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**Śrīla Śrīdhara Mahārāja:** Madhvācārya says, *mukta-pragraha* [?], again unlatched, like a rein of the horse. Horse is controlled always by the rein, but when rein removed, the horse runs at his own way.

So every word, when you take off the rein from the meaning, it will reach to Kṛṣṇa, as if to find it's origin. And by our local interest we put rein and try to take the meaning to this direction, that direction, according to our own interest, local interest. But if the reins removed,

*na te viduḥ svārtha-gatiṁ hi viṣṇum, [durāśayā ye bahir-artha-māninaḥ  
andhā yathāndhair upaniyamānās, te 'piśa-tantryām uru-dāmnī baddhāḥ]*

[Prahāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [*Śrīmad-Bhāgavatam*, 7.5.31]

All the meanings of all the words and everything will run towards the centre.

mukta pragraha vriti \_\_\_\_\_ [?] These things have been analysed by Mādhvācārya.

Mahāprabhu also began to explain the grammar in that light when He came from, He returned from Gayā. He began to explain grammar as a devotional scripture. Grammar, to go, to do, all these to analyse, what is doing? What is going? All potency of Kṛṣṇa. He deeply analysed everything, every wave coming from Him. This sound is sleeping, sound is exciting, or reading, running, all different potencies, different waves coming from the centre. So dhatti [?] means clear, all the bhavas [?], they have got their origin from Kṛṣṇa. So whatever word comes to Him, He takes it to Kṛṣṇa. A new line of explanation came from the \_\_\_\_\_ [?], everything.

The students went to complain to the teacher of Mahāprabhu, Gaṅgā Dāsa Paṇḍit.

"He used to teach us exceptionally well previously, but now after coming from Gayā, how He explains things we can't understand. Some say we understand, but it won't serve our purpose, our present life."

Went to complain to Gaṅgā Dāsa Paṇḍit who was the teacher of Mahāprabhu, Nimāi Paṇḍit.

Gaṅgā Dāsa Paṇḍit asked them, "Send Him to me. I shall request Him to teach you properly."

That information came - Mahāprabhu visited.

"You Nimāi, why do You explain things in a peculiar, different way, new fashion? What's the reason?"

"No, no. By the grace of your feet dust, none can challenge Me."

"Yes, I heard Your name as a teacher. But what is this after coming from Gayā You are explaining things in a different way. Your students came to complain to me. One thing, I remind You, that go in a proper channel, as the ancients have chalked out. What do You think? You're a devotee and Your forefathers and the other scholars they're not devotees? What do You mean that You have come to preach a new thing, crossing Your forefathers and the other respectable persons of the country? You have come to create a new thing here, that's not desirable."

Mahāprabhu told, "No, by the grace of your feet dust, what I shall do rightly. You need not trouble yourself with this."

That universal vision everywhere. To save us from local prejudice, local interest, and no interest. Local interest and no interest, no interest is also a dangerous thing. To be reduced to zero, that is also all devouring, all devouring temporary demon. But interest is there, and that should be properly located. Religion is proper adjustment, our Guru Mahārāja used to tell. Religion is proper adjustment. We're in the discordant way, discord must be eliminated. And apparent discord also we find in Vṛndāvana, but that is of quite different type. That comes from another centre of interest, that encourages more in our progress, that sort.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi.

I feel much tired, hopelessly tired. So I take leave of you all.

**Akṣayānanda Mahārāja:** Jaya Om̐ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

**Śrīla Śrīdhara Mahārāja:** Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!  
Śrīpad A.C. Bhaktivedānta...

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...and Vṛndāvana to be the highest, which seems to be mundane, apparently. And he's making the basis of that, making much free will. After Śaṅkara, Rāmānuja, what Mahāprabhu has given, if we've got free will, free thinking, then we can eliminate these old Ācāryas and find out something new. Prepare ourselves for finding something higher. With this attitude if we try to understand, then we'll be able to appreciate what Mahāprabhu has given. And if we allow ourselves to be fully captured by the previous Ācāryas, then we'll have no freedom to give them up, and to seek a new one, and realise and appreciate Mahāprabhu's decision and advice. It is a ground he's preparing for that. The free will. Not engrossed in the so-called interpretation of the *Upaniṣads* ever given in India by the *Ṛṣis*.

na me viduh sayo napi deva kutu muyeshar [?] This higher truth has been delivered in *Bhāgavata*, and Mahāprabhu is giving that. One who has got free will, from the religious stereotype conceptions, then he can understand the new thing Mahāprabhu has given. That is, he'll be able to appreciate. So we must not make our free will slave to the ancient interpreters of the *Vedas*. Do you follow?

**Devotee:** Yes, I follow.

**Śrīla Śrīdhara Mahārāja:**

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau  
[samarpayitum unnatojjvala-rasām sva-bhakti-śriyam  
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ*

*sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah*]

["May that Lord, who is known as the son of Śrīmatī Śacī Devī, 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]

Never delivered in this world, ever been delivered. A new thing Mahāprabhu has come to give to us, and we must have our free nature to welcome that. If we're prejudiced, covered with the old prejudice, it will be difficult for us to understand what Mahāprabhu wants to give.

And also giving some hint in Vṛndāvana *līlā*, the freedom. There Kṛṣṇa, *gopī* Kṛṣṇa, \_\_\_\_\_ [?] means that free. Even not bound by the social laws, and Vedic laws. A hint to that also we may find here.

*Svajanam ārya-patham ca hitvā, bhejur mukunda-padavīm śrutibhir vimṛgyām.*

*[āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauśadhīnām  
yā dustyajam svajanam ārya-patham ca hitvā, bhejur mukunda-padavīm śrutibhir vimṛgyām]*

[Uddhava says: "The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."]

[Śrīmad-Bhāgavatam, 10.47.61]

How that can be the highest attainment in Vṛndāvana, ignoring the existing social laws, and also the association of our so-called guardians and well-wishers. Kṛṣṇa's position is so high, so loving, so natural, so innate that, that must, if there is any comparison, everything should be cancelled and the selection must go to His holy feet. Neglecting all other possible engagements and demands from us from any other side. That's also hinted there. Ke?

**Akṣayānanda Mahārāja:** Akṣayānanda.

**Śrīla Śrīdhara Mahārāja:** How do you do?

**Akṣayānanda Mahārāja:** Very well, by your grace, very well.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Ha, ha, ha. Very well, you're always very well. Ha, ha, ha.

Our Guru Mahārāja told, "When we're very well? When we're in *bhajan* we're very well. Otherwise the physical comfort is not very well." Ha, ha.

Haridāsa Ṭhākura he was put into prison by the Kāzī. He was considered criminal, because he used to take Kṛṣṇa *Nāma*. Coming from the Mohammedan association, put into prison.

But when released, the co-prisoners, they're all so very mortified. "That we got one prisoner so, taking Hari *Nāma*, such strength and holy temperament, and he's going away."

Then Haridāsa Ṭhākura gave blessings to them. "I bless you to be as you are at present."

Then they misunderstood, some of them. "You bless that we shall remain in this prison house, as we are?" Then some complaint came.

Haridāsa Ṭhākura told, "That is not the meaning. At present by my association, you are all conscious of some sort of God consciousness, your mind is filled up. So my blessing is only looking to that aspect. Kṛṣṇa keep you in this temperament as you are at present, that some holy conception predominating your mind at present. Kṛṣṇa. Kṛṣṇa. Not your physical environment, but your mental aspiration, I bless for that."

So how we are in relation with Kṛṣṇa, Vaiṣṇava, Guru. That is our proper concern, existence. Other existence to be ignored and eliminated. That is real life. Life proper is there in which we're in connection with Kṛṣṇa. That is considered to be the life, others ignored, *māya*. *Māya* means illusion \_\_\_\_ [?] that has no value, negative value.

Who is he?

**Akṣayānanda Mahārāja:** Vidagdha Mādhava.

**Śrīla Śrīdhara Mahārāja:** Where is Dayādhara?

**Devotee:** I think Dayādhara went to Calcutta.

**Śrīla Śrīdhara Mahārāja:** When?

**Bhakti Sudhīra Goswāmī:** Yesterday, with Brahmā. He had something to do there.

**Devotee:** He wanted to get a battery pack.

**Devotee:** He's coming back, Dayādhara.

**Śrīla Śrīdhara Mahārāja:** And Brahmā?

**Bhakti Sudhīra Goswāmī:** He's gone to San Jose.

**Śrīla Śrīdhara Mahārāja:** And where is this newly initiated gentleman, Balarāma?

**Devotee:** He's staying with me.

**Śrīla Śrīdhara Mahārāja:** With you, here? Now he's not here?

**Devotees:** He's taking *prasādam*, he's downstairs.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Consulting my Gurudeva, I showed some special conduct about him. That he may be of service to Sudhīra Goswāmī Mahārāja and Akṣayānanda Mahārāja. And also this Maṭha. His father has got some money, and if he remains in connection with his father

he can do some monetary help to enhance this movement. Very sincere boy. He wants to do that. So he may be utilised by Mahā Maṇḍal, as well...

...

...own hands to quash the devotees. What is this? This is suicidal, suicidal. It will slacken the very foundation of ISKCON, such attempt. And the gainers will be the opposite party.

Nityānanda Prabhu, He got the wound on His head by Jagāi, Mādāi, and that promoted His propaganda to a high level, Nityānanda Prabhu. Even Mahāprabhu went to punish them. Nityānanda Prabhu stopped Him. "No, no, not this time. In this Avatāra such action does not look well, but it is beyond Our promise."

So Swāmī Mahārāja when attacked here by the local *guṇḍās* in ISKCON temple in Māyāpura. Whether you know or not, I heard he sent a *saṅkīrtana* party on the street. They entered the compound and showed some rowdyism by physically striking some of the devotees.

Then Swāmī Mahārāja ordered, "Form a *saṅkīrtana* party and go out on the street, and if any attack comes you all tolerate."

And it was done, he was present within, and the party was sent on the road with *saṅkīrtana* to be prey to all those *guṇḍās*, but they vanished gradually.

*Rakṣiṣyatīti viśvāśah. Goptrtve-varaṇam tata.* He will protect.

I remained in our main Maṭha, but I first stayed in a rented house on the banks of the Ganges.

Some senior sober man, an advocate, he loved me, he told: "That there is a conspiracy to finish you."

I remarked that, some gentleman, he put some name of some gentleman, he told on my face, that advocate says that: "Śrīdhara Mahārāja will be finished very soon, so he need not stay in a solitary place on the banks of the Ganges, you go in the inner side of the town."

I remarked: "That if that gentleman has got the power to do, to make or mar, then it is better to die. Kṛṣṇa is not there? Kṛṣṇa is there and he thinks that he can do anything and everything, that he has become the ultimate authority, it is better not to live in his in this way life, nothing."

So many times came such things. *Rakṣiṣyatīti viśvāśah.* Who is the protector? Who is the keeper in the practical life? We're to understand, we're to examine ourselves.

So Jesus is revered for His sacrifice of life, so by length and breadth, the Christianity could spread. Not so much for His principles, but as much for His sacrifice, it spread like anything.

If I'm accepted in the political field also, so many persons that he, if I'm accepted as a sacrifice for the cause, if I will be faultless.

It is not so easy to acquire such fortune, that I will be prey for the service of Kṛṣṇa. It will be individual consideration at least. And in a group we may sometimes take up a Vaiṣṇava is being molested, so we must try in any way. That conclusion can come from other plane, not from ones own self. But a Vaiṣṇava is being molested, disturbed, and it will be our duty to drive away those inauspicious forces. Adjustment is there. Viṣṇu, Vaiṣṇava, to protect Them we shall take any measure, sincerely. But not for one's own self.

*Rakṣiṣyatīti viśvāśah - Goptrtve-varaṇam.* "Accepted Him as my protector, sustainer, my guardian, my everything. I won't care for my own protection." Sometimes in *sākhya-rasa* we find that.

*rakṣā koribo tuhuṅ niścaya jāni, pāna korobuṅ hāma yamunā pāni*

["Fearless and confident of Your protection, I shall drink the waters of the Yamunā, whether they are poisoned or not. I am Your property. You must take care of me; You can't leave me."]

[*The Songs of Bhaktivinoda Thākura*, p 26-7]

We shall indent, welcoming danger. "My friend is there, we do not care for anybody, we may take poison." The vraja rakal [?] The Kṛṣṇa's friends, they was aggressor to drink poison. "That Kṛṣṇa is there, whom we should fear?" None, nothing, not there is nothing to be afraid of, Kṛṣṇa is there. So such indulgence one may have in *śaraṇāgati*. *Rakṣiṣyatīti viśvāśah*. "He'll protect me. Other's protection I won't accept. I shall hate other's protection in the physical world. Who'll protect? I deny, if any proposal comes I should deny. I'm under His care." Is it not practical then? Is it all theoretical, abstract? Then my life is an abstract thing, only imagination? Religion is in imagination, not in practice?

This is our own case. But in the case of the molestation of the Guru, Vaiṣṇava, Vighraha, there of course, that chance we get. And that will be in devotion, not for one's own.

He will say, "No. Let him do, let him do, abusing."

But Vaiṣṇava says, "No. What are you saying? I'm already filled up with so many abuses, so this abuse is nothing. So many things of abuse is in me."

And the fact is that if one Vaiṣṇava is abused, then the abuser he takes up the defect himself. The poison is taken by him, it is transferred. If one is above abuse, and any abuse comes to him, then who abuses, he gets that, he eats it. And he becomes more pure, more pure.

So, *vaiṣṇava ninda vankor*, very dreadful thing. But if we're well wisher, well wishing is there, then not *aparādha*. To the subordinate if any defect is there the guardian will say: "Oh you have these defects, you must be careful." Careful, with well wishing, then you may utter. Otherwise,

*śūlapāṇi-sama yadi vaiṣṇavere ninde, [tathāpiha nāśa pāya, - kahe śāsta-vṛṇde  
ihā nā māniyāye sujana-nindā kare, janme janme se pāpiṣṭha deva-doṣe mare]*

["It is the conclusion of all the revealed scriptures that one who blasphemes a devotee is doomed. For such a person, everything is torn to pieces by the powerful trident of his sinful reactions. A sinful person who disregards this principle and insults great souls will suffer birth after birth for his offence."]

[*Caitanya-Bhāgavata, Madhya*, 22.55-56]

He may be in the position of Mahādeva, but if he abuses any Vaiṣṇava he will be punished. But if with the abuse there is affection, from his own heart wants to remove that bad habit, then it is all right, well wishing. Otherwise only to remark, it will be dangerous, it will be transferred to him.

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

["If even a person of extremely abominable practices, abandoning all non devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is

venerable as a true saint because he has embraced the revolutionary plane of life.”] [*Bhagavad-gītā*, 9.30]

It is so dangerous, *ananya-bhakti* is a dangerous thing. So many apparent anomalies cannot make him the object of blame. Because that very rarest thing of *ananya-bhakti*, whose future is guaranteed, *ananya*, connection, exclusive connection with the Lord, that means his bright future is guaranteed. Only question of time. What he has, the connection, the high valuable connection that he has got, that is very, very, very, very, rarely to be had, and that he has got. And other things are negligible, negligible of the negligible. So don't approach that dangerous place, or you'll be doomed. So, *apī cet sudurācāro*. At your consideration he may be much filthy. But at once the day will dawn there, and you'll be nowhere. You have no position at all. You're now as a commentator making remarks, you'll be nowhere. But his position is sure because that *ananya-bhakti* connection, exclusive devotion connection, that highly earned most rare, valuable thing he has got. So I'm such that my real connection is so valuable that all the worldly attributes in consideration to that, no position at all. The worldly relative consideration of good and bad, that has got no value. It is all illusory. But that is reality, whatever least it may be, that is reality.

**Devotee:** Mahārāja, would you explain this again. The good and the bad, would you explain this again.

**Śrīla Śrīdhara Mahārāja:** Ha, ha. You're disturbing the thought. What good and bad? Good and bad...

*'dvaite bhadra-bhadra-jñāna, saba-'manodharma', 'ei bhāla, ei manda',-ei saba 'bhrama'*

[“In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, ‘This is good, this is bad,’ is a mistake.”] [*Caitanya-caritāmṛta, Antya-līlā*, 4.176]

As in a dream, you may have a good dream, or a bad dream, but both is false, something like that.

In the relative consideration of this worldly position we may think that he's a good man, he's a bad man, but everything is all illusory. The imaginary standard conception, everything.

And the connection with Kṛṣṇa, that is reality. That is absolute. That connection, His protection, His sympathy, it is genuine, it is real thing.

And all others are, they have got their own position...

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