

83.10.18.A\_83.10.20.A

**Śrīla Śrīdhara Mahārāja:** ...in the shape or some force it may come to the tongue and dance, in the form of sound. So there is distinction between *nāmāparādha*, offence against Name, and the Name proper. And in the middle *nāmābhāsa* also. We're to differentiate and to go on.

In the process in the formal we must begin from the big and go forward towards small. And when we come to the finish we shall again return from the small towards the big. Between big and small there's one giant bead, that is known as Sumeru, that must not be crossed.

And we must put in the bag and take the Name. This [index] finger should not touch the beads when we're counting, so this should be outside, and with the help of the thumb and the middle finger we shall count in this way.

At least, as Swāmī Mahārāja has recommended, sixteen rounds we shall try finish every day. If any special case of uneasiness, or too much engagement in the service, then at least four times we must take. We should not keep the *mālikā* fasting. This is the food of the *mālikā*. We shall think like that.

Now, this sound, this Name is found in *Kali-santarāṇa Upaniṣad*, which is the highest portion of the *Veda*, considered to be *Upaniṣad*. And also we find in *Agni-Purāṇa*, *Brahmāṇḍa-Purāṇa* these lines. And this has been also recommended in the general almanac of *sanātana-dharma* as purifying in the main, purifying the main ages, in Kali age. *Kalau brahmanah kali yuga*, every age has got its own *kalau brahmanah*. In Satya-yuga,

*nārāyana parāvedāḥ nārāyana parākṣarā, nārāyana parāmukti nārāyana parāgatih*

["O Nārāyaṇa, the Supreme Personality of Universal Truth, origin and worshippable object of all divine knowledge. O Nārāyaṇa, the fundamental, causal cosmic potency which is by nature unlimited, all pervading and omnipotent, that validates, maintains and sustains the whole universe. O Nārāyaṇa, the bestower of pure liberation, attained by achieving an eternal devotional relationship with You. O Nārāyaṇa, You the supreme ambrosial goal and shelter of life."] [*Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 16-17]

This meant for Satya-yuga. In Tretā,

*rāma-nārāyanānanta-mukunda-madhusūdanaḥ, kṛṣṇa-keśava-kāmsāri-hare-vaikuṅṭha-vamanā*

["O Rāma, the splendid ocean of divine pleasure and enchanter of the heart. O Nārāyaṇa, the shelter of the universe and all life. O Ananta, the unlimited omnipotent reality. O Mukunda, the giver of pure liberation and perfection. O Madhusūdana, destroyer of the demon Madhu, the embodiment of all demonic forces and elements. O Kṛṣṇa, Keśava, all attractive personality of divine ambrosial beauty and ecstasy. O Kāmsari, destroyer of Kāmsa, the embodiment of sinister powers. O Hari, who takes away the devotees' hearts with His unparalleled superb super excellent attractiveness, unique loveliness, beauty and glory. O Vaikuṅṭha, the supreme reality, transcendental to all limits and doubts, invulnerability and unsteadiness. O Vāmana, possessor of unlimited range of ability. I worship You with all devotion, may You compassionately embrace me in Your shelter."] [*Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 17]

For Dvāpara-yuga, the third,

*harer-murārenadhu-kaitabhāre-gopāla-govinda-mukunda-śaure  
yajñeśa-nārāyaṇa-kṛṣṇa-viṣṇu nirāśrayaṁ mām jagadīsa rakṣa*

["O Hari, captivator of heart by Your unique divine loveliness, beauty and glory. O Murāri Madhu Kaitavari, the destroyer of Mura, Madhu and Kaitava who represent demoniac consciousness of different patterns, inauspiciousness and evil. O Gopāla, the protector, nurturer and maintainer of the universal creation. O Govinda, giver of delight to the heart and senses. O Mukunda, giver of blissful liberation. O Śaure, the supreme almighty. O Yajñeśa, the exclusively worshippable object of all auspicious spiritual sacrifices and devotional endeavours. O Nārāyaṇa, the eternal shelter of the universe and all life. O Kṛṣṇa, the all attractive reservoir of pleasure and ecstasy. O Viṣṇu, the all pervading supreme personality. The preserver and maintainer of the whole creation. O Jagadīsa, the supreme creator, controller and enjoyer of the entire universe. I have no other shelter but You. Please protect me, maintain and nurture me in the ambrosial embrace of Your shelter."] [*Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 17]

And for Kali, especially,

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Only address and no petition, 'I want this or that,' nothing, only main address. He will, 'I want to go nearby, or I want to invite Him towards me. And whatever is to be done He will do of His own accord.' That is the underlying purpose. So only the vocative case, address, Hare Kṛṣṇa, all.

Now, there are ten kinds of offences which are generally connected against the Vaikuṅṭha Name, transcendental Name. The Name, the meaning, and the sound, no different in Vaikuṅṭha. And here of course the sound and the object of the sound is different.

So when we shall take the Name, the first thing we're to reckon that, *satam ninda namnah paramam aparadham vitanute*. The first great offence is to abuse the devotees, the agents that are sent by the Supreme to uplift me. And if I blame them, abuse them, the Name is dissatisfied. The object of taking Name, to satisfy Him, that He may be gracious with me and deal me favourably and gradually attract me towards His service, Name, and the purpose of the Name, one and the same. Kṛṣṇa means Kṛṣṇa Himself. So in this way that *satam ninda*, if we blame the *sādhus*, the agents that are, *yatah khyatim kathamu sahate tad-vigraham*, who have come here to chant the greatness, nobility of the Name, and I'm abusing them, committing suicide. So the Name is dissatisfied. We must not put blame to any *sādhu* who are devotees of this *Nāma bhajana*. At this time we're to understand that the worshippers of other demigods, they're not reckoned as *sādhu*. *Satam ninda* only Viṣṇu *bhakta*, Kṛṣṇa *bhakta*, because that is the universal truth, others are partial representation. So the *sādhu* only are those that are in Nārāyaṇa consciousness, or Kṛṣṇa consciousness, Vaikuṅṭha, transcendental mentality, they're *sādhu*. And we must not abuse them.

The second, *śāstra ninda* [fourth offence], to blame the scriptures, there also those scriptures that express to us, reveal to us Kṛṣṇa consciousness, Nārāyaṇa consciousness. Not other demigod consciousness, those scriptures are only meant for some purpose. Gradually they may be allowed

to accustom in worshipping demigod, then they'll be given instalment for the further progress. In this way they've been provided in the *śāstra* for the lower classes.

Then the third is not to think the Gurudeva as mundane person. Though he may be seen with so many symptoms, eating, then sleeping, so many things common seen with other mortal animals. Still, he should not be considered. Because, if I'm true in my search of Kṛṣṇa, that Kṛṣṇa is there, He's also coming near to me to connect and help me. So if I'm sincere in my search, Kṛṣṇa is also approaching to respond. So there we should see His representation, the agent of Kṛṣṇa. Kṛṣṇa has sent him to deliver us, to guide us towards Him. In this way the Gurudeva should be seen as a representative of Kṛṣṇa. Not less.

Then, fourth, is not to blame the other demigods like Śiva, devotees and other *śakti*. We should be indifferent to them, and should not put blame, or should praise, neither, indifferent. Should not be very much busy to blame other gods in this way. My temperament should be I'm after the fulfilment of my own aim, no time to disturb others. Only in the positive direction I shall go. But when preaching is necessary that we should come to give the comparative study, then of course impartially we should say what is dealt in the *śāstra*.

Then fifth is the *namni arthavada*. We should not go to consult dictionary what is the meaning of the Name. Kṛṣṇa, Rāma, or Hari, what does dictionary, the root meaning, derivative meaning, no. If we can analyse everything scrutinizingly, the source of all potency is the main centre, Kṛṣṇa. Every potency has its source in Kṛṣṇa, starting from there. So all words, all meanings, in its fullest extent cannot but mean Kṛṣṇa, the main centre, where from all waves are getting birth. So ordinary dictionary meaning we should not hunt for.

Then sixth, *nama bali aparādha*. We should not try to compare the purity and efficacy of the Name with any other forms of worship, or holy activities.

'O, you are taking Name, it's well and good. But at the same time if one chants the scripture that is also good. If anyone makes gift to the poor, or to the *sādhu*, that is also good. Any pilgrimage to holy places, that is also good. Making penances, that is also good. All good.'

Not that way. There's no comparison of any auspicious activity with taking the Name. It is considered the foremost, this *Hari-Nāma*. No other functions, no other process of *sādhana* can be compared to this *Nāma bhajana*, direct sound transaction. That is the most subtle, does not depend on anything, not only sound which is one with Him, same with Him, but it is the highest form. But only this *aparādha*, offences should be eliminated.

We should not think that this Name is to purify, to cleanse me. 'I shall go on committing offence and take Name and Name will purify me.' This sort of trading, trade mentality, must not be there. That will be offensive. 'The Name is only to purify me like my servant. I shall go on doing such things that will make me dirty, and I shall take the Name and Name will purify me.' With this mentality if we take Name it is offence, and not the proper method of taking the Name.

Then, *asraddha namni nama dhana*. To give, to confer the Name to anyone and everyone without considering his position, his *śraddhā*, how much faithful he is, confidence he's got in the Name. Without considering, if I'm very eager to make disciple and give, distribute this Name to

anyone and everyone, then knowing fully well that they're not fit for, then it will be committing offences against the Name.

Then the ninth [tenth offence] is if we make too much of any particular attraction, pull down, in any particular material achievement, and we go to take the Name it commits a sort of *aparādha*, because my mind is centred there only. Just as if a ship has got anchor, and rowing also at the starting, but it will move round the anchor. The anchor must be taken out, and then the ship should be allowed to go, and it will go to the destination. So if any particular attachment that should be uprooted. And we should allow the Name to take me wherever it likes to take me. Not so much prejudice that 'I won't budge and inch from my position.' With this determination then it will commit offences and not real Name.

And the last point is we must be with friendly relation with the Name. The Name will take me wherever it will, but that is that I'm going to my friend. This sort of internal conception I must have within. Back to God, back to home. A very sweet place, and my own inner satisfactions quest, I'm going there. The Name will take me to that place. Not only towards the place of absolute power and strict law that I may not find that very pleasant, it is not. It is friendly, it is very sweet, it is my home. Back to home I'm going. This Name will take me there. These are the ten kinds of *aparādha* we shall note.

[*Padma-Purāṇa, Brahma-Khanda, 25.15-18, 22-23*] & [*Gauḍīya Kaṅṭhahāra, 17.69-75*]

And *nāmābhāsa* also. *Sānketyam, parihāsyā, stobha, helanam*, four classes. And that can give us emancipation, liberation from this mundane bondage, but cannot give positive thing, Kṛṣṇa consciousness.

That is *nāmābhāsa, sānketya*, we begin one thing and are reminded of another thing. I may go to take the name of a person whose name is Kṛṣṇa, but my mind is attracted by the name, by Kṛṣṇa Himself. That is *nāmābhāsa*, may be *nāmābhāsa*. But no object of service, serving attitude, so it is *ābhāsa*. It may effect liberation but thereby we cannot get the eternal service there of Kṛṣṇa.

*Parihāsyā*. In a joke. 'O, you're taking Kṛṣṇa Kṛṣṇa. Very nice. You have become a very good devotee I see.' So in this way joking, in ridiculing temperament also one takes the Name of Kṛṣṇa, *nāmābhāsa* may come. 'It will come' there is no guarantee, but *may* come. But that can give only liberation and not the positive achievement.

Then third, *stobha*. Sometimes we use as symbol. When we're perhaps playing on the *mṛdanga* and 'Gaura-Nitāi, Gaura-Nitāi. Hare Kṛṣṇa. Hare Kṛṣṇa,' we use as a sound symbol. Not regular Name taking from the Gurudeva and with that attention to go on taking Name. But only a chance coincidence while taking the Name as a symbol he's using. That may sometimes be the cause of our liberation, but not permanent attainment of the service.

*Helanam*. Sometimes neglectfully we may take the Name of the Lord, very neglectfully, even contemptibly. 'Hare Kṛṣṇa. Hare Kṛṣṇa. You have become a very great devotee. Hare Kṛṣṇa will give you food. Hare Kṛṣṇa will give you clothing. Hare Kṛṣṇa, what it will do? Hare Kṛṣṇa.' In this way pronouncing the Name, still *nāmābhāsa* may come and give him, not always, but even it *may* come, *nāmābhāsa*.

So these four kinds of *nāmābhāsa*. Avoiding them with the object and earnestness of serving Kṛṣṇa and His devotees, with this temperament we shall go on taking the Name.

That is the positive direction we should try to follow, that we shall want the service. Service is not labour - labour of love. It is paying, the service is paying. And what will be the remuneration, the paying? That is love. They take, and the remuneration will be given to us in terms of love, so we shall make progress towards. So in this way we're to take Name.

Now, the *dikṣā*. *Dikṣā* will be \_\_\_\_\_ [?] One by one you'll come there, it will be private...

...

**Vidagdha Mādhava:** ...should not be spoken unless it's pleasing.

**Śrīla Śrīdhara Mahārāja:** Yes. Not harsh truth. One should not be eager to speak the harsh truth to pain others.

**Vidagdha Mādhava:** That will cause pain.

**Śrīla Śrīdhara Mahārāja:**

Satyam briyat priyam briyat, ma briyat satyam apriyam [?]  
[Priyam ca namritam briyat, tesa dharmasya sanatana [?]

Which is not pleasing, such rough truth we won't be eager to force others to listen, something.

**Vidagdha Mādhava:** Yes. But...

**Śrīla Śrīdhara Mahārāja:** Ha, ha. Priyam ca namritam briyat. At the same time, whatever pleasing he'll speak that, that is also barred. No. Hitam manohari ca durlabha manava ca [?] True and pleasing, your aim should be always in this, that your manner to speak truth should always be pleasing. So Mahāprabhu says,

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

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

Your attitude to preach Kṛṣṇa devotion, Kṛṣṇa consciousness, must be very modest, honest, sincere...

**Vidagdha Mādhava:** I see. There are different ways of presenting the same.

**Śrīla Śrīdhara Mahārāja:** Not like the Mohammedans, the sword in one hand, *Koran* in another hand. "Either accept or I shall behead." Not that policy accepted by the *Vedas*, or Mahāprabhu, *Bhāgavatam*. That does not stay for long, that forcing preaching, forceful preaching, that has got its reaction. Ha, ha. But soothing preaching, peaceful preaching, that will bring victory in the end.

That will stay for long time. So clever preaching also not very recommended, by tactful preaching. That's got some effect but not permanent effect.

**Vidagdha Mādhava:** Tactful preaching - not recommended?

**Śrīla Śrīdhara Mahārāja:** Yes. Tactful preaching.

**Vidagdha Mādhava:** Is recommended?

**Śrīla Śrīdhara Mahārāja:** May be accepted to certain extent. But in general, tactfully, real acceptance is necessary, heart's acceptance, inner heart's approval. But tact does not reach into the heart. It can play jugglery with the intellect. \_\_\_\_\_ ke? Ranga Devī?

**Devotee:** Ranga Devī.

**Śrīla Śrīdhara Mahārāja:** Ranga Devī, and Śyāmānanda. None else?

**Devotees:** Bon Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Bon Mahārāja. Heart should be conquered. Tact, diplomacy, cannot be successful to conquer anyone's heart.

**Vidagdha Mādhava:** Another question Guru Mahārāja. Ethical practice, if one does not practice...

**Śrīla Śrīdhara Mahārāja:** Diplomacy can meet diplomacy. Diplomatic aspect may be defeated by another diplomatic aspect. Anything which is meant for the good, that will fetch some value in goodness.

*[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatim 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]

Any sincere attempt cannot have any bad reaction. Sincere. So sometimes punishment also brings something. Mother sometimes punishes her child, but the affection in the back, that will also fetch something, but not so much.

Gandhi explained that why he came to take that *ahimsā*, non violence. He told that in his young age he was a very naughty child. And he used to take this smoking habit, and so many others, perhaps liquor also. And his father was a good soul, he used to chastise him for that. Then one night he came late. Father called him, he was just on the bed. He came late and went to meet his father.

Then father sat down in his bed and asked, "Why are you so late? Did you go to that club? And have your taken wine, or smoking, all these things?"

"Yes, I did."

Then other days he used to rebuke him, and also sometimes gave him punishment. But that day his father he sat on his bed, and out of despair, hopelessly cried for some time.

"I tried so much for your correction, but I failed, O Lord."

So did not say anything, again after crying he laid down on the bed.

The reaction came in the mind of Gandhi. "Father rebuked me other days so much. But today only he cried. And out of disappointment he took his bed. Did not utter a single harsh word to me, only simply cried and cried. But that came to me as reaction and I left that bad habit. And from there I could gather that non violence has got more power than violence. His violent treatment could not cure me, but his non violent attitude impressed me so much that I could give up my bad habits. From that day what wonderful strength there may be in non violence began to grow in my mind.

Then one day in England in a hotel, "then I promised that I won't" - when there was a proposal of going to England to be barrister, then in a hostel they lived. And he was pledged to, before going, his father or mother, anyone, he won't touch any more wine or any meat.

"If you promise then I shall help you to go to England for study."

He promised and he was doing accordingly. But one day in the company of his friends, perhaps in a feast or for some purpose, he was going to take wine and meat, all arrangements he was going to take. Suddenly his mother's request came to his mind.

"O. I promised to her I won't touch, and I'm going to." And he suddenly gave a jump from the position.

His friends were surprised. "What is this? You were just going to take the food and you jumped up."

"Yes. Something came to my mind suddenly. My mother's tearful face.

"Don't touch all these things, then I shall allow you to go to London."

"It came to my mind my friends. Forgive me, I won't touch them."

**Vidagdha Mādhava:** Guru Mahārāja. If one is not truthful, practically practising that quality, that virtue of truth...

**Śrīla Śrīdhara Mahārāja:** Truth is not law, truth is person, and He's free, He's autocrat. That is in Kṛṣṇa conception. And in Rāmacandra we find more law abiding, truth is law. Kṛṣṇa says truth is not law. The highest truth is person, and He's free. Personal conception of truth, not abstract law. They're all subordinate. The highest truth is person, and He's sweet, He's love, and He's free, autocrat. That conception of truth given in Kṛṣṇa. So generally we think truth that is justice, that is law, that is given by the scripture, or sanctioned by the society, all these things. But highest truth is personal.

**Vidagdha Mādhava:** If, an example...

**Śrīla Śrīdhara Mahārāja:** *Sat, cit, ānanda*. So Yudhiṣṭhira wanted to abide this law truth. But Kṛṣṇa asked, "No. You cross, you say lie. Because the object for you are lying that is more noble than this man made law abiding." Follow?

**Vidagdha Mādhava:** Yes. I do follow.

**Śrīla Śrīdhara Mahārāja:** No, no. You'll ask the same question again. Ha, ha.

**Vidagdha Mādhava:** Well, ha, ha, ha... the *siddhānta* I understand. But Yudhiṣṭhira he's practising before Kṛṣṇa's saying that he's practising something...

**Śrīla Śrīdhara Mahārāja:** Kṛṣṇa is stealing and He's speaking lie to mother. "I don't know anything." He's doing something and says "I do not know." What is that, that lie or truth?

**Vidagdha Mādhava:** That is truth.

**Śrīla Śrīdhara Mahārāja:** How? Ha, ha, ha, ha.

**Vidagdha Mādhava:** It is coming from the Personality, the Supreme Person.

**Śrīla Śrīdhara Mahārāja:** The Lord is speaking for Itself. Reality is by Itself and for Itself. Whatever pleases Him that is true. And not a concocted law by a particular group for their local interest. That is not truth. A section is producing truth, law, according to their own local misconceived interest. That is not truth. Which satisfies the highest, that is true, which is in consonance with that. The satisfaction of Kṛṣṇa, that is true. And these are all false, all misconception, thrusting one's own interest into the absolute current. Follow?

**Vidagdha Mādhava:** Yes.

**Śrīla Śrīdhara Mahārāja:** Ha, ha. Not so easy. *Ke?*

**Badrinārāyaṇa:** \_\_\_\_\_ [?]

**Vidagdha Mādhava:** What is conscience?

**Śrīla Śrīdhara Mahārāja:** Conscience, that is the principle of conception, conscience. *Vivek*, oh, that reason, in conception of reason in different planes, conscience.

**Vidagdha Mādhava:** That has nothing to do with Paramātmā?

**Śrīla Śrīdhara Mahārāja:** Paramātmā in higher position, Paramātmā dictation. In the misconceived contest, I shall do this or that, you may ask your conscience.

**Vidagdha Mādhava:** How does one remove his conscience by misbehaviour? How does one weaken that conscience. In some people it is strong, in some people not strong.

**Śrīla Śrīdhara Mahārāja:** By opposite education, association, that conscience may be covered.

**Vidagdha Mādhava:** For misbehaviour?

**Śrīla Śrīdhara Mahārāja:** Yes. Misbehaviour also. What is anti towards his real interest, that covers conscience. Ultimately when heart purified we can ultimately recognise that conscience is the



dictation of Paramātmā when it reaches that zone. Just as light can help you in any misdeed, in worship also light can help, and in dacoiting also light can help. So according to the zone, according to the field, conscience works.

You are going to commit dacoiting and perhaps for this purpose it is necessary to kill a person. But conscience may say 'You don't kill the person. Only take money, rob money, don't kill.' Conscience in that particular field, something.

Or, conscience to see ones self interest to the highest point, conscience may say, "If you don't kill it will go against your highest interest. You'll spoil your whole life, whole campaign. You'll be the evidence, witness, and so many things will come out, your whole life will spoil. Kill him and save yourself.

\_\_\_\_\_ [?] At every time one should save his own self, so kill him and save yourself."  
That also may be conscience.

**Vidagdha Mādhava:** So, Guru Mahārāja. Can it be said that Yudhiṣṭhira Mahārāja he had a conflict of conscience and Kṛṣṇa gave him the order to lie, but then his conscience from his practice of truthfulness...

**Śrīla Śrīdhara Mahārāja:** Did not allow him to speak the lie.

**Vidagdha Mādhava:** Yes. So what is that? That is reason faculty...?

**Śrīla Śrīdhara Mahārāja:** So conscience is a relative position. For his own position, perhaps for his own jurisdiction, conscience gave dictation to go against Kṛṣṇa's order, Kṛṣṇa' will. So conscience is not dictation of Paramātmā, of Kṛṣṇa. Differs, according to the plane of our lives, conscience differs, faculty of highest judgement, suggestion. According to our plane of living the conscience varies. Even Yudhiṣṭhira, a devotee, he could not shake off the social influence, or *śāstric* understanding, could not. Though he knew that Kṛṣṇa is Bhagavān Himself, still.

Gaura Hari bol. Nitāi Gaura Hari bol.

Today our Rasācārya Mahārāja expected, but what should be the time?

**Badrinārāyaṇa:** We can't say.

**Śrīla Śrīdhara Mahārāja:** From Vṛndāvana generally one comes in the \_\_\_\_\_ [?]

**Badrinārāyaṇa:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] does not come through Mathurā. Mathurā is the nearest. \_\_\_\_\_ [?] comes via \_\_\_\_\_ [?] Previously it was, I do not know the present table.

**Badrinārāyaṇa:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] generally comes through Mathurā. So from Vṛndāvana the nearest position is Mathurā to catch the train. And when that \_\_\_\_\_ [?] reaches Calcutta?

**Badrinārāyaṇa:** I don't know.

**Śrīla Śrīdhara Mahārāja:** You're to enquire from Subāla Sakhā, and accordingly this *prasāda*...

...

**Vidagdha Mādhava:** ...mention some of the other ones?

**Śrīla Śrīdhara Mahārāja:** No. It is mentioned in *Mahābhārata*, such occasion, when Kṛṣṇa was saying from there. Eight kinds death, and one is to admire ones own good attributes.

"You accept that sort of death Arjuna. And don't go to behead your revered brother Yudhiṣṭhira for this simple cause. He abused your Gāṇḍīva in another spirit, not in a bad motive. And the formal thing you're going to consider, leaving away the spirit of it. What is this?"

Arjuna's conscience was there, that conscience rejected. Yudhiṣṭhira's conscience rejected, by the Absolute Truth. So conscience is not a part and parcel of the Absolute Truth. It depends according to its own position.

**Vidagdha Mādhava:** Mental system.

**Śrīla Śrīdhara Mahārāja:** A relative thing, a relative decision.

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

**Vidagdha Mādhava:** Guru Mahārāja. Sometimes you mention guardians. Everyone has guardians. Is that like demigods, or Spiritual Masters? Or on the subtle plane everyone has...

**Śrīla Śrīdhara Mahārāja:** That also is to be judged from the absolute consideration, who your guardian is. The comparison of the Absolute Truth, that will give valuation of the decision of the guardians. A dacoits guardian, he may try his son to learn how dacoiting should be committed. So guardians of different kinds.

Gaura Hari. Gaura Hari. Gaura Hari.

**Vidagdha Mādhava:** But by acting in certain ways does one gain the sympathy of certain higher beings?

**Śrīla Śrīdhara Mahārāja:** There was one disciple from London has written a letter to me yesterday...

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