapanna-jīvanāmṛta*, this *śloka*, that mere *śaraṇāgati* can give you everything, bring for you everything.

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

Then the symptom is that as much as he advances in the process, he feels that "I'm nowhere. I can't live \_\_\_\_\_ [?] They say that I have got this desperate connection, absolute connection with Kṛṣṇa. But I feel that I aspire but I could not acquire that position. I'm not able to acquire that position. And they say, they all say, but I feel I that I'm undone, I could not arrive at that position, I can't attain. But they say my achievement is complete, but I feel that I'm nowhere." That is the measurement, unit of measurement is in that way. How much one is advancing. In advanced stage the measurement from the negative side, that hunger. Hunger is the test of the health, as much hungry, so much healthy. Something like that. The test is there. "I can't."

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Rādhārāṇī says, "I want to serve Him, but He wants to enjoy Me. What to do? I'm at His disposal."

But our attention is always towards Their service. "I'm so low, I may try to serve."

*mora sukha — sevane, kṛṣṇera sukha — saṅgame, ataeva deha deṅa dāna  
[kṛṣṇa more 'kāntā' kari', kahe more 'prāṇeśvari', mora haya 'dāsī'-abhimāna]*

["My happiness is in the service of Kṛṣṇa, and Kṛṣṇa's happiness is in union with Me. For this reason, I give My body in charity to the lotus feet of Kṛṣṇa, who accepts Me as His loved one and calls Me His most beloved. It is then that I consider Myself His maidservant."] [*Caitanya-caritāmṛta, Antya-līlā*, 20.59]

Who is He? Inconceivable.

*sakhyāya te mama namo 'stu namo 'stu nityam, dāsyāya te mama raso 'stu raso 'stu satyam*

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, Rādhā-dāsyam, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhyā*. Rather, I shall tend always to do the lower service, *dāsyā*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - "No, you are no longer to serve there; now you must serve in this higher category."] [*Vilāpa-kusamāñjali*, 16]

Always try to be connected with the lower position, and from there the abode will come to take you higher. Fools rush in where angels fear to tread.

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

*nitāiyer koruṅā habe, braje rādhā-kṛṣṇa pābe, dharo nitāi-caraṇa du 'khāni  
nitāiyer-caraṇa satya tāñhara sevaka nitya, nitāi-pada sadā kara āśa*

["If you actually want to approach the association of Rādhā-Kṛṣṇa, you must achieve the mercy of Lord Nityānanda first. When He is merciful towards you, then you will be able to approach Rādhā-Kṛṣṇa. For this reason one should firmly catch the lotus feet of Lord Nityānanda."]

["The lotus feet of Lord Nityānanda are not illusion; they are a fact, and therefore one who engages in the transcendental loving service of Nityānanda is also transcendental."]

[From Narottama Dāsa Ṭhākura's *Manaḥ-sīkṣā*, from *Prārthanā*]

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

What's the time?

**Akṣayānanda Mahārāja:** Quarter to ten, Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Ten to ten?

**Akṣayānanda Mahārāja:** About quarter to.

**Śrīla Śrīdhara Mahārāja:** Quarter to ten. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Dayal Nitāi. Dayal Nitāi. Mahāprabhu Gaurāṅga Sundar.

[?]

**Vidagdha-Mādhava:** Guru Mahārāja, can you tell us something about the dancing of Mahāprabhu? There was some emphasis on the dancing of Mahāprabhu in His *līlā*, it was very special kind of dancing. Could you tell us something...

**Śrīla Śrīdhara Mahārāja:** Yes, very intensely. When He, intensely satisfied, doing His function, then that satisfaction takes Him to dancing \_\_\_\_\_ [?] He has come to distribute Himself, and when He feels some satisfaction in His discharge of His duties, He feels satisfied, dancing, dancing means self satisfaction. The symptom of self satisfaction, and singing and discharging His duty that is delivering to others. And satisfaction is aimed for performing the duty, the works, the function. That produces dancing.

I have mentioned in the *Prapanna-jīvanāmṛtam*, no, in *Premadhāma-stotra*, that Mahāprabhu is the ultimate reality, Śrī Caitanyadeva is the ultimate reality. It is proved by His pastimes. Dancing means He's full in Himself. He's mad in enjoying His own ecstasy, and chanting, He's distributing that to others. *Ātmā* \_\_\_\_\_ [?] *svabhajana-vibhajana*, distributing Himself to others, and He's fulfilled in Himself. That is dancing. Dancing shows that He's fulfilled in Himself, He's tasting. That is the cause of dancing. This \_\_\_\_\_ [?] it does not depend on any other, no hankering for any other thing. He's full in Himself, His dancing. And His chanting distributing that to others. So this is the real symptom of the most original substance of the world. *Ānandam, advayasa lakṣaṇam, advaya*. Who is the *ānanda*, the ecstasy, is, and ecstasy makes Himself known to others that He is. He's ecstasy, ultimate cause is ecstasy \_\_\_\_\_ [?] and chanting making known to others that "I'm your friend," distributing Himself, *kīrtana, nitya-kīrtana*. This should be the primary symptoms of the highest existence. I wanted to say that there, *advaya-tattva, advaya* is fulfilled in Himself, and at the same time He's making Himself known that, "I'm fulfilment." These two signs they must be there.

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

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

...

**Śrīla Śrīdhara Mahārāja:** ...has written a book ... in the connection of Acyutānanda. Have you gone through that?

**Akṣayānanda Mahārāja:** Yes.

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

...

**Akṣayānanda Mahārāja:** Yes, Mahārāja.

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

**Akṣayānanda Mahārāja:** We'll take your leave. Jaya Om Viṣṇu...

...

**Śrīla Śrīdhara Mahārāja:** ...to render a complete service to our object of adoration, *paricaryya*, personal service. Hare Kṛṣṇa. Nitāi.

**Akṣayānanda Mahārāja:** Vidagdha-Mādhava has a question.

**Vidagdha-Mādhava:** Guru Mahārāja, in *Prapanna-jīvanāmṛtam, brahma-bhūtaḥ prasannātmā*...

**Akṣayānanda Mahārāja:** *Brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati*. Some question, in *Prapanna-jīvanāmṛtam*...

*brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati  
samaḥ sarveṣu bhūteṣu, mad-bhaktim labhate parām*

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

Then, what's the question?

**Vidagdha-Mādhava:** The question is, you're warning us against wanting to know so many things, intellectually, but in this verse it's said, "One who's cultivating knowledge he's situated in transcendence."

**Śrīla Śrīdhara Mahārāja:** This *brahma-bhūtaḥ* that is the position of \_\_\_\_\_ [?] marginal position, rather *jñāna-miśrā-bhakti*, marginal position, the condemnation of *jñāna, brahma-bhūtaḥ*. He has already realised that he's not a factor of this material world, so much. So he does not care for the gain and loss of this world, he's not affected by the loss or gain of this world, in balance. But he's *labhate*, not yet entered in the domain of devotion, that is his position. *Brahma-bhūtaḥ*, he has fully realised that he's not a factor of this material domain. So mind, intelligence, and demands of

the bodies, both subtle and gross, he's absent there. He's above this material conception, that is exploitation, above the principle of exploitation. But not entered the domain of devotion, only has a connection, a touch of that. *Na śocatī na kāñkṣatī*. No attachment for the loss and gain of this world, he's above this world of exploitation. But *mad-bhaktiṁ labhate parām*, the real *bhakti*, *śuddha-bhakti*, pure devotion, he's only to get, and not got, that position. *Samah sarveṣu bhūteṣu*. He sees everyone equal, not special consideration for the devotees, all equal to him because he's above this material world of loss and gain. But he has not acquired yet any affinity, any affection towards the land of devotion. The verge, marginal position, *jñāna-miśrā*, *mad-bhaktiṁ labhate*.

"He's got a chance to acquire My pure devotion, but he has not attained."

That position, *mad-bhaktiṁ labhate parām*.

Then, Mahāprabhu, "*Eho bāhya āge kaha āra*." [*Caitanya-caritāmṛta, Madhya-līlā*, 8.59]

Then *jñāna-sūnya bhakti* - *sadhya-sara* [*Caitanya-caritāmṛta, Madhya-līlā*, 8.66]

Mahāprabhu comes, after that Mahāprabhu comes to this position. "This is *jñāna-miśrā bhakti*."

Then *jñāna-sūnya bhakti*, he does not care to know about loss and gain, but he has got some taste for the service of Kṛṣṇa. He does not care for anything else. Anyhow he has acquired a peculiar taste, incomparable, unprecedented taste for the service of Kṛṣṇa. And he wants to have that current from the *sādhu*, and to submit there. He does not know good or bad, this or that, and does not care to know anything else. A peculiar taste he has got, unprecedented, in the story of Kṛṣṇa, in the *līlā* of Kṛṣṇa, and that is his guide.

"I do not know how it is so much tasteful, Kṛṣṇa *līlā* is so much tasteful."

So *jñāna-sūnya bhakti*, no calculation. He's captured by the peculiar taste of that service, loving service, and madly wants to go to those places where Kṛṣṇa *kathā* is occurring, wants to go, a peculiar sort of temptation he has acquired, *jñāna-sūnya bhakti*.

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

[Lord Brahmā said, "Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds." ] [*Śrīmad-Bhāgavatam*, 10.14.3]

Wherever he may be does not matter. He may be a *brāhmaṇa*, he may be in public, he may be a fool, stupid, he may be a woman, he may be a tribesman, does not matter. But a peculiar taste s/he has acquired anyhow and s/he does not like anything but that type of taste. And he goes to that particular section of the *sādhus*..

.....

