

83.09.01.B

**Śrīla Śrīdhara Mahārāja:** Only,

*brahmāṇḍa brhamite kona bhāgyavān jīva, guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.151]

*Sādhu saṅga*, only to hear, only to listen to the *līlā*, pastimes of the Param Brahman in Vṛndāvana. Who have got, felt some attraction for that type of *līlā*, Param Brahman, as in Vṛndāvana, a very little, a minutest drop, nothing necessary for them, only to hear it, to give statement, repeat. *Kīrtana*, *smaraṇa*, with *sādhu saṅga*, with proper enquirers, nothing else necessary, who can get.

*Yasyālinde param brahma*. Raghupati Upādhyāya. *Jñāna śūnya bhakti*. Only genuine drop of attraction towards this great and sweet *līlā* of Kṛṣṇa, Param Brahman. *Yasyālinde param brahma*.

*kam prati kathayitum īse, samprati ko vā pratītim āyātu*  
*[go-pati-tanayā-kuñje, gopa-vadhūṭi-vitam brahma]*

["To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.98]

Who will care to trust in these things, *samprati*, now? But afterwards, there is a hint, after the appearance of Mahāprabhu, then it will be easy to think that this is so. So *samprati ko vā pratītim āyātu*. Now none will believe this, but after Śrī Caitanyadeva will come to inaugurate this to the ordinary public, then people will somewhat believe it. That is the hint there. *Samprati ko vā pratītim*. Afterwards people will believe. Now none want to believe it. Nanda Mahārāja. Śukadeva Goswāmī. Parīkṣit Mahārāja says,

*nandaḥ kim akarod brahman, śreya evaṁ mahodayam*  
*yaśodā ca mahā-bhāgā, papau yasyāḥ stanam hariḥ*

["Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Goswāmī: O learned *brāhmaṇa*, mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?"] [*Śrīmad-Bhāgavatam*, 10.8.46]

Parīkṣit Mahārāja he can't contain himself but asks this question to Śukadeva. "What do you say? Brahman, Param Brahman, unknown and unknowable, mainly we know about Them. And what do you say? That Param Brahman Himself has come here to show His pastimes in this way? So what merit the Nanda Mahārāja acquired? *Nandaḥ kim akarod brahman*. What sort of *sādhana*, the realisation did Nanda do, what sort of *sādhana*? *Nandaḥ kim akarod brahman, śreya evaṁ mahodayam*. Producing such a great fruit, such *sādhana*, such sort of realisation, what Nanda has

done? *Yaśodā ca mahā-bhāgā*. At the same time the fortunate consort of Nanda, what she did? *Papau yasyāḥ stanam hariḥ*. You say the Hari Himself has sucked the breast of Yaśodā. Unbelievable things. Then what did they do in their previous life? I want eagerly to know that. That Whom we're searching, and searching, and searching, and searching, and He Himself come so familiarly to the person. Then what type of *sādhana*, the realisation, the trial, the endeavour they did that Hari can be got in such a way? *Papau yasyāḥ stanam hariḥ*."

All wonderful, land of wonders. Hare Kṛṣṇa. Vṛndāvana. Hare Kṛṣṇa. Hare Kṛṣṇa.

And the cowboys, ha, ha. [Śrīla A.C. Bhaktivedānta] Swāmī Mahārāja has written. "After finishing this duty what is given to me by my Gurudeva, then I shall join with You again in the forest of Vṛndāvana. And I shall have a free play with You. *Luṭāpuṭi*. We shall quarrel, we shall fight with one another. Sometimes You will be defeated, sometimes we will be defeated. Rolling, running, in such a way we shall again be with You in Vṛndāvana."

He has expressed his internal sentiment there in that book [*Songs of the Vaiṣṇava Ācāryas*, p 26-28]

"Let me finish the duties that have been entrusted on me by my Gurudeva Who is very, very beloved to You. And if I can discharge this duty successfully She will be - Rādhārāṇī, my Gurudeva - will be very much pleased. And You also must want that at heart. So please come to help me in this uncommonly difficult campaign my Lord. My friend, my Lord, come to help me in this great task."

Hare Kṛṣṇa. Sacrifice is so great and intense that the master and the man almost in the same level. No difference between master and man in Vṛndāvana. The servitor and the served, no such difference. Sometimes they're climbing on the shoulder of the served. In this way. But at the bottom the highest quality of sacrifice for the Lord is there, otherwise it cannot be conceived at all. And that is all sweet. Sacrifice is no sacrifice because the sweet element - the element within the service is so sweet that they cannot understand at all that they're doing any labour. That is no labour, all enjoyment life, no labour, all enjoyment. It seems like that, the service is so sweet, so sweet, and peculiar type.

There is on the cauldron the milk, and by the heat milk overflows, and Yaśodā running to save that milk. And already she had in her lap Kṛṣṇa sucking her breast. She threw Him away and ran to save the milk. It's very peculiar.

...

**Akṣayānanda Mahārāja:** ...but not today. The Param Brahman seems to be crawling in the courtyard of Śrī Caitanya Sāraswat Maṭh today \_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** I could not follow.

**Akṣayānanda Mahārāja:** The Param Brahman, *yasyālinde param brahma*, is crawling in the courtyard of Śrī Caitanya Sāraswat Maṭh.

**Badrinārāyaṇa:** He's playing in the compound of Śrī Caitanya Sāraswat Maṭh.

**Śrīla Śrīdhara Mahārāja:** Ha, ha. Hare Kṛṣṇa. In the - lip deep, only words. Ha, ha, ha.

*na prema-gandho 'sti darāpi me harau [krandāmi saubhāgya-bharam prakāśitum  
vamśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]*

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose." ] [*Caitanya-caritāmṛta, Madhya-līlā, 2.45*]

**Akṣayānanda Mahārāja:** Hare Kṛṣṇa. For us it is lip deep, but not for you.

**Śrīla Śrīdhara Mahārāja:** Not so cheap, the Param Brahman.

*vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara*

[Śrīla Bhaktivinoda Ṭhākura says: "Suddenly a flash came, but when I tried to see that, it disappeared. It was withdrawn."]

Whenever we lay any trace 'that here is Param Brahman' \_\_\_\_\_ [?] vanished. That is His nature. To come in the level of objective things - suddenly He appears and withdraws. Whenever we go to see with a little more care He vanishes, nothing can be seen. That is His nature, He will come, He will appear, suddenly. And whenever we go to make Him the object of our senses He'll disappear. *Vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara*. Suddenly He appears, here and there, but whenever we try to visit Him...

In Rāmānanda Rāya - *saṁvāda*,

*[ye kāle vā svapane, dekhinu vamśī vadane, sei kāle āilā dui vairi  
'ānanda' āra 'madana,' hari' nila mora mana, dekhite nā pāinu netra bhari']*

*punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala  
diyā mālya-candana, nānā ratna-ābharāṇa, alaṅkṛta karimu sakala*

["Whenever I had the chance to see Lord Kṛṣṇa's face and His flute, even in a dream, two enemies would appear before Me. They were pleasure and Cupid, and since they took away My mind, I was not able to see the face of Kṛṣṇa to the full satisfaction of My eyes." ] ["If by chance such a moment comes when I can once again see Kṛṣṇa, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments."]

[This was spoken by Śrī Caitanya Mahāprabhu while in trance in the mood of Śrīmatī Rādhārāṇī, in the company of Svarūpa Dāmodara and Rāmānanda Rāya.]

[*Jagannātha-vallabha-nāṭaka*, 3.12-3] & [*Caitanya-caritāmṛta, Madhya-līlā, 2.37-8*]

Rāmānanda Prabhu [Mahāprabhu] says, "Suddenly He came with amazing sweetness with His appearance. And at that time two enemies attacked Me, one *ānanda* - that internal ecstatic satisfaction, and another - *madana*, in *mādhurya rasa*, that internal heart giving tendency, that

came. The two tendencies came at once in Me, and they acted like enemies. They disturbed Me so much that I could not have a clear look I could not have. My mind was so much dispossessed by these two apparent enemies. One is *ānanda*, ecstatic joy, and another is *madana*, the tendency of surrendering wholesale for His satisfaction. And I could not have a clear and distinct *darśana*, sight of Him.

But now I have thought that I shall do some remedy. What is that? *Punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala*. I think I shall worship the very time when He comes, He appears. I shall try to satisfy the time, and if time is satisfied and stays for long time, then I'll have a *darśana* for long time. So I have settled in My mind - not the Lord, but I shall concentrate all My energy to satisfy the time. And if time is satisfied and he stands, he's pleased with my reverence, then automatically He'll be there. *Punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala*. However smallest portion of time that may be I shall try to make it linger by My offering honour to him. *Ghaṭī-kṣaṇa-pala*."

*punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala  
diyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala*

Hare Kṛṣṇa. The abstract is concrete, concrete is abstract.

*yā nisā sarva-bhūtānām, tasyām jāgarti [samyamī  
yasyām jāgrati bhūtāni, sā nisā paśyato muneḥ]*

["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 worldly people will say. "Oh, they're idle thinkers, they're not realistic in their life at all, visionaries. Those are visionaries discouraging this political movement. We're to stay here in the concrete world. We shall have to take our food and clothing. These fellows robbing the society, taking food not less in quality than others. And this sort of poison they're spreading around. Visionary."

But the visionaries say, "We're not visionary. Visionaries are you all, because you yourself admit that this earth, the sun, the whole world, always dying and one day it will disappear totally. With all the boast of your scientific enquiry, this civilisation, you yourself admit that everything will go away. And we're an intelligent section, we're searching for some soil while at that time also we can stay, we can live, we're trying to find out. When the earth will be bombed by atom bomb we shall go to the moon and stay there. Something like that. When we'll bomb to finish this earth, the whole solar system will vanish, but we shall stay in a soil, we're searching for that.

*[na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ] yad gatvā na nivartante, tad dhāma paramam  
mama*

["My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode."] [*Bhagavad-gītā*, 15.6]

*Mṛtyum jaya deśa*, the land of the conqueror of death. *Mṛtyum jaya*, who has conquered the death. The land of them who has conquered the death. That plane we're searching for you. At that time you'll come to us and we shall give admission to you there. Hare Kṛṣṇa. In the bombing, when the atomic war will begin, they're preparing some underground safety place. But ours is not underground, it is all transcending plane, and any time anyone may have that plane for their livelihood. And that is more wonderful, and more giving. After all we're all searching after happiness, joy, and that is the plane of joy and happiness.

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

Politics must have its guidance from the spiritualist, the *brāhmaṇa* section. *Brāhmaṇa* means who is supposed to have appreciation for the unknown conscious region, they're *brāhmaṇas*. And politics must be under them. The *brāhmaṇas* will show, "Oh, you are fighting for which that is all transient, negligent thing. You're fighting for negligent things. These have got no such importance." Always their example, the example of the higher class always creates some impression to this world, that this material life is not very high and desirable. That is the only standard, in the forefront, and the management under that, then management has some moral value. Otherwise 'this is all, and nothing else' then anyhow this dacoiting, looting, all these things will prevail, no morality, no God.

One Mr. Comte in France he told that, "God fearing will help you to maintain the peace of the land. It will work for police, as police. It's for the police to maintain the peace, but God fearing will help there. If you do not believe in God, still, God fearing if it's in the country it will help a great deal to maintain the peace of the land, law and order, this God fearing. So it is not bad, try to keep it in the society, it will help you in the negative side also in such way. The people will automatically have fear of God they will go on in the moral way. Otherwise if you banish God then they'll be all looters, self seekers, and you won't be able to manage them, control them."

So in *varṇāśrama* the first rank they're showing the real happiness is on the unseen land, upward. Then the politics, political person will be able to easily control the mob. And under them the financier. And then under all the general labour, the general labour should be at the bottom. And a little above them the financier. Above them the *kṣatriya*, the political persons. And above all persons that believe in the unseen happiness. In this way an army will march from nescience to science, from ignorance to knowledge, consciousness. *Varṇāśrama* is an army, where differently the air army, the navy, the land soldier, the horse, the elephant, all these things. So generally four sections. The first rank the believer in the unknowable ecstasy, "This is not all - mind it," they're the leader. And next the organiser. The third the financier. And the fourth general labour. In this way it has been organised in India that the whole nation will march from ignorance to light, from darkness to light.

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

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

Devotee: \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:**

*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*]

"The want of Kṛṣṇa consciousness is responsible for all the troubles in the world." Mahāprabhu says. Gauḍīya Maṭha is trying to do that, to remove the fundamental difficulty. At the root of all these disturbance that they do not know what is their object. Whom they're finding He's Kṛṣṇa. Because they do not know. The only necessity is to connect them - that what you want, He's Kṛṣṇa. You do not know. But your inner search you cannot ascertain the inner search is only for Kṛṣṇa. Without Him nothing can satisfy you, even not Nārāyaṇa, even not Rāmacandra.

*akhila-rasāmṛta-mūrtiḥ [prasāra-ruci-ruddha-tārakā-pāliḥ  
kalita-śyāmā-lalito rādhā-preyān vidhur jayati]*

["'Let Kṛṣṇa, the Supreme Personality of Godhead, be glorified! By virtue of His expanding attractive features, He subjugated the *gopīs* named Tārakā and Pāli and absorbed the minds of Śyāmā and Lalitā. He is the most attractive lover of Śrīmatī Rādhārāṇī and is the reservoir of pleasure for devotees in all transcendental mellows.'"] [*Caitanya-caritāmṛta, Madhya-līlā, 8.142*]

All different types of *rasa* in details, it is only found in Kṛṣṇa. All the *rasa*, all the inner demands of our heart when it takes purification, then the product is Kṛṣṇa. Everywhere, the inner demand of every heart is a common thing, and He is Kṛṣṇa, the sweetness personified. Sweetness, charm, beauty, mercy, affection, harmony, personified. And you know consciously or unconsciously your thirst is only for Him. So *akhila-rasāmṛta-mūrtiḥ*. The scientific definition of Kṛṣṇa is this. All sorts of *rasa* - *rasa* means for which you feel taste, when that is personified, is given life, then you'll find He's Kṛṣṇa. So Kṛṣṇa is not being thrust on you, not a burden on your head. The scientific research scholars, spiritual research scholars, by His Grace, they have understood this thoroughly and trying to inform you. That what you want, you think that this thing, that thing, third thing, fourth thing, no, ultimately it will come to the conception of Kṛṣṇa consciousness. Nothing less can satisfy you. This has been thoroughly examined and investigated and the result is this. It is given by the spiritual scholars, the *sādhus*.

*ātmārāmāś ca munayo, nirgranthā apy urukrame  
kurvanty ahaitukīm bhaktim, ittham-bhūta guṇo hariḥ*

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."]

[*Śrīmad-Bhāgavatam*, 1.7.10]

*prāyeṇa munayo rājan, nivṛttā vidhi-śedhataḥ  
nairgunya-sthā ramante sma, guṇānukathane hareḥ*

["O King Parīkṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord."]  
[*Śrīmad-Bhāgavatam*, 2.1.7]

It has been seen, examined, thoroughly investigated, that even those persons who do not want anything else, self satisfied, their heart is also attracted towards Kṛṣṇa consciousness. It has been investigated, that those that do not want anything else, self contentment, but when they anyhow come in connection with Kṛṣṇa consciousness they're hankering towards that.

And Śukadeva says that, "Myself, I'm the witness. I have no aspiration for anything in this world, even not a cloth. What to speak of money, or a house, or anything else, even I do not want a cloth to cover me. Nothing necessary to me in this world. But my heart was attracted towards something and I'm helpless there. Helplessly I fell prey to that sort of consciousness."

*pariniṣṭhito 'pi nairgunye, [uttamaḥ-śloka-līlayā  
gṛhīta-cetā rājarṣe, ākhyānaṁ yad adhītavān]*

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."]

[*Śrīmad-Bhāgavatam*, 2.1.9]

"Fully established in non aspiration of this world as a whole, still, *pariniṣṭhito 'pi nairgunye, uttamaḥ- śloka-līlayā, gṛhīta-cetā rājarṣe*. My heart has been snatched away from the equilibrium of mind. I had some sort of equilibrium, balance in my mind, but the balance is disturbed, equilibrium disturbed. And some attraction came from upward and snatched me that side, dragged me down."

Hare Kṛṣṇa. Hare Kṛṣṇa. The higher consciousness, higher feeling, higher sentiment, higher intelligence, all higher. Culminating in harmony, in love. Hare Kṛṣṇa. Hare Kṛṣṇa.

**Devotee:** \_\_\_\_\_ [?]

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

It has come through Brahmā. The demand of the society, law makers, everything, but law which is coming from up, that should be administered by...

So Caraka Ṛṣi said that, "This epidemic, what is the cause of the epidemic?" Caraka is an Indian doctor of exceptional quality, capacity. He remarked that, "What is the cause of the epidemic?" He says, "When those advocates of truth, justice, they commit something wrong, then that sort of sound creates anomaly in the vibration of the atmosphere. Who are exponents of justice, who have gone to help justice, they're the party to help injustice. Such treachery creates a particular disturbance in the vibration of the atmosphere. And from that air contamination the water is contaminated, and by water the land, and the trees, and the foodstuff, all contaminated by that sort of poison. And then it creates when they use that water, food, etc, epidemic comes, the wholesale disease springs up." This is the finding of Mahārṣi Caraka, the ancient medical authority.

Acyutānanda, he mentioned this in an article, hearing from here. And he told that that was very much appreciated. Ha, ha. Our sound may be the cause. A sound is good, can create goodness, and sound can create badness. Sound is the causal plane in this world. So if we accept the sound as the medium towards the highest original plane we can march on, that side, that direction. Hare Kṛṣṇa. Hare Kṛṣṇa.

\_\_\_\_\_ [?] Indian Professor of Religious University, some Sesa Giri Lal [?], he has remarked in America \_\_\_\_\_ [?] Search For Śrī Kṛṣṇa, Reality The Beautiful \_\_\_\_\_ [?]

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Sesa Giri Lal [?] Professor of a Religious University in somewhere in America.

**Akṣayānanda Mahārāja:** Virginia.

**Śrīla Śrīdhara Mahārāja:** Virginia.

**Akṣayānanda Mahārāja:** \_\_\_\_\_ [?] Subjective Evolution.

**Devotee:** \_\_\_\_\_ [?]

**Badrinārāyaṇa:** Psychologist. One psychologist he also appreciated very much.

**Devotee:** \_\_\_\_\_ [?]

...

**Śrīla Śrīdhara Mahārāja:** Try to attain Kṛṣṇa, Bhagavān. You are such a great scholar, you have such extensive study, but why do you not avail this opportunity of your study to search Kṛṣṇa, search for Him?

Then he flatly, "There is none only myself and He." He flatly admitted.

He was an old man, I was a student.

**Devotee:** \_\_\_\_\_ [?]



**Śrīla Śrīdhara Mahārāja:** "My child, it is not so easy. It is great fortune is necessary to apply oneself for the search of Kṛṣṇa. Book knowledge cannot help that." Flatly he told me that. "This learning, the book knowledge cannot help the heart's search for Kṛṣṇa. It is - a great fortune is necessary for that." That was his confession to me.

Afterwards I thought, why that gentleman, that old man, he was about more than seventy, and I'm twenty two or three, a student, and he was about seventy. And he's a stalwart among the learned of India, especially Bengal in philosophy, master of all philosophies, *sad darśana*. I thought afterwards, how I ventured to ask this question to that gentleman? But anyhow my question was so sincere that he came out.

"Yes. A great fortune is required my boy to really to engage oneself in the search of God. Book learning cannot help."

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

He was a *paṇḍita* of the Śāṅkara School. About five or six years ago I had one *Gītā* with his note, that gentleman, *paṇḍitas* note, \_\_\_\_\_ [?] Acyutānanda. I found there Śāṅkara philosophy.

And he noted there, "When a *jīva* is liberated he's above God." That was his writing there. "The Brahman is above, and Brahman in connection with *sāttya guṇa* becomes God, Bhagavān. And in *rāja, tāma* connection becomes *jīva*. When *jīva* is free from *rāja, tāma*, he becomes Brahman, and then he goes above God. God is only Brahman in *sāttya guṇa*."

That pushed, gave a great strike on my brain. What is this?

**Devotees:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** If original position of *jīva* is above God, then how *jīva* can come under such deplorable condition? That was my question. He's above God, and he comes to such deplorable condition, *māyā*, it is impossible. But I did not know anything about Vaiṣṇava philosophy at that time, the Rāmānuja, or Caitanyadeva, or Nimbarka, or anything else. But my heart was not satisfied with that sort of conception. But afterwards when I found, that yes, against this Śāṅkara philosophy there are other philosophers who teach this thing. And Śāṅkara philosophy has been condemned.

**Devotee:** \_\_\_\_\_ [?]

...

**Devotee:** Will there be any difference between our earnest desire to do some particular service for Kṛṣṇa, and our earnest desire that Kṛṣṇa will use us for His satisfaction?

**Śrīla Śrīdhara Mahārāja:** What does he say?

**Akṣayānanda Mahārāja:** *Tadīya, madīya*. Is there any difference, if we want to serve Kṛṣṇa with sincere desire, otherwise we want to allow Kṛṣṇa to use us.

**Śrīla Śrīdhara Mahārāja:** Eh? I can't follow.

**Akṣayānanda Mahārāja:** For His purpose, otherwise we want to serve Him. Is there any difference?

**Śrīla Śrīdhara Mahārāja:** Of course. We pray to Him to use us in His service, and we cannot thrust anything on Him and give it a name that we're doing service. The quality depends on the decision of the up, not from the low. Whether it is service, or I'm thrusting my tendency on Him...

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