

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

Śrīla B.R. Śrīdhara Swāmī: His will. It is His will. We shall try to do our best according to our understanding. Our responsibility finishes there. *Na hi kalyāṇa-kṛt kaścīd, durgatīm tāta gacchati:*

[*pārtha naiveha nāmutra, vināśas tasya vidyate
na hi kalyāṇa-kṛt kaścīd, durgatīm tāta gacchati*]

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

If we go on sincerely, no trouble can come to us. The enemy is within, not that the enemy is without, the enemy is within. To be sincere is what is necessary.

sadarai gaurasi cavisay lailay [?]

If you are sincere then you will be able to understand the advice, the instructions, of Śrī Gaurāṅga. Mahāprabhu. Who can do, mischief to another? None, his own self is responsible for his own... *tat te 'nukampām ...*

[*tat te 'nukampām susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam
ḥṛd-vāg-vapurbbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk*]

[Lord Brahmā says: "One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom. He attains to the plane of positive immortality."]

[*Śrīmad-Bhāgavatam*, 10.14.8]

Rather, we are advised to see external things in the opposite standpoint. Everything is grace of the Lord. Whatever comes to you, that is all grace, it is *the* necessity for you. In that sense, if they're preaching against me, making any propaganda, that is necessary for me. It is wholesome for me. I am advised to look at it with that angle of vision. It is all for the good, all for the best. Everything is passing through His hand.

Devotee: Guru Mahārāj, what is it that Kṛṣṇa wants us to learn from Him?

Śrīla B.R. Śrīdhara Swāmī: Kṛṣṇa wants us to learn that He's all in all, He's our friend. The dictator of the infinite world is our friend. Try to see this, everything will be alright. He's your friend. The controller absolute is friendly to you, and whatever is coming to you from outside, that is all for you best. Adjustment with the absolute harmony depends on you, you cannot correct the environment infinite, you have no power to control the environment but you have only power

to control yourself. And control yourself in such a way that you are in harmony with the environment, then you will be happy, that is what *Gītā* says, *Bhāgavatam* also.

Tat te 'nukampām susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ, the cause of trouble is within, not outside. Man is the architect of his own fortune. Whatever anomaly, whatever misery, discomfort, I feel, I experience, that is my creation. So, I am to connect me to adjust with the environment. If I can do so then I shall find that everything is alright, everywhere is the hand of God, Kṛṣṇa's hand everywhere. And He's my friend, He cannot do anything which can go against me, all meant to correct me, the hand is affectionate. We are asked to look around with this spirit. The affectionate hand of Kṛṣṇa is all around us, only we are to adjust with that, the anomaly is within me.

Tat te 'nukampām susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam, what is wrong, that is the result of my own previous action, none is responsible for that. For this attitude will purify you in the very shortest time, *mukti-pade sa dāya bhāk*. Then you will be liberated from all these complaints within you if you can adjust with this advice, according to this advice. This is the highest direction of the Lord. Take all the faults on your head, and try to correct yourself. Then, automatically we will come in connection with such a plane where we will find that all is good. If you try to do in this way then all your outer coatings will be removed and you will be reduced to your intrinsic position. And from there you will come in contact with such a subtle plane around you that you will find all good, all blissful, all happy, all sweet. You will come to take your stand in the subtle-most plane of sweetness, and all the so many covers will all be eliminated, which are identifying you, your own self, your own heart. You are thinking, 'this is me, this is I, this is I, this is I,' No, they're all coatings, outer coatings. And that will go away if you take such steps that everything is good and I am in the wrong. Thereby your over-coatings should be all eliminated and you will come to your own intrinsic position and you will find that you have come in connection with a plane, the most sweet and subtle, and most fundamental. Do you follow?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: If this one advice is followed correctly then the whole solution of life is here. *Tat te 'nukampām susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam*. And sincerely, *hṛd-vāg-vapurbbhir*, by word, thought, deed. *hṛd-vāg-vapurbbhir vidhadhan namas te*, and showing our gratitude towards the supreme authority wholeheartedly, by word, thought, and deed. *Jīveta yo mukti-pade sa dāya bhāk*, if one can come to think in such a position of his own self then very soon he will be cleared of all his undesirabilities.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Hṛd-rogam, ha, ha. You will come in contact with *Kṛṣṇa-līlā* when? *Kāmaṁ hṛd-rogam*.

[*vikṛīḍitaṁ vraja-vadhūbhir idam ca viṣṇoḥ
śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktiṁ parām bhagavati pratilabhya kāmaṁ*

hṛd-rogam āśv apahinoty acireṇa dhīraḥ]

["One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."]

[*Śrīmad-Bhāgavatam*, 10.33.39]

"I want this, I want that. I don't want this, I don't want that," but this is all diseases of your heart. Diseased heart only wants this, that, thousand things. But if that disease is cured, you'll be cured when you come to understand everything is for the pastimes of Kṛṣṇa, my Lord, and I am also included there. Then you are absolved from your crooked ego, that selfish prejudice. You will come at last to the ocean of sweet waves, the Kṛṣṇa dancing. Kṛṣṇa is dancing and I am to be in consonance, in harmony with His dance. He is dancing and we are to co-operate in His dance. That is the key to our satisfaction wholesale, to be qualified to enjoy wholly in His dance, we shall have to dance also in that tone, that movement. But separate interest has created all the difficulties in different ways, the separate interest, *ahankāra*, the consciousness of separate, selfish interest, that is the disease in us all.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Nitāi Gaurāṅga came for that, to tune, to put us into the harmony, in the harmony around. So many, the detached portion is Brahmānda, and there also, so many sections, human, then beast, then trees, then insects, so many sections, all detached consciousness, a big *ahankāra*, a big ego. And that is also part by part, and by different kinds it is located. A big ego, illusion, just opposite the truth, what is what. And we are a particle in the big revolted ego, who are self-seekers, *māyā* means self-seekers. Those that are in *māyā*, illusion, misunderstanding, the cause is self-seeking, erroneous self-seeking, misunderstood. So many solutions recommended but all superficial.

The deepest solution given by *Bhāgavatam*, *Gītā*, and Mahāprabhu, Nityānanda Prabhu. The depth of the solution is ultimate, absolute. There is Kṛṣṇa dancing, and not Nārāyaṇa commanding. The commanding Nārāyaṇa is also there but Mahāprabhu says go deeper and you will find Kṛṣṇa dancing with the *gopa*, *gopī*, and that is your home. Go there, join there, that dance, that singing, the flute, and dancing.

No response, Nārāyaṇa has also got responsibility about the mundane world and that world administration. Kṛṣṇa does not care for any His flute can adjust everything in its proper place. The flute can establish harmony if anything wrong comes. Everything moves according to the advice in the flute. The sweet sound, the sweet sound gives impetus to all movements there.

.....

Earth, then this body and another body, and then, the difference between this body and food, three kinds of differences. Everywhere there is differentiation, differentiation is drawn, it is not bad. If mutual sympathy then it is alright. That

plane of harmony we are to connect, then everything is friendly. By mutual service, from its own position, service towards the centre, harmony, and some sort of discord. Discord but difference, ha, ha, ha, everywhere. We are to adjust within that our position. Growth, development, is like this, otherwise no development, no high or low. All one. That means non-differentiated, non-specified mass. That is Brahmaloaka, Virāja, something like deep slumber. Differentiation there will always be. And difference, defeat, gain, loss, in a players mood, *līlā*, players mood, not serious.

We have told, when first, we were startled to hear from Prabhupāda [Bhaktisiddhanta Saraswatī Ṭhākura] in Benares when he's explaining things to some Māyāvādī Paṇḍita, he told that, "The lion is killing Prasena, the lion is also feeling enjoyment, and he's eating and whom he's eating is also feeling pleasure. Aggrieved and aggressor, both parties feel pleasure, such is the plane. The victor and the defeated, both parties are pleased. That is possible in players mood, *līlā*. *Līlā*, it is infinite, eternal.

Devotee: This is on the transcendental plane?

Śrīla B.R. Śrīdhara Swāmī: Yes, transcendental plane.

Devotee: A lion will be eating another living entity and that entity in pain is enjoying?

Śrīla B.R. Śrīdhara Swāmī: Yes. It is eternal, so no finish. One who is being killed, that is only a play. His existence is there because eternal. Just as in a drama, one is killing and one is being killed, but none is killed, it is only a show. So, because they're all eternal they can't be ruined, destroyed. So in that sense, the killing, we understand, is absent there. So the killed parties, aggrieved parties, the defeated party and the victorious party, both gets pleasure. We are to understand that. And the defeated party may get more pleasure, it is also possible, if their part is perfectly played. The people will appreciate, "The man who was killed, he has played his part very nicely." In this way, he's defeated, but he has shown his attitude in such a pleasing way, his defeat, the audience they will say, "Oh, he has played wonderfully." So in this way, playing, both parties may be gainers. The loser there also may become gainer, something like that. Because it is eternal an eternal wave going on, no end. Plays in the eternity is of such nature, *līlā*. *Līlā* means play. Sometimes Kṛṣṇa is climbing on the shoulder of His friend, and sometimes His friends are also climbing over the shoulder of Kṛṣṇa. We are all equal in friendly circle, that posing also there. Infinite, but something like this we can say, "It is like this, to certain extent. But what it is really we are to feel it within us, after realisation from that plane."

Hare Kṛṣṇa. Hare Kṛṣṇa.

That is to be ascertained, that soul, who is not found in our present area of calculation. The trouble is there. The body is the receiver, the body, mind, the external covers, they're representing us. If the tongue is satisfied with sweetness I am satisfied, in this way. If the ear is satisfied with music I am satisfied. But these are outer things. The mind is there, the intelligence, then the soul proper, his

satisfaction we should search, "Where is he?" That is the question. "What is my soul? Where is he? Where is that? Then, what is his satisfaction?" We are all with some guess, guessing, imagination, the imagination has become reality and the reality has come in the position of imagination with us at present, fallen souls.

*yā niśā sarva-bhūtānām, tasyām jāgarti samyamī
yasyām jāgrati bhūtāni, sā niśā paśyato muneh*

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

"The night is day and day is night."

Rāma Rāma. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Hare Kṛṣṇa.

Aranya Mahārāj expected back by four o'clock train this afternoon?

Devotee: Yes, Guru Mahārāj. This violent *līlā*, this does not exist on Goloka, in the spiritual world? This is only in the material world?

Śrīla B.R. Śrīdhara Swāmī: No violence, violence, ha, ha, ha.

Devotee: This is, you were describing ...

Śrīla B.R. Śrīdhara Swāmī: Violence, they say, if a man is very weak, then if we push in this way he will be finished. A strong man he will say, "Oh, I felt much pleasure." Ha, ha, ha, ha. Massaging. He will feel that is massaging, a very sweet massaging. So according to the position. A soul is invulnerable. It is eternal type. So you cannot produce any practical pain in it. All will be like massaging, pressure massaging. It is eternal. It has got its own pain of its own characteristic, and there is separation. "I can't get my service quota to Kṛṣṇa. You must give some service. How, otherwise how, I can't go on fasting, some sort of service I must have, of the Lord." Service is the food there, service is the food for the soul. Without service we are dry. And service [clears you?], but eternal. Sometimes fasting, sometimes eating.

*kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]*

["Lord Śrī Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this

form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being." [Caitanya-caritāmṛta, Madhya-līlā, 21.101]

Mahāprabhu told, "Of all the pastimes, different pastimes of Kṛṣṇa, this human form of pastimes is the highest." Pastimes in different phases, but Mahāprabhu says that human form pastimes, that of *aprākṛta*, that is the highest, the deepest, most sweet. But that must be in the plane of Kṛṣṇa, not imitation in the plane of flesh and blood, then we'll become *sahajiyā*. There is a plane of Kṛṣṇa, and no imitation in the exterior plane, superficial plane. That will create rather prejudices against the reality.

Devotee: I was reading [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj's purport to *Parama koruṇa*, and there he describes the author [Locana dāsa Ṭhākura]. He's telling it is such a nice process, this chanting of *Hari-Nāma*, it will give the result if one simply gives up sense-gratification. That is the only requirement.

Śrīla B.R. Śrīdhara Swāmī: If it is possible for us to go on taking the Holy Name in a real process, then of course these things must be affected. We'll be saved from the charm of our sense-pleasure, apparent charm of sense-pleasure. We'll be saved. But if the transaction of taking the Name is of real character, otherwise there is *aparādha*, *nāmāparādha*. If we continue offences against the Holy Name then that can't take me to my desired end. There is a process of taking the Name.

aparadha sunya he lal krsna nama [?]

So, there should be improvement in taking that. Our earnestness for Kṛṣṇa, help for the Name, through Name to go to Kṛṣṇa. The desire must be sincere and not an imitation and to gather the credit to the false party, "That I am a devotee." It's not a trade, not to show to the public and to get some name and fame from the external plane. That will be otherwise. If by accepting the life of a *sādhu* externally, my object is to gather name, fame, or money, or anything else of this superficial world, then it won't produce the desired result, but something else mundane. So it must be taken in a proper way, proper process, and with the association of the good devotee that is possible. He will correct me at every step, "Don't go this way."

From finite to eternity, the way, that is not so very easy. It is a great thing. So many stages of achievement, and the charm must be neglected and passed through to reach to the highest plane. So guide and association, that will help us greatly, to eliminate different stages. Different proposals will come in our front, "Remain here, remain here, this is a good plane of living." We are to cross everything, dismiss everything and go through, neglecting all planes in the middle up till we can reach the Vṛndāvana. Even Paravyoma, the plane where Nārāyaṇa is, Lakṣmī Nārāyaṇa, that is to be known. The Ayodhyā, the Dvārakā, the Mathurā, conception of Godhead. We are to go to the plane of Vṛndāvana. That's what Mahāprabhu told us. Then you will be at your home, sweet home. So association, guide, we must work in a regular, and in a proper way, not this way, that way, and not stopping our journey in the middle, so many difficulties there. So guide and good association, encouragement of the

association, scriptures, all these helpful to us for this wonderful journey, from the foreign land towards home. Towards home, the wholesale solution of one's life. Not only one's own by his connection, many will have similar solution of life, sweet solution, sweet and highest solution of life, we are after to get that. How we can reach home? We are wandering in the land of mortality, discord, suicidal plane. We want to go home, sweet, sweet home. Home is such and such. *Sādhu* will encourage us when we'll feel very tired in our journey, the *sādhu* will encourage us, "No, not far off, come a little more, and we shall reach the home."

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

Who is there?

Devotee: Brahmānanda dāsa.

Śrīla B.R. Śrīdhara Swāmī: Brahmānanda. And you?

Devotee: Nārada Muni dāsa.

Śrīla B.R. Śrīdhara Swāmī: Nārada Muni. He?

Devotee: Kṛṣṇa kinkara dāsa.

Śrīla B.R. Śrīdhara Swāmī: Kṛṣṇa kinkara. Vidagdha.

Devotee: Madhu-kanta dāsa.

Śrīla B.R. Śrīdhara Swāmī: Madhu-kanta.

Devotee: Sudar Kṛṣṇa dāsa.

Śrīla B.R. Śrīdhara Swāmī: Sudar Kṛṣṇa. Where is one Bhargava, or someone?

Devotee: Bhargava will return after one week.

Śrīla B.R. Śrīdhara Swāmī: He has gone to Calcutta?

Devotee: He went to Dacca, Bangladessa.

Śrīla B.R. Śrīdhara Swāmī: When did he start? Yesterday?

Devotee: Two days ago.

Śrīla B.R. Śrīdhara Swāmī: Two days ago. And that Parthamitra, where is he?

Devotee: Parthamitra went to Calcutta. He'll come with Aranya Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Oh, he went together with Aranya Mahārāj to Calcutta?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: And Madhu-kanta?

Devotee: He's here.

Śrīla B.R. Śrīdhara Swāmī: You have come to me here to hear but see what is my position, the eyes and brain is also not so sharp, memory.

tamoloki ebara visam [?]

Kaviraj Goswāmī says, "I am so old I can't write. While trying to write my hand is shivering, trembling, but still I am writing. It is wonderful."

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

Robust health, sharp memory, and very able senses, they're no qualification.

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

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

End of side A, start of side B, 11/12-12-82

Devotee: Mahārāj, I have one question. I was reading the other day that Lord Caitanya was the first to give information on the *mādhura-līlā*. And my question is, understanding the tendency of man to misinterpret certain pastimes of Lord Kṛṣṇa, why was this information given to the world at large?

Śrīla B.R. Śrīdhara Swāmī: I can't follow. Repeat it. We are told that Lord Caitanyadeva, He came with this information that *kṛṣṇa-līlā* is the highest.

Devotee: *Mādhura-līlā*.

Śrīla B.R. Śrīdhara Swāmī: *Mādhura-līlā*.

Devotee: So, he's asking why in such a fallen age did Lord Caitanya give this highest realisation in an age when men, most likely, most men will misunderstand, take it for the lower thing.

Śrīla B.R. Śrīdhara Swāmī: Ha, ha. When the environment is most unfavourable, at that time He came with the highest prospect. That is your ...

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: The Kali-yuga is the worst portion of the time, and at that time He came with the best thing. This is your question?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Why the best thing came in the worst time? That is your question?

Devotee: Yes Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: The best thing came in the worst time. The Kali-yuga, when the environment is the worst, at that time the best thing came here, to be distributed. That is your point?

Devotee: Yes. And also that this particular *līlā* has a tendency to be misinterpreted by such people as ...

Śrīla B.R. Śrīdhara Swāmī: Misinterpreted, not only in this time but all time. In Satya-yuga also, in golden age also there is the possibility of misinterpretation and that is more hard. Ha, ha. Can't you realise that? A bad thing can easily be condemned. But what is good, *sattva-guṇa*, that cannot be condemned so easily and convincingly.

krta vesa puja rajan kala vityanti sambavam [?]

Those that understand the very spirit of things, such persons, they do not want their birth in Satya-yuga, in the golden age, but they prefer to have a birth in this Kali-yuga, iron age. Because, in this iron age, the most helpless condition, the high things are extended by the Lord for their help. When there is a famine period the authorities make arrangement for some rations. When our need is most the authority comes down to give us the best. That is the principle underlying. The most wretched period, at that time the boon comes from above to save us. This is the nature. If we reach the lowest point, then begins our movement upward. He selects His way in this. All other things, more or less contaminated by the environment. His question not solved?

When an affectionate father finds that his beloved son is in the highest need, then, with his high standard of affection he comes to take him up. This is not unnatural. This shows the sympathy in the centre, that in the worst period the guardian comes with the best affection, in our worst condition. Can't follow?

Devotee: Yes Mahārāj. I can.

Śrīla B.R. Śrīdhara Swāmī: Because there is no vindictiveness, the affection is there. The centre is affectionate in dealing our punishment reluctantly, but affectionate. So, when in the worst need, He comes with His. Just as when capital punishment, mercy comes, King's mercy, when the judgement is of capital punishment. At the moment of the highest need the mercy comes. Something like that. He's affectionate centre, He's affectionate, our relationship is that of affection and not any coercive nature, or vindictive nature.

And Mahāprabhu's coming, there's a principle, every time in its way is repeated in the cyclic order of the time, Kali-yuga is coming many times. And in a particular Kali-yuga Mahāprabhu comes with that highest thing. Not in an ordinary Kali-yuga and not in every cyclic order. Twenty-eight Kali-yuga, the iron age, the number twenty-eight, one day of Brahmā, one *kalpa*. Then, He comes with that highest gift. Hare Kṛṣṇa.

Then, what was your question?

Devotee: My question Guru Mahārāj is, how to increase one's earnestness, to increase that sincerity?

Śrīla B.R. Śrīdhara Swāmī: Ha, ha. *Bhaktyā sañjātayā bhaktyā*.

[*smarantaḥ smārayantaś ca, mitho 'ghaughā-haram harim
bhaktyā sañjātayā bhaktyā, bibhraty utpulkām tanum*]

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."]

[*Śrīmad-Bhāgavatam*, 11.3.31]

The light can be increased by the help of light, that combustible thing, or anything. Light can increase light. The *bhaktyā sañjātayā bhaktyā*. So, the light in one's heart can be intensified with the help of the light of another heart. The knowledge, the affection, everything what is necessary can be transmitted from one place to another to help. From one store to another store, it may pass, to help growth. Transformation of energy, *bhaktyā sañjātayā bhaktyā*, it is the most fundamental plane. Nothing can produce this. We are to take it. Nothing can produce that most fundamental substance. That can produce that. So wherever that thing is found we are to take help from that store, from one store, and the store has got eternal backing, backed by the government, different stores. A store in a particular police station is strengthened by the store in the district headquarters, and friends from the central supply, in this way, from store to store. Of the same thing, *bhakti* is *bhaktyā sañjātayā*, *bhakti* can increase *bhakti*, not any other thing. And where's that *bhakti* to be found? It is with the *sādhu*, the saint of that type. So with the help of the devotee we can immolate, get our devotion. And how can it be transferred from one store to another? By serving, or by his advice, by service the movement is possible from one to another.

Devotee: Mahārāj, this earnestness cannot be increased by prayer or personal endeavour?

Śrīla B.R. Śrīdhara Swāmī: Yes. By prayer also, by prayer, by infinite ways of gaining, acquiring that. But the most effective and living thing will be that

decision of the *sādhu*, and the *sādhu* also of the higher type, real type. The prayer and all other forms of devotion, services, will imbibe, will acquire strength and reality in the association of the *sādhu*, get their life, the strength. Not only formal prayer, empty prayer, prayer or other things may be empty, lifeless, formal. But living things, life, there is inner strength to be imbibed, to be indented from there, the strength, inner strength of prayer, of doing anything and everything, very life, vitality, will have to be drawn from there. So it is *sādhu-saṅga*, *sādhu* and *śāstra*, next, scripture, that also comes from the *sādhu*, like so, less strong, but living scripture that is *sādhu* - saint, devotee. His help will be the best, give, supply the vitality of every form of services. A thousand kinds of devotional practices may be there.

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

Any questions? No questions?

Devotee: Perhaps one last question. The same, but, the *bhajana* we have in the association of the devotees here, that is a good way of increasing devotion ...

Śrīla B.R. Śrīdhara Swāmī: That is also, association also has been recommended of this type, *sajātī-yāśye snigdhe sādhou saṅgaḥ svato vare*:

[*śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha
sajātī-yāśye snigdhe sādhou saṅgaḥ svato vare*]

["One should taste the meaning of *Śrīmad-Bhāgavatam* in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position. To associate with such saintly persons will help us the most to progress towards the ultimate goal."]

[*Bhakti-rasāmṛta-sindu*, 1.2.91] + [*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.131]

He must be superior to me, and must be in my line, and must be of favourable temperament to me, *sajātī-yāśye*, must be in the same line of inner aspiration, *snigdhe*, and must be affectionate towards me, not reserved. And also, must be superior to me. Such association will be conducive to my growth, or my awakenment.

So I close here.

.....

Devotee: ... and I said because you had criticised our Guru Mahārāj. He said no criticism, he did not criticise, he was making some comment about his statement in regard to what Bhaktisiddhānta had said and he was defending Bhaktisiddhānta's position. He was not criticising anyone.

Śrīla B.R. Śrīdhara Swāmī: Not only Bhaktisiddhānta's decision but the Gauḍīya Vaiṣṇava decision. Sanātana Goswāmī, Jīva Goswāmī, Cakravārti Ṭhākura. That is concerned what is the real conception of *nitya-līlā*, eternal pastimes of Kṛṣṇa in Vṛndāvana. That is the original *līlā*.

Devotee: So I asked him if he had ...

Śrīla B.R. Śrīdhara Swāmī: It is the special gift of Śrī Caitanya Mahāprabhu. That Vṛndāvana conception is the most fundamental. And when Kṛṣṇa is, Yaśodā is also. Independent of Yaśodā, Kṛṣṇa cannot exist. Co-existence, that is the fundamental principle of the whole Gauḍīya Vaiṣṇava philosophy, that is of Mahāprabhu. And inspired by Mahāprabhu that has been cleared in writing by Sanātana, Rūpa, Raghunātha, Kavirāja, Viśvanātha Cakravārti, Śrī Jīva, all Goswāmīns. That this is the most fundamental, *kṛṣṇa-līlā*, that is a system, and Yaśodā and the cowboys, Rādhārāṇī, all co-existent. A system, and not that Kṛṣṇa is alone there and then they will gather, it is not. So that is a fundamental thing, principle of the Gauḍīya Vaiṣṇava school.

Devotee: He wanted to see Akṣayānanda Mahārāj also ...

Śrīla B.R. Śrīdhara Swāmī: Akṣayānanda Mahārāj already he has protested to a certain extent, and he himself realised that other things cannot be questioned. Now I think, and I am also told, there were more anomalies there. And [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj himself enquired about them from one gentleman, one devotee, our godbrother in Vṛndāvana. And I think that Akṣayānanda Mahārāj come for the prestige of Swāmī Mahārāj, another small book is to be published in his name. "What is ordinarily conceived of the general Vaiṣṇava school I have dealt with that. But the speciality of the Mahāprabhu cult, Goswāmī cult, still to be published. For the general public I have dealt so much, in Indian, by there are some special strictures of the Gauḍīya Vaiṣṇava school that is of Mahāprabhu." What he has told, that is common to Rāmānuja, Madhvācārya, and other Vaiṣṇava cults. But the special conception is Kṛṣṇa, *svayam-bhagavān*, Nandanandan, that is not yet given out. As Vyāsadeva also did, *Mahābharata*, *Vedānta*, and *Purāna*, *Upaniṣad*, then again Nārada Goswāmī came and gave him impression that he's to give *Bhāgavatam*, harmonising all his past scriptural gifts. So also, in the name of Swāmī Mahārāj, I think, as I heard something, one of our Vṛndāvana godbrothers, with him, Swāmī Mahārāj had some correspondence, "That you take what I am writing." But he showed some points of difference and he accepted and told that, "I shall show it in the next edition." So, on the basis of that, I think, there is a special decision based on Gauḍīya Vaiṣṇava *siddhānta* that should be published in another booklet, salient points. And in the introduction there will be, "Just as Vyāsadeva did in *Bhāgavatam* after distributing all the *śāstra*. So in that way, this is not for the general, this is a speciality of the Gauḍīya Vaiṣṇava school and Mahāprabhu, and I am publishing that now, to harmonise." I think that will be necessary.

Consult the seven Goswāmī books, fine, and Swāmī Mahārāj also told, "And in a general way I am giving the explanation, the common ground of Rāmānuja, Madhvācārya, and some other *sampradāya*. But what is the most secret and special teachings of Śrī Caitanyadeva, and according to that of the Goswāmīns, that I am putting here, like in *Bhāgavatam*." In this way we are to publish a book in his name. And you are his direct disciples, you might have heard many things from him, so from you, in this generation it must be published. Otherwise the

whole of ISKCON will be effected in the future. This is my suggestion, and I think, you, Akṣayānanda Mahārāj, Dhira Kṛṣṇa Goswāmī, and others, Bharati Mahārāj, you are to take up this and find out in yourself what is written by Sanātana Goswāmī in his *Bhāgavat-Tīpani* and others. You are to search, research the *śāstra* and in that attitude you are to publish a second book summary, thing. And that was given to the ordinary, and the special instruction, he had a mind to publish in a second volume. In that way, it must be done to save the day.

.....

Śrīla B.R. Śrīdhara Swāmī: The Goswāmī *siddhānta* is this, that Vasudeva took Vāsudeva Kṛṣṇa to Yaśodā's house, and that room where Yaśodā gave birth to one girl child. And it is generally stated that Vasudeva took his boy, new born babe there, and took away the girl. But in many places it is mentioned that Kṛṣṇa was Nanda's son, Nanda Yaśodā's son. He's Yaśodānandana, Nandanandana. In many places it is mentioned and there in different *Purāṇas* also it is mentioned:

krsna mula janisan bhuto [?]

The Kṛṣṇa who comes from Vasudeva Devakī, He's another human. Just as Gopendranandana and one who is the son of *gopa*, Nandana Yaśodā:

vrndavana utetsavyajya sakhi mai [?]

He does not step forward to any place leaving Vṛndāvana, He's always in Vṛndāvana, sometimes explicit over the surface, sometimes underground. Svayam-Bhagavān is He. And the Goswāmī's, Sanātana Prabhu and those who have got direct instruction from Mahāprabhu and all *siddhānta*, they have written that Yaśodā gave birth to two, one girl one son, and Vasudeva put his son and that was absorbed by Yaśodā's son there. That was mixed together. Svayam-Bhagavān Kṛṣṇa that came from Yaśodā, He absorbed this Vāsudeva into Him. That is the finding of the Mahāprabhu group. Otherwise there cannot be harmonised that in so many places Kṛṣṇa has been mentioned as the son of Nanda and Yaśodā. It is not only hearsay but the fact is there, Svayam-Bhagavān was there. Nanda-panja [?] He was born from the body of Nanda. In this way it is mentioned. Direct connection with Nanda and Yaśodā. And He's Svayam-Bhagavān and not Vāsudeva is Svayam-Bhagavān. Vāsudeva is *vaibhava-prakāśa* of that Nandanandana who came from Yaśodā. All these things have been described scrutinisingly so we can't ignore that. They are direct students of Mahāprabhu, inspired by Mahāprabhu they have given those *siddhāntas*. We can't ignore that. And that is not found in Swāmī Mahārāj's writings. Rather, that Vasudeva, the son of Vasudeva and He was adopted by Yaśodā, in this way he has gone. But it is not possible to keep up in Gauḍīya school that sort of decision, his conclusion, *siddhānta*. So I think, not only that, there are many similar things, so we are to collect them anyhow, very cleverly, and to put, to publish, in one small book. And with this introduction that Swāmī Mahārāj he first gave what was generally accepted about *kṛṣṇa-līlā* by so many *Ācāryas*. But the speciality in the thought of Mahāprabhu he gave - *anarpita-carīm cirāt*:

[*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śrīyam
hariḥ purata-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah*]

["May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."]

[*Caitanya-caritāmṛta, Ādi-līlā, 1.4*]

What was not ever given before, that Mahāprabhu came to give. On the basis of this stanza, which is found in *Kali-santaru Upaniṣad* and also by Rūpa Goswāmī. Given there, Mahāprabhu has given something what was not given before. Tasting, and to make the verification with all the detailed facts, this is necessary to explain the Gauḍīya Vaiṣṇava *siddhānta*.

So Swāmī Mahārāj had a mind to publish these subtle points in a separate book, and he expressed his desire to someone, of his disciples. And you who know it, we are publishing those things in a booklet now. It was his order to us. In this way, a small book should be published in his name. He already gave direction to us to do this, these points. I think it would be better, we are to consult and then from Mahāmaṇḍala you will publish that small booklet, pamphlet, where those special decisions of Mahāprabhu will be given. And with that explanation, just as Vyāsadeva gave *Bhāgavatam* after he had given so many things to the common mob, the special thing: *nirmat-sarāṇām satām* [*Śrīmad-Bhāgavatam*, 1.1.2] He gave at the end of his life. So also, Swāmī Mahārāj in his last days he told that he will give the choicest things, the speciality of the Gauḍīya Vaiṣṇava school of Mahāprabhu, in a small pamphlet. Something like that. You are to consider that. In this basis you should publish a pamphlet to save his prestige. And the details, what are the points of difference, you are to collect.

I have not read through all his books, but the Yati Mahārāj has read something and according to his request, a Purosottama, one gentleman in Vṛndāvana, our godbrother, he also published many books because he also detected some points and intimated to him. So those points should be taken up cleverly and then they should be published in this way. That is my suggestion.

Let Aksayananda Mahārāj come, he knows some, to a certain extent. He opposed that comment of Yati Mahārāj. But he himself told that, some I answered, but something he can't correctly reply, Aksayananda Mahārāj told to me. So let him come here and then. Otherwise this will be, Yati Mahārāj is taking, and the Bhag Bazaar Maṭh, just the other day that Kṛṣṇadāsa came, then Bhāgavat Mahārāj came, they will also take up this. There will be an awkward position. So as soon as one book is published in such a way it will be better I think. We must consult with Goswāmī Mahārāj, Aksayananda Mahārāj, the Bharati Mahārāj may be intimated.

Aksayananda Mahārāj came to me and he told that he heard from Swāmī Mahārāj direct, that, "I am giving this translation of *Bhāgavatam*, and another has got the capacity to do the same work. Who is he? He is Śrīdhara Mahārāj, he can." He heard it direct from him. So he came to see me. He told, "I heard

direct from Guru Mahārāj many things about you and so I had the curiosity to see you, and I have come to see you. And I hear many things new." In this way he told.

So you did not give vent to all these things very extensively, keep it concealed. And let Aksayananda Mahārāj come, we shall discuss, and we shall make a plan and do accordingly.

Devotee: Swāmī Mahārāj Bhaktivedānta, most of his writings were translations, in the *Bhāgavatam* he was translating. So I don't know whose commentary he was using, but ...

Śrīla B.R. Śrīdhara Swāmī: He has not always followed commentaries.

Devotee: No, some of his own he has put.

Śrīla B.R. Śrīdhara Swāmī: In a general way he has given. By instalments, ordinary teachings should be given by instalments. It is the decision of the higher scientific knowledge, not the whole thing should be delivered at once, to be installed, gradual instalment. Then it will be good for the people to understand.

Devotee: He was presenting general way of accepting.

Śrīla B.R. Śrīdhara Swāmī: In a general way he has given and he has attained a great success. Aksayananda Mahārāj expected today?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Gaura Hari bol! Gaura Hari bol!

Devotee: Many times in his books also, Swāmī Mahārāj mentioned that the serious student should study the original literature.

Mahārāj, I have a question on another subject. This material world is the perverted reflection of the spiritual world. So does that mean that all relationships that we have in this world, there is some relationship in the spiritual world?

Śrīla B.R. Śrīdhara Swāmī: It has got its original and wholesome representation there.

Devotee: So we have an eternal relationship with everyone we meet in this world?

Śrīla B.R. Śrīdhara Swāmī: In this world?

Devotee: If we meet someone in this world does that mean we have an eternal relationship in the spiritual world, with that individual?

Śrīla B.R. Śrīdhara Swāmī: That is distributedly, if anything in an organisation, suppose this nail has got some connection with the hair, in this way, an organic whole. The connection may be in some sort of way or other, because it is one in

the [feeling?] system they are, so must have some connection. But that is very near and very, very far.

Devotee: And Madhva's conception of the *jīva*, that there are ...

Śrīla B.R. Śrīdhara Swāmī: That is different from that of Mahāprabhu

Devotee: How is it different?

Śrīla B.R. Śrīdhara Swāmī: Madhva's conception, Rāmānuja's conception, there are certain differences. Madhva says, gave too much stress on the difference, because Śaṅkarācārya told that one, *jīva*, Brahma and Bhagavān are one, so Madhva laid much stress, "No, this is two, different." And Rāmānuja, something common something different. But Mahāprabhu has given a very short and clear expression, *acintya bhedābheda*. *Bheda* and *ābheda*, both common and different, but the demarcation is not in the hand of any human being, it is His sweet will, and so it is *acintya*, inconceivable. The inconceivable word was added by Mahāprabhu to *bheda* and *ābheda*, and that is most important point. Because how much different and how much common, that depends on His sweet will. So you can't get a demarcation line hard and fast. It is His sweet will. That was told by Mahāprabhu.

Devotee: Madhvācārya had also mentioned this *acintya bhedābheda*.

Śrīla B.R. Śrīdhara Swāmī: Mentioned a very different *jīva* and God is great difference, he laid stress on the difference.

Devotee: But there is some place, Jīva Goswāmī found in one place in Madhvācārya's writings where he mentioned *acintya bhedābheda* also.

Śrīla B.R. Śrīdhara Swāmī: Not so perfect and not so very clear. Ultimately he had also to take resort to that.

Devotee: But specifically Madhvācārya talked about three classes of *jīvas* - *nitya-baddha*, *nitya-siddha*, and *jīvan-mukta* - souls who will become liberated.

Śrīla B.R. Śrīdhara Swāmī: Yes. *nitya-siddha*, *nitya-baddha*, *jīvan-mukta*, *mumukṣus*, who will get salvation. But *nitya-baddha*, he says these Māyāvādīs they will never get any liberation, they're ever doomed. This is the opinion of Madhvācārya.

But Mahāprabhu does not say that. "It is possible, though it is very hard nut to crack, but it is possible that the independent will of Kṛṣṇa and the very powerful service, they can convert even Māyāvādīs, that *nitya-baddha* class." This possibility Mahāprabhu has accepted, but very, very rarely, it is difficult but still there is possibility.

And Madhvācārya says, "No, the Māyāvādīs are ever doomed." Ha, ha, ha. So very much enemy to the Māyāvādī section.

Devotee: So are the *jīvas* who are engaged in *kṛṣṇa-līlā* in Goloka Vṛndāvana, they have no possibility to fall down?

Śrīla B.R. Śrīdhara Swāmī: No, no possibility.

End of recording, 11/12-12-82

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