

83.08.09.D_83.08.10.A

Śrīla Śrīdhara Mahārāja: ...natural, crooked movement of the serpent, it is such by nature.
Gaura Hari bol. You think and again you'll ask, we shall tell.

Dr. Sharma: Thank you Swāmī Mahārāja.

Śrīla Śrīdhara Mahārāja: Now we stop here.

Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Akṣayānanda Swāmī Mahārāja kī jaya!

Bhakta Vṛnda kī jaya!

Gaura Hari bol.

Dr. Sharma Bhakta kī jaya!

Parivrājaka kī jaya!

Gaura Hari bol.

...

In that process of confession, the confession of the ladies, that lead to some corruption, the confession custom. Kṛṣṇa. _____ [?] What do you want?

Devotee: What do I want?

Śrīla Śrīdhara Mahārāja: Class finished today.

Devotees: (Group laughter)

Devotee: Class is finished, I see.

Śrīla Śrīdhara Mahārāja: Already.

...

Śrīla Śrīdhara Mahārāja: We're our own guide, we're to set aside that idea, that principle. And accept a guide, put up ourselves under His disposal, that is life of dedication. And guide must be genuine, having real connection with Kṛṣṇa consciousness. Another life, life of dedication towards divinity.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhagavān Mahārāja, he's celebrating *vyāsa-pūjā*, his advent ceremony, with great pomp, where so many closer friends _____ [?] Someone has written in letter perhaps. Hare Kṛṣṇa.

_____ Jayatīrtha [?]

Search for something else. But his present way of searching has created a gulf between us and his party.

Gaura Hari. Gaura Hari. Gaura Hari. The intoxication, the material help.

Devotee: Also Harṁsadūta Mahārāja.

Śrīla Śrīdhara Mahārāja: Churchill told that, "When I take wine I become two hundred percent fit. Churchill, he lived up to ninety, more than ninety; ninety two or so. But he told - he was a great drunkard. He told, "You accuse me of wine taking; but when I take wine I become two hundred percent fit."

Without *śaraṇāgati*, the surrendering temperament, no material help is possible for the realisation of the transcendental truth. *Bhakti* can give *bhakti*, the dedication can improve dedication. That is the most plenary, most fundamental plane. So no outcome, no outer product can give it. His position is enhanced with His own plane, own material. Just as iron may be mend, the broken part of an iron if to be repaired, then iron is necessary. So anything necessary in the plain of dedication, that has to come from another dedication. No earth can be used to repair iron, something like that. Iron is necessary to repair iron, gold is necessary to cure the wound in the gold; for repair. So, *bhakti sañjātayā bhakti*.

*[smarantaḥ smārayantaś ca, mitho 'ghaughā-haram harim
bhakti sañjātayā bhakti, bibhraty utpulkāṁ 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]

Devotion can amend devotional defects, nothing else. Kṛṣṇa. Only to keep up this body which may be utilised for devotional purpose. What food will be suitable, it is already sanctioned by Kṛṣṇa. The onion is a vegetable, but that is rejected. Why? Vegetable - all vegetables also not pure, not favourite to Him. Whatever He takes, that should be given to Him and we shall take the remnants. The *śāstra*, His directions is there, what should be offered to Him. "These are the things I like." I must offer those things, and then take remnants. Not whimsically; you must take this, you must take this. Hare Kṛṣṇa. Hare Kṛṣṇa.

In any special case something is seen that is redundant. Puṇḍarīka Vidyānidhi, he used to smoke, but that is a superficial fashion. Any moment he may leave it. A fashion, then not to be considered to any part of his holy character. It is there, it may not be there, any moment. Hare Kṛṣṇa. No luxury for the students of devotion. Whatever is necessary to help in our discharging devotional activity, that should be accepted.

*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam [rakṣiṣyatīti viśvāso, gopṭṛtve varaṇam tathā.
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ / evam 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-lilā, 22.100*]

What are favourable I shall accept, and unfavourable I must reject. Favourable and unfavourable to *śaraṇāgati*, towards dedication. What is mainly necessary is the grace of the Vaiṣṇava, the Lord. Inner hankering. External thing cannot create inner hankering. Their contribution will be more or less physical, some influence on the mind, but that is temporary when it is done away with. The madness is there, when left, madness gone. That cannot keep anything permanent, any permanent _____ [?]; they cannot. Their effect will be bodily, and something in the mind.

But devotion is above body and the mind, that is the soul's function. And mind, body, may be weak; patient diseased. The mind also may be so. Independent of body and mind, devotion can grow, then of course the final influence comes to the mind and the body. Mentally outside, by outside nature one may be a politician, one may be a *yogī*, even one may be a *dacoit*. But if that's only for the service satisfaction of Kṛṣṇa this outward filthy character that will go away very soon.

*ksipraṁ bhavati dharmātmā, śāśvac chāntim nigacchati
[kaunteya pratijānīhi, na me bhaktaḥ praṇaśyati]*

[That most degraded person very swiftly becomes adorned with virtuous practices and attains to eternal tranquillity. O son of Kuntī, declare it - proclaim it - My devotee is never vanquished!"] [*Bhagavad-gītā, 9.31*]

Very soon his pure character, conduct will come out; because he has not affinity for these undesirable things, his affinity is only for Kṛṣṇa.

When we're cooking many things, variety to satisfy our tongue, it is undesirable. But cooking great dishes to offer to Kṛṣṇa, Guru, Vaiṣṇava, it's all right. And then we may take little, not with greedy mentality we shall accept them, that will be crime, *prasāda, sevā aparādha*. Only that it will help my internal tendency towards Kṛṣṇa, with this spirit, I shall. "O, this has been accepted by Kṛṣṇa, Gurudeva, how it is, I shall take." Not to detest whether it's salt, or it's sour, or it's pungent, no. It's taken by Kṛṣṇa, how Kṛṣṇa has taken it? With this idea we're to approach the material, everything in connection with Kṛṣṇa.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
There you are living, five or six, in land?

Vidagdha Mādhava: Five.

Śrīla Śrīdhara Mahārāja: You two, Akṣayānanda Mahārāja, Dayadhāra...

Vidagdha Mādhava: Dayal Nitāi, and Lakṣmīnātha.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi. How do you feel? Your headaches?

Anurādhā [?]: O.K.

Śrīla Śrīdhara Mahārāja: O.K. Kṛṣṇa. And that _____ [?]

Anurādhā: I have little bit.

Śrīla Śrīdhara Mahārāja: So Ganges bathing _____ [?]

Anurādhā: I'll try to go tomorrow.

Śrīla Śrīdhara Mahārāja: And that helps a great deal. Whenever you get an opportunity. But now the Ganges is filled up, eh?

Devotee: Very swift current.

Śrīla Śrīdhara Mahārāja: And the current also?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Very careful. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

...engaged in *Gītā*. And in the morning full time it will be better to work. And the mid day it is hot, so difficult to go on. Hare Kṛṣṇa. Gaura Hari bol. Nitāi.

Devotee: Already three years have passed since the last time I spoke.

Śrīla Śrīdhara Mahārāja: Is he very fat now?

Vidagdha Mādhava: Ha, ha. Yes.

Śrīla Śrīdhara Mahārāja: When he came here he was quite slender, but gradually he got [slap sound], what is this? Big belly?

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Any technical name for this, no?

Devotee: One word is there, paunch. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: And here is *bhuli* [?] in Bengali. Big belly, *bhuli*. Ha, ha, big belly. He acquired the big belly here, ha, ha.

Devotee: He was fond of taking dosa [pancakes?] and iddli [dumplings?] in South India.

Śrīla Śrīdhara Mahārāja: Oh. in South India _____ [?]

Devotee: Then he became bhuli [?]

Śrīla Śrīdhara Mahārāja: Iddli [?] is a light food, easy for the patients. Dosa is little rich. Dosa, iddli. And he was fond of chewing muri. He wanted to see where muri is being cooked. "I want to see that place where _____ [?] Didi is cooking muri." But this is not cooking, this is frying; different from cooking. Hare Kṛṣṇa. Nine months continuously he remained here, in the beginning.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Oh, those days gone by.

I had a talk with Swāmī Mahārāja and Acyutānanda, that blue house they're staying, Swāmī Mahārāja with his group. But Acyutānanda told, "What sort of talk you had with Śrīdhara Mahārāja?"

"But if I say that you'll faint. You won't be able to awake in that plane where it's appreciated. You'll have to sleep in that plane. Kṛṣṇa. You'll faint, you won't be able to tolerate, faint. Beyond your capacity, beyond the capacity of your toleration."

How is it possible, how it can be good? You'll faint. Kṛṣṇa.

Bhaktivinoda Ṭhākura wrote that, "When I first came to understand Mahāprabhu, I rather was astonished to find how Mahāprabhu could support Kṛṣṇa *līlā* in Vṛndāvana there. His stealing, lying, and the aggression, how? He was an uncommon, extraordinary scholar, and moral, and magnanimous. How He can give recognition that this is the highest position of the Absolute? I fervently prayed that please reveal how it is possible. At last the revelation came, and with that revelation there it was a part that Mahāprabhu is the same with that Absolute Truth, as Kṛṣṇa, and Mahāprabhu."

Otherwise it is not very easy to conceive and to give publicity about that highest quarter as such. Only He can give Himself wholly, not others, He's for Himself. He's for Himself, a great expression. He's for Himself. Everything for Himself, everything for Himself. He's the party, only one party rule; and that is autocracy, autocratic temperament. And that is the best, because absolute good. Good in autocracy, He will distribute Himself most liberally. Whatever will come from Him cannot but be good. If it's to be distributed through any form, any law, then some consideration will check its natural flow. _____ [?] The Absolute is autocrat, absolute good is autocrat. So we have got some hope. He's autocrat, does not abide by any law. He comes to judge with any law then we've got no hope. Because above law, so we've got some hope.

Vicārite āobi, guṇa nāhi pāobi, kṛpā kara choḍata vicāra [*The Songs of Bhaktivinoda Ṭhākura*, p 8]

"If you come with consideration, I have got no hope. Give up the consideration of examination of the beggars. But come with the natural flow of Your own accord. Then we may have a drop, or something; may have hope."

So meagre, because finite has got no position in consideration of the infinite. We're to understand our position as finite. And that of infinite, how great and merciful. So, only sweet will, mercy, this can be the connection of the infinite towards finite. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi.

“Everything belongs to You. Nothing to me. I belong to You my Lord. Consider me, take me within Your camp. Kindly, be kind enough to accept me within Your camp. Consider me as Your own. That is what is necessary for us. _____ [?] I feel disconnected. I have lost my own prospect. I’m such a fool, ignorant, do not understand my own welfare, wretched in nature. All false in me, and all goodness in You. So I’ve got some hope. I may be the most wretched, but You are the greatest goodness. I may have some hope. Hope is there. If You’ll have to judge according to law, no hope. Because You’re over law, we’ve some hope.”

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

Śaraṇāgati. Not only to non-cooperate with the mundane world, the world of exploitation, that in mere salvation cannot be our end. We must have some healthy cooperative relationship with the environment; that is what is necessary. A positive existence we must feel, not only negativify ourselves. All bad, so to eliminate and to be negativified. We have a positive position, and that is of great honour.

Gauḍīya Maṭha stands for the dignity of human race. That was the subject fixed by our Guru Mahārāja. In Dacca University, when that German scholar, Schulze [Sadānanda dāsa] was to give lecture. No slave mentality. The slave to Kṛṣṇa, that is the highest position of honour; stands for the dignity of human race. If human race can have any connection with some prospect of slavery, they’re highly elevated. Even the creator Brahmā, and the liberated representative Śiva, they cannot aspire after such a great position. That confidential service in the confidential area of the Absolute; they’re all outsiders. So they have no recognition, they’re like vagabonds, no citizenship. Without citizenship they have to move like vagabonds. Undesirable elements, they may be thrown out any moment, no consideration. But those who’re dedicated, entered the devotional area, they’ve got a national position of demand.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.
Nine, it’s already nine, is it?

...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: A new disease, coming. What are they?

Devotee: One is herpes.

Śrīla Śrīdhara Mahārāja: Hippy?

Devotee: Herpes, it’s a new disease.

Śrīla Śrīdhara Mahārāja: What is its sign, symptom?

Devotee: Deterioration of the cells, body is rotting; and this is communicated by illicit sex. And another one now...

Śrīla Śrīdhara Mahārāja: In Bombay, that gentlemen, encouraging illicit sex?

Devotee: Oh yes, Bhagavan Rajaneesh.

Śrīla Śrīdhara Mahārāja: They should catch him, and put into jail.

Devotee: Yes. Another one now is called AIDS, that means acquired immune deficiency syndrome. That disease is communicated by homosexual activities. And also by putting injection of heroin, and different drugs into the, by giving injection with the needle, that disease is being communicated. Hundreds of people are dying every month, becoming epidemic proportions.

Śrīla Śrīdhara Mahārāja: What is the second? I don't follow.

Devotee: AIDS. Acquired immune deficiency syndrome. Means, in the body there are some antibodies they are fighting disease white blood cells; so...

Śrīla Śrīdhara Mahārāja: White corpuscles, red and black; three corpuscles.

Devotee: So, by this disease, even a cold, even the flu, any minor illness can produce death, because there's no system to fight that disease; that system is breaking down. And this disease is also communicated by illicit activities like homosexual activities and injection.

Śrīla Śrīdhara Mahārāja: Homosexual, what is homosexual?

Vidagdha Mādhava: Yes. Two men making...

Śrīla Śrīdhara Mahārāja: Oh, man and man.

Devotee: Man and man, or ladies and ladies, like that.

Śrīla Śrīdhara Mahārāja: Ladies, ladies?

Devotee: Now so many people are doing like that in America.

Śrīla Śrīdhara Mahārāja: Man and man somehow it's known, but women and women, how it is possible their sexual activity? Both negative.

Vidagdha Mādhava: Yes, something different.

Devotee: That's not so wide spread, but man and man...

Śrīla Śrīdhara Mahārāja: That is I'm told, that is in the foreign part, not in India.

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Not in India.

Devotee: Mostly in New York City, and San Francisco.

Śrīla Śrīdhara Mahārāja: But how it is possible, we can't follow?

Devotee: I also, we don't understand.

Śrīla Śrīdhara Mahārāja: Women and women. Something inconceivable. Hare Kṛṣṇa. Artificial, eh?

Devotee: But people are dying now, every month hundreds of people are dying.

Vidagdha Mādhava: And because of these diseases Guru Mahārāja...

Śrīla Śrīdhara Mahārāja: So many diseases they're all superficial, on the surface. Main disease, forgetfulness of the centre, of Kṛṣṇa, of the Lord, of the guardian. Disobedience to the natural guardian, that is at the route of all.

kṛṣṇa bhuli sei jīva anādi-bahirmukha, [ataeva māyā tāre deya saṁsāra dukḥa]

["Forgetting Kṛṣṇa, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy [*māyā*] gives him all kinds of misery in his material existence."]

[*Caitanya-caritāmṛta, Madhya-līlā, 20.117*]

Mahāprabhu gave the diagnosis.

*jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' / [kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa']
[sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya / svābhāvika kṛṣṇera tina-prakāra 'śakti' haya]*

["The living entity's constitutional position is to be an eternal servant of Kṛṣṇa. As a manifestation of Kṛṣṇa's marginal energy he is simultaneously one and different from the Lord, like a particle of sunshine or fire. Kṛṣṇa has three varieties of energy: *cit-śakti* (His internal energy), *taṭasthā-śakti* (His marginal energy), and *māyā-śakti* (His illusory energy)]. [*Caitanya-caritāmṛta, Madhya-līlā, 20.108-109*]

& [*Gauḍīya Kaṅṭhahāra, 10.14*]

His constitutional position is a slave to the Lord, Kṛṣṇa, the beautiful. *Kṛṣṇa bhuli sei jīva anādi*. But from time immemorial he has lost that memory in any way, and suffering. *Ataeva māyā tāre deya saṁsāra*. So misconception is the root of all his misery of different type. This body _____ [?]; the disease in the body, or in the mind, two unnecessary over case. Over-casement; first mental casement, then this flesh. But this is not at all necessary for our life proper. This is the outer effect of the inner mental system which is composed of many variegated desires, fleeting desires. I want this, I want that, all unnecessary. Filled up with unnecessary articles; must be dissolved.

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani*

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

When one can see Him everywhere, then all the system carrying towards his attention outward dissolved finally. Final dissolution of both these encasements, mental system as well as the outer cover, flesh and blood, forever. And he's reckoned as a member in the inner circle, in *Vaikuṅṭha*, or in *Goloka*, *Vraja*, *Vṛndāvana*. Our own self, the highest understanding in us, is a member of *Vṛndāvana*. Higher understanding within us, that is aspiring only after *Vṛndāvana* life; not satisfied with anything else. Anyhow that taste must be, must touch the tongue of the soul, by the agents of *Kṛṣṇa*. *Raso 'py asya, param̃ dṛṣṭvā nivartate*.

[viṣayā vinivartante, nirāhārasya dehinaḥ / rasa-varjam̃ raso 'py asya, param̃ dṛṣṭvā nivartate]

["Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth." [*Bhagavad-gītā*, 2.59]

An infant is crying, "I won't take food." Anyhow the sweet-meat must touch the tongue of the infant, then everything will be changed, the whole atmosphere. "Oh, give mother."

[The last two and a half minutes is Bengali [?] conversation]

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