

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

59 combined MP3 transcripts from 82.11.17.B to 82.12.31.C_83.01.02.A

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82.11.17.B

Śrīla Śrīdhara Mahārāja: ...the highest spiritual song from my lips before his departure. Hare Kṛṣṇa. With my understanding about the principle of Gauḍīya Vaiṣṇava he was highly satisfied, in my articles, in Sanskrit poetry, and also in Bengali articles, English articles. That I have understood the adjustment of the whole thing, he was satisfied with that. That I have really understood what is his mission, the gradation in the theological conception. He as well as other Godbrothers also.

Prabhupāda delivered lectures, so many we're hearing, then after that lecture finished, the high senior devotees they called for me. "What Prabhupāda told, reproduce it." And what I could gather I reproduced it and they're all satisfied, to the point I could reproduce what I had heard from him.

That sort of special gift was in me, and it was my nature from the childhood. Even in the infant class, in the college life, I could listen very particularly, catch things properly. And here in the Maṭha also I could grasp the thing properly. That was my special qualification told by all the Godbrothers, and Prabhupāda also appreciated.

He has written about me, "*Śāstra-nipuṇa Śrīdhara Mahārāja*. He's well versed in all the scriptures." That remark he has given against my name. "*Śāstra-nipuṇa*. Very skilfully he has acquired the understanding of the meaning of the scriptures."

And also he expressed his satisfaction in my poem about Bhaktivinoda Ṭhākura. "The real conception of the whole theological conception of Mahāprabhu is represented here, by gradual development."

So they say I have got some real conception about the theological instruction of Mahāprabhu. Something like that, in general. And Swāmī Mahārāja also discussed with me when he published *Bhagavad-gītā*. I was living next door. And when that *Back to Godhead* was published first in consultation with me, and there is my article also there, from the beginning. Gaura Hari. Gaura Hari.

Dhīra Kṛṣṇa Mahārāja: In that article it says, "By Tridaṇḍī Sannyāsī of Navadvīpa." But I noticed that your name was not there. It says, "A Tridaṇḍī Sannyāsī of Navadvīpa."

Śrīla Śrīdhara Mahārāja: Is it? Where, in *Back to Godhead*?

Dhīra Kṛṣṇa Mahārāja: *Back to Godhead*. But your article is unmistakably written by Your Divine Grace.

Śrīla Śrīdhara Mahārāja: What is that article? *Śrī Guru And His Grace*, perhaps one article. Another, *Vyāsa The Dictator Of The Spiritual World*. Some articles like this. Tridaṇḍī Sannyāsī - not my name?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: I don't recollect. Govinda Mahārāja can say. After Govinda Mahārāja joined me that paper was published perhaps. I don't remember. I don't think whether that name was written or not, I don't remember.

And later on Acyutānanda gave one article in *Back to Godhead*, mentioning that he met me, and put some questions, I'm giving answers. In that way one article was written by Acyutānanda.

Bhāgava: It was a very sweet article.

Śrīla Śrīdhara Mahārāja: Acyutānanda Swāmī _____ [?] *Gauḍīya* last edition _____ [?] It is his article, but he in discourse, he questioned from him, and answers from me, and he couched in his own language the whole thing. The spirit of the answers were of me, and other things by Acyutānanda.

Bhāgava: Our Guru Mahārāja disappeared. Some of the disciples they have taken - they have gone in different directions. Some have become very bitter.

Śrīla Śrīdhara Mahārāja: Maybe. He's living, while he was - appeared, so many went away. And after his departure many went away. Now also there may be so many could not go and come. All are not of equal earnestness that come. Some come to see the outer grandeur and so many things, of curiosity. Many come out of curiosity, then they go back to their own field.

Bhāgava: What can they do?

Śrīla Śrīdhara Mahārāja: _____ [?] reaction after some time some reaction will come.

Bhāgava: I could not understand so clearly. What will happen to them? What will happen to those who have left, to go to ...

Śrīla Śrīdhara Mahārāja: Some reaction will come in time. They have got such ill fate, and that will take some time to be finished. And that bad *karma* of some offensive tendency with them that they ignored the Guru. Their Guru, Swāmī Mahārāja, who's, the extension of his activity is so high, so deep, so extensive, still they dismissed him and went to some unknown people who were hated

by the society of the civilised persons, went there. Then bad *karma*, and that will be finished by suffering, and then they may again return.

Bhāgava: It seemed to me they were reacting against...

Śrīla Śrīdhara Mahārāja: Some may come back in this life, some may not come back in this life. Lives together, they'll have to suffer, misguided. Everything is possible.

Bhāgava: It seemed to me many rejected...

Śrīla Śrīdhara Mahārāja: So we shall be careful at every step in our progress, that we may deviate, we may be very careful about Vaiṣṇava *aparādha*, _____ [?] Always careful to save us from the apathetic attack, and invoke the mercy, the grace of the higher. And that is our prayer to the - in the way.

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

Bhāgava: It seems many of these people rejected Prabhupāda because they saw the men Prabhupāda appointed as very hard, callous, materialistic men.

Śrīla Śrīdhara Mahārāja: So then they have lost faith in Prabhupāda?

Bhāgava: Yes.

Śrīla Śrīdhara Mahārāja: Then they have not studied Prabhupāda deeply. He has got his teachings in black and white. What he wanted to say that has not vanished, it is already in black and white. And no saint to be relied, the scripture is there. And with the help of the scripture we shall try to understand who is the real saint or not. Hari Charan?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Take some *prasādam*.

Bhāgava: This is the best *prasādam*, your speaking.

Śrīla Śrīdhara Mahārāja: But the body may not be neglected. Have you attained such a stage that no bodily physical food is necessary for you?

Bhāgava: No.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: Guru Mahārāja, in Jagannātha Purī I spoke to that Hiranya-garbha. I knew him from many years before. And he approached me. When I saw him coming I tried to run away.

Śrīla Śrīdhara Mahārāja: To convert you?

Devotee: Yes. So then I put this question to him. I said if Guru Mahārāja says that a rope is a snake then you have to accept it. If that's a statement of Guru Mahārāja will you accept that? If Prabhupāda says that the rope is a snake will you believe him?

Then he told me, "No."

I said, then that is your problem, that you have no faith in our Guru. That is the difference, that is why you are in this situation, because you have lost faith in Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: So it's very simple. That was the first thing I spoke to him.

Śrīla Śrīdhara Mahārāja: You've lost your faith in Guru, and then you are going, running hither and thither. For that *aparādha*, that offence you commit against your Gurudeva, and that takes you to run to this wrong direction.

Devotee: Then he said to me that he felt that he was 'very isolated, very lonely, without the association of Vaiṣṇavas.' I said, that is your choice. You have taken to this path, therefore Kṛṣṇa has disassociated you from the association of your Godbrothers.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol.

Dhīra Kṛṣṇa Mahārāja: Sometimes devotees they read the books of Bhaktivinoda Ṭhākura like *Jaiva Dharma* and they think that the book is advising them to do this kind of meditation.

Śrīla Śrīdhara Mahārāja: These men they want to have very cheap food. We have also gone through Bhaktivinoda Ṭhākura's writings but we did not miss his warnings. They must be practical in their attempt, not imaginary thing. The westerners they think that eastern philosophy is something like mere imagination, so they pass very quickly without giving admission to so many steps. That means self-deceivers. One who is particular for his own real sincere improvement he cannot omit these steps, *śraddhā*, *sādhu-saṅga*, *bhajana-kriyā*, *anartha-nivṛtti*, then *ruci*, *āśakti*, and then *bhāva*. They must be true to their own self whether they have crossed these steps. Then *bhāva-bhakti*, then *rāga-mārga* begins there. From there *rāga-mārga* begins.

Rāga _____ bhavanandhi vaidhi bhakti vicar [?]

Up to the arrangement of real *bhāva* one must follow the *vidhi-bhakti*. And *anartha-nivṛtti*, one must be sure that their *anartha*, that their attraction for any charm of this material world has altogether gone, those self deceivers. They have come to deceive themselves, *vipralipsā*. *Bhrama*, *pramāda*, *vipralipsā*, *karaṇāpātava*. These are the four defects with the man in bondage. *Ei saba bhrama*, the commitment, commission. And the *pramāda*, the omission, ignore, can't detect due to underlying inattentiveness, *pramāda*. *Karaṇāpātava*, defect of the instrument through which they inspect things, *karaṇāpātava*. And *vipralipsā*, a strong prejudice that cannot allow us to take impartial judgement of the things outside, *vipralipsā*, _____ [?] deceive ones own self. What is that? A kind of prejudice. They can't leave us, they almost cover our mind. Impartial judgement cannot come out, piercing this cloud of prejudice, self deceit, self deception. They do not want their own real interest, not attentive to that. So otherwise we must follow the step by step

so that an artificial fruit we may not get in the name of fruit proper, natural fruit. He must be careful in his own bargain, very careful, very sincere in his own bargain, that easy bargain.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: I've heard that you have said that even the devotee who has passed the stage of *anartha-nivṛtti* never feels that he is free of *anarthas*. Even if a devotee has passed the stage of *anartha-nivṛtti* and has come to the stage of *ruci*, so he has surpassed *anartha-nivṛtti*, but he always feels he has *anarthas* in his heart.

Śrīla Śrīdhara Mahārāja: *Ruci, āśakti*, then *bhāva*. And Rūpa Goswāmī says, *ragavi bhavanadhi, rāga* _____ [?] *ruci*, then very inconceivable seed _____ [?] And *ruci* after *niṣṭhā*. What is *niṣṭhā*? Continued connection with Kṛṣṇa consciousness, not intercepted by any proposal of physical or mental achievement. No interception, no interruption. Continued conception, engagement in Kṛṣṇa consciousness. *Niṣṭhā* means *nairantarya*. Then the *ruci* will come. That will be real *ruci*, otherwise the *ruci* before this *anartha-nivṛtti*, this is a vague thing, not reliable. The *ruci*, that may be in the jurisdiction of *śraddhā*. But after *śraddhā* we may come to *sādhu-saṅga*, then *bhajan* begins. Then after - as the result of the *bhajan* the *niṣṭhā* will come, that is continuous engagement. And then the taste will awaken and that is reliable, something, and then *āśakti*, then *bhāva*. And from there the *anurāga-mārga*, proper. As to *ruci* the definition of *ruci*, the continuous. And interrupted by the sudden propensities of this mundane world whether gross or subtle, that is not *ruci*. *Ruci* after *niṣṭhā* then it is safe, somewhat.

[?]

We're to understand what is Bhūr, Bhuvah, Svaḥ, Mahā, Jana, Tapa, Satyaloka, the subtle conceptions of material existence, and then Virajā, then Brahmaloaka. The liberation, the stage of final renunciation of this material world. And then one can enter into Vaikuṅṭha, the land of positive existence that is service. And this is all negative side - we cannot find any positive engagement wholly in the negative. Only through Guru and Vaiṣṇava we can contact with positive world, though in the negative. That is through *śraddhā* it may be done. Otherwise with those representation about the service of Kṛṣṇa in higher line this lust will be ____ [?]
This *kāma*, the lust for the sense pleasure, that will get its food from that imaginary attempt, and that will be dangerous, a great offence to take *kāma* as *prema*.

kāma-preme dekho bhāi, lakṣanete bheda nāi, tabhu kāma 'prema' nāhi haya

["My brother, lust and love appear as one and the same; yet, lust is never love."]

[*Kalyāṇa Kalpataru, Upadeśa, 18*]

Bhaktivinoda Ṭhākura is giving warning. There's not much difference in the idea of *kāma* and *prema*, but yet, *kāma* is never the *prema*. Similar but not the same, the opposite. *Rakta māṁsamaya kāma*. *Kāma* is concerned with this flesh and blood and mind. And *prema, cid-ānanda-dhāma*, and that is the acme of the highest conscious world.

ataeva kāma-preme bahuta antara [kāma--andhatamaḥ, prema--nirmala bhāskara]

["There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun."]

[*Caitanya-caritāmṛta, Ādi-līlā, 4.171*]

A great distance between this lust and the love divine. *Kāma--andhatamaḥ, prema--nirmala bhāskara*. *Kāma* is the dense darkness, and *prema* is the highest position, acme of the light. One central connected, Kṛṣṇa connected, another sense connected. *Kāma* is this material sense connected, both body and mind. And that is Kṛṣṇa connected, and Kṛṣṇa's lust there is Kṛṣṇa.

And then he has got that sort of life to come to that through such agents how purity is necessary to enter that highest layer of spiritual world, which Lakṣmī Devī aspires after but does not get. What is that? Lakṣmī Devī She's aspiring but she's considered unfit, for her divine pride, and majestic pride. Connection with the majestic therefore she's rejected. And these fellows are very easily given entrance there.

We don't want so cheap thing. Our conception is with the highest. Rather we shall die many deaths before reaching that place. But won't like to be disconnected or commit any offences against that, undermining its position. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Has he come to understand his own soul, in what layer it is, it exists?

*indriyāṇi parāṇy āhur, indriyebhyaḥ param manah
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ*

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā, 3.42*]

Before joining this mission I wanted to practice the teachings of *Bhagavad-gītā* in my own life. I tried my best to withdraw completely from this mundane world of material aspect, to concentrate myself in the mental world. Then what is mind? Not only by the description in the scripture, but I wanted to feel it myself. What is my mind here? To find it within myself. And then after finding this portion is my own mind, and then to find out what is that principle of intelligence which guides me, helps me, for proper guidance, where is it? How it is, where it is living - abode? In this way.

I experienced a time when I found the material world, this sense experienced world, is just like a coating. Suppose the milk is there, and the cream over, the cream is the material life and the whole milk from which this cream has come, that is the mental world. That in Bhuvāḥloka is more extensive than this Bhūloka. Bhūloka, the world experienced by our physical senses, and that is only a cover. And the real internal thing is the mind, the world of impulse, and that is creating this, like a cream. This body is like a cream. Our mental body is huge - great magnitude. So many ideas, thoughts, of eternal life is there in subtle form collected there in the mental world. And only a few have been attached to get its realisation in this physical body. And the great infinite mental world is underground, and so many bubbles are coming from it on the surface and becoming this world and our mind and also this physical body.

Then the faculty area of judgement that is *buddhi*, decision, Svāḥloka, that is again greater in magnitude than the mental world. In this way the deeper and greater, deeper and greater, more and more spacious. This covered world not fine but it is more spacious, and the physical only a

very negligent part. In this way it is going deeper to deeper. And very slight connection with *ātmā*, the soul of my own, like lightning to get its touch and fall back. Then there is Paramātmā conception on the other side, who is the *yogī*. Then the Brahman, Vāsudeva, and then Nārāyaṇa, all these things, not a cheap thing. One who tries practically in that way they're to appreciate what is that, not a palatable story. It is reality, it is very stern. But with the help of the *sādhu*, if Kṛṣṇa conception developed in a good way, all these stages may be neglectfully crossed. Because our natural home is there.

A sober man has become mad. To come to that stage of mind he had to pass many incidents. Not one incident made him mad, but one incident some way, another incident another way, in this way so many ways have taken him towards the plane of madness. And to take him back, also so many layers to pierce through.

They're found, they're very irresistible, not easily soluble, and still there is also such solution that can dissolve them very quickly - Kṛṣṇa *kathā*. So *Bhāgavata-mārga* is such, from any position, when a little of that solution is applied they may be dissolved. It is there. That is our hope. Otherwise it is unknown and unknowable. So we must not think it to be so easy, it is hard. It depends only on His Grace, His whim, and mostly nothing in me. Mostly it depends on Him, His sweet will. So the earnestness by which His attention can be drawn, the highest centre, and His attention to be drawn to this miserable position of mine, it is not a very easy thing. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Bhāgava: ...for the book that I want to do. I want to understand how Rāmānujācārya made Śrī Vaiṣṇavism so popular. What was the quality?

Śrīla Śrīdhara Mahārāja: You have to read the history in the books concerning that for details. I do not remember, and it will be difficult for me to recollect. Only I can give you the direction, and you are to read the history of that *viśiṣṭādvaita-vāda*. Before Rāmānujācārya also there was Yāmunācārya. And Rāmānuja has also given quotation, "That before Śaṅkara there were more interpreters of *Vedānta*, (Rabhida, Śaṅkara, Bodhayana?) they're real interpreters of the *Upaniṣads* and *Vedas*, before Śaṅkara." Śaṅkara _____ [?]

The Buddhists done away with those valuable scriptures in their time, and Śaṅkara also, whatever little remained, he also left them. Rāmānuja went to Kashmir and from there he collected those previous interpretations of the *Upaniṣads* and *Vedānta*, and in that tone Rāmānuja himself prepared that *viśiṣṭādvaita-vāda*. *Śrī bhāṣya*.

Bhāgava: I had a question with Rāmacandra. Lord Rāmacandra was example of perfect king, yet there is some record that He would eat meat. Lord Rāmacandra was example of perfect king, yet He ate meat.

Śrīla Śrīdhara Mahārāja: He ate meat? Where do you get it?

Bhāgava: I heard from one Godbrother.

Śrīla Śrīdhara Mahārāja: But what is the reliability?

Bhāgava: As I heard it was supposed to be in *Rāmāyaṇa*, that He ate the flesh of a deer.

Śrīla Śrīdhara Mahārāja: It is not mentioned. But previously, even *brāhmaṇas*, *kṣatriyas*, they ate meat. It is found in the history, they ate meat. But that may be adjusted in this way.

[yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate] hatvāpi sa imāḷ lokān, na hanti na nibadhyate

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."] [*Bhagavad-gītā*, 18.17]

There is a position from which *himsā* is not *himsā*. If you can understand this passage of *Bhagavad-gītā*, there is a position from where if you kill a person, not only one, the whole of the *brahmāṇḍa* you efface, you do not do anything, and you are not to suffer any reaction out of that. *Hatvāpi sa imāḷ lokān, na hanti na nibadhyate*.

When one comes to such a level of knowledge that this is only a dress, so by destroying the dress the man is not affected. The person's not affected when his coat is torn. And sometimes by setting aside the coat he may help the inner man. Suppose some poison, some connection of fire, he may put out that and save the inner man. The attitude he approaches to whom.

A *sannyāsī* comes and takes a boy from the affectionate area of his father, mother, home, everything, and in the apparently cruel way he snatches the boy from the lap of the mother, father, and sweet home. It is cruel, but it may have justification from far reaching results of his good.

So, many apparently heinous actions if they have got some real connection with the higher good, then this apparent cruelty is justified. But if not from that higher level, higher angle of vision, then he's responsible for the disturbance of the present peaceful situation. Do you follow? Can't follow?

Bhāgava: Yes.

Śrīla Śrīdhara Mahārāja: Apparently cruel activity may be justified for ones real higher good, otherwise not. With this angle of vision if we come to judge then we may find that there is some truth behind the *himsā*. And also it is mentioned
_____ [?]

According to ones own stage - just as a tiger he eats so many beasts, animals; not much sin to that tiger. But a human if he does so he gets more sin. And if a saint, he kills, he gets no sin. In this way there is the gradation, every usage is going on, he's only practising that, not particular to that external deed proper. So many things to be said there.

Garuḍa and Pāṇḍava, they were also using this meat, we're told. But the *sādhu* should not do so, it is mentioned, from their position. Garuḍa is Vaiṣṇava, but as he's a bird he eats so many fish and other things as his food. When anything is done God centred it is all right, not only not sinful but it creates good for the person who becomes the prey of such apparent mistreatment. God

centred, that is *nirguṇa*, God centred means *nirguṇa*, the wave which is causeless and which is irresistible, and that is all good.

And whatever comes in clash with that, that is destroyed, finished, and that is laudable to crush all other waves than that absolute wave. We're to understand in this way. What is causeless and irresistible, that is absolute good. Any local interest coming in clash with that it will be crushed, and that will be no sin. Apparently who are sitting in the angle of local, provincial interest, they're in the wrong. The killing may be saving. We're to understand in this way. The apparent killing may be proper saving.

Suppose, there are so many laws in this world that a murderer is killed, legally they're being killed. That killing is saving, otherwise he'll kill more and...

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Śrīla Śrīdhara Mahārāja: ... In this way, killing may be saving. There is such a plane to see things. So from that absolute plane if any connection is anywhere that is beyond our conception. We cannot conceive that killing is saving, but there is an angle of vision, a plane from where it may be clearly understood that killing is saving.

Bhāgava: What of the Christians who read in the *Bible* that it is all right...

Śrīla Śrīdhara Mahārāja: I have given in general, now you compare these relative things. The *Bible* they have provided for killing the animals, and the creepers, they have ignored that it is impossible for the human beings with whom they're connecting the theistic relationship. This is taking it approximately, that would be impossible for them to keep up from killing the animals etc. But here in India, they're conscious, even the creeper, the mollusc, worm, and also a tree, that is sinful, a creeper to kill, it is also unnecessary, it is sinful, the reaction must come from there. But still they have found the key, by which we can tackle all these behaviours, and still we can be sinless. Not only sinless but we can help those that we kill, it is also possible. Such plane is there. This is all local interest, and there universal interest, the most universal, absolute interest, for which everything may be utilized in any way, and that will be for the benefit of that thing. This plenary truth we are to understand, and according to that we are to explain anything and everything. According to that possibility you may judge and go to details, examine details and give your judgement. I supply you with a plenary principle of what is *himsā*, what is disservice to others, what is harming to others, the standard of that.

Bhāgava: In the *Bhāgavat* there's one section where a human sacrifice is made for Varuṇa.

Śrīla Śrīdhara Mahārāja: So human sacrifice is more important in the evolution. To get a life in the vegetable, in the animal, it is easy, but human sacrifice, human life is more valuable, because there is chance to go to the truth, possibility. So higher chance, or prospect in human life, to do away with that is more harmful. Just as when playing football, the ball has gone to the goal and if that is lost it is much deplorable. So *jīva* when coming to human species he has come in connection with his highest prospect, he can get out of the gate of this *māyā*. And if that chance is finished, then again after this he may have a birth of a beast, or a tree. He came just to the goal and again he will have to return far away from the goal. So to kill a human is a greater loss than to kill the animals

and the creepers. Do you follow? The importance of human kind, the greater prospect is being done away with, so it is more sinful because his higher important chance by utilizing this human birth, he may have gone through the goal, but the important position has been set back, that is more heinous.

Bhāgava: But in *Bhāgavat* they're actually performing human sacrifice to Varuṇa.

Śrīla Śrīdhara Mahārāja: Mainly, in different sections that devotee [Jaḍa] Bharata, he was taken to Bhadra Kālī to be sacrificed by the dacoits. There were sections that were doing, but all not justifiable. But what are justifiable, that is connected with the central good, their activities justifiable, the Garuḍa and other devotees that were eating meats, and killing so many. Kṛṣṇa killed, Pāṇḍavas killed so many men in the battle for material achievement, apparently. Apparently for kingdom, Kṛṣṇa was called, and Bhīma, Yudhiṣṭhira, and all of them engaged in the fighting, human killing. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Bhāgava: Is it offensive for me to think that my Guru Mahārāja has made some miscalculation by putting such unqualified people in positions of authority, is it offensive thinking?

Śrīla Śrīdhara Mahārāja: Of course.

Bhāgava: Then how should I see it?

Śrīla Śrīdhara Mahārāja: Generally at first you will try to cooperate, and when you find clearly their treatment clash with the direct teachings of Swāmī Mahārāja, then to save yourself you will disconnect with him, and abide by your own sincere spiritual conscience.

That is my conception and my experience in my long life after the departure of our Guru Mahārāja.

So I am told that I am breaker of the form. _____ [?] I follow, I cannot deceive myself.

"What conscience brought me to Swāmī Mahārāja?" If that is sincere, I cannot neglect that. If I find that the advice given in the writing, in the books of Swāmī Mahārāja, and those that have been given, though they're not sure, that representative, they're differing, and I shall side his direct teachings than what is coming through the persons appointed by him. Otherwise I must be sincere, not a hypocrite, and if I find that I did any wrong, my interpretation of Swāmī Mahārāja's writings are wrong, and their interpretation is right, the same moment I shall leave this and join them.

No question of prestige. I am a slave to Kṛṣṇa. Wherever there is truth, sincerely I must go there. I cannot deceive my own conscience, or any aspiration, *kanak*, *kāminī*, *pratiṣṭhā*, the sensual enjoyment, and the power, and the fame, the prestige. These three things, they always try to take us far from the truth, from Kṛṣṇa. We should not allow ourselves to play to these things, general sense pleasure, and the love of power, and the love of prestige, *pratiṣṭhā*, glory, these are the main enemies. Try to keep them aloof, and keep me aloof from these, and try to follow the path what I understand sincerely, what attracted me to them, leaving so much formality amongst which I was born and maintained. Either Christian, or Mohammedan, or Jew, some formality was there and I

crossed them, neglected them and come for truth to Swāmī Mahārāja. Truth as explained by him, I had attraction for that, and I came to connect myself with that conception of truth. And I must keep it intact, my campaign sincere, sincere attraction for the truth, as expressed by him. That will be my beacon light of my life. Wherever it will take I shall go. I am a truth seeker, *kṛṣṇānusandhāna*. And in consonance, the Gaurāṅga, the Nityānanda, who has exactly in the same line, whose position is unquestionable, in that line I shall try my best to keep me within.

Gaura Hari. Gaura Hari. My progress must be sincere, and not any conditioned prejudice.

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

So *śikṣā* Guru. Generally the *bābājī's*, they got their Guru from the Goswāmī section, that *gr̥hastha*. When they go to Vṛndāvana they take again that *sannyāsa dikṣā* from the *tyāgī* Guru and they're at their disposal, mainly.

Our Guru Mahārāja has given us the Guru *paramparā*, *śikṣā* Guru. Wherever we can trace the degree of truth, according to the degree of the conception of the truth, the lineage has been given to us. Your beacon light posted in this way, this way, this way, to your goal, destination.

Swāmī Mahārāja means not his external figure but his advice, his instruction, he means his instruction. There he is, he's in his instruction, in his knowledge, what he wanted to give to us. That will be his special attention to him, devotion to him. Only not to have this stony figure, and to dress it like Kīrtanānanda, or Brahmānanda, with golden crown, and putting him in a golden house. That is something, but the real thing is that all these are to be subservient to the truth he came to preach. It is all secondary. Primary thing is *vāñī*, and the *vāñī* also not the style of writing, not the English language, or the Sanskrit, but the purport of his *vāñī*, otherwise the *vāñī*, the words, that is also *vapu*. Not the physical thing but the substance within. He's there, not the body, not the body, not the mind, but the principle he came to preach and represent. That is the highest conception of him, and we are following, we are also living this body, we want to go near him only as the principal holder of him, the body of that substance which is superseding the area of mere knowledge. But that *ruci*, the drop of love divine, crossing the world of power, exploitation and knowledge conception, knowing everything. To control everything is not necessary, to know everything is also not necessary. Only our respective duty in the domain of love divine, that will be our mark of the highest attainment. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Swāmī Mahārāja is there. Hare Kṛṣṇa.

Our Guru Mahārāja was, externally we found him, not so much knowledge in English. But still he tried to give his speech sometimes in English. And when written in *Harmonist* our Professor Sanyal, he did not want to correct his language, whether grammatically, or any other way, if there is any defect in his language. He was of the opinion that the dictionary, the grammar, they may correct, dictionary may be corrected, and the grammar union must correct there, but what Prabhupāda is saying, coming, that is all right. He was of that temperament.

But there was another who used to write the letters of Prabhupāda, and who was in more intimate confidence, he told him, "That what you say, this is *kaniṣṭha adbhikārī*, this is lower form of service. You should think what Prabhupāda wants you to do for service. Does he want that if there is any defect in his language to retain it, or to correct it in the present form, so that ordinary people may not come to detect any defect in the present language? What does he want from you? You must try to find out that, and then that will be your service. Otherwise the dictionary he may correct, the grammar may be corrected. What he says it is all right, this is not higher service."

So then what should we think that there is defect in Prabhupāda, in Gurudeva? Should we think like that, that there is limit? So, so many formal defects may be seen, that does not affect the main conception of the truth. Sometimes that adds to the beauty.

When Jarāsandha attacked Kṛṣṇa, Mathurā, eighteen times, Kṛṣṇa anyhow avoided and fled. And there is a word, expression in Bombay side, that Ranchor Ji, the one who flies from the battle. An affectionate name for Kṛṣṇa, He fled from the battle, Ranchor. "Who leaves the battle", Ranchor, *ran* means battle, and *chor* means who leaves it, so Ranchor. One who leaves the battle, that is cowardice, but this is a word of very affectionate name of Kṛṣṇa. Ranchor love, "O like a coward You have fled from the battle." This is a beauty. He can crush in a second everything, but playfully He's avoiding the war with some higher purpose. So they're adoring the object of their master, "O You flyer from the battle, like a coward."

Just as Navanita Chora, "You are a thief, O You thief." *Ichor* means thief, "O You thief." Everything belongs to Him and He plays the part of a thief, adorable expression.

So where the main thing is truth, any trifle defect in it has no consideration. That has not much importance. Perhaps for some purpose it is there, may be neglected. And sometimes beautiful, that that was the way of approaching this mundane world. Otherwise perfectly transcendental cannot connect him with this mundane. To connect with mundane some mundane mask is necessary for the liberated souls to come down here, to contact with us. Just as a professor of higher knowledge come to teach a student as if taking the dress of a child, of that mental dress of a child he approaches the child. Coming so low, comes to his level, and then begins to teach him, not with the professorial position he can approach the child and teach him. Something like that we are to see, look at.

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

So I am engaged with him long before eight, from seven, you came here for three hours continually.

Bhāgava: You've given me so much mercy.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Mercy is at whose disposal? It is not a thing to come to my disposal. It is connected with Him, the source of mercy. Everything connected with Him. We are to see that.

Gaura Hari bol. Mercy above justice, above justice.

akchuridai akchurimai [?] Vaṁṣī Dāsa Bābājī used to say, "That one thief is giving, the donor is also a thief, and the stealer the thief, that thing again stolen by one, he's also a thief."

So if I say the mercy belongs to me I am a thief. It has got its source. All relative, this is relative estimation, where things belong to this or that. He may locate to his Gurudeva, it is not mine, it is extended from there, not my wealth. In a moment it may be withdrawn. I may be reduced to a madman. It is such.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. *Vyāso vetti na vetti vā.*

*[aham vedmi śuko vetti, vyāso vetti na vetti vā
bhaktyā bhāgavatam grāhyaṁ na buddhyā na ca ṭikayā]*

[Lord Śiva says: "I know the true purpose of *Śrīmad-Bhāgavatam*; Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad-Bhāgavatam* is very difficult to conceive and can only be known through *bhakti*."] [*Caitanya-caritāmṛta, Madhya-lilā, 24.313*]

The giver of the whole scripture, Vyāsadeva, he knows or may not know, he may know or may not know things of such nature. Transcendental means such, it descends and goes up.

Many things descended through Swāmī Mahārāja to you, so many, and when withdrawn, flying away so many. Withdrawn because they think this is nasty environment, I can't remain here, withdrawn.

And they say, "Oh I don't feel anything, see anything, no taste here." Flies away. And who with high regard and affection nurtures them, it grows and grows in extent there. By devotion it grows and by indifference and negligence vanishes. Hare Kṛṣṇa. Hare Kṛṣṇa. So we close here today.

Devotee: Jaya Om Viṣṇu-Pāda Paramahansa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Om Viṣṇu-Pāda Śrī Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīpād A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Govinda Mahārāja: ...from Vṛndāvana last night with a devotee named Nanichaura. He's a white cloth, and he's heavy in figure. And Swāmī Mahārāja seated in *āsana* Kṛṣṇa Charan gave him.

And Kṛṣṇa Charan said, "Mahārāja, where now will you go? Do you want to go to Mayapur tomorrow?"

And Swāmī Mahārāja said, "No, I shall not go to Mayapur, I'll stay here."

And then Kṛṣṇa Charan arranged everything and dream was gone.

_____ [?]

...

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotees: _____ [?]

Dhīra Kṛṣṇa Mahārāja: So there is one verse in the *Śrīmad-Bhāgavatam*, in the eleventh canto, it says something like...

*na hy ekasmād guror jñānaṁ, [su-sthiraṁ syāt su-puṣkalam
brahmaitad advitīyaṁ vai, gīyate bahudharṣibhiḥ]*

["Although the Absolute Truth is one without a second, the sages have described Him in many different ways. Therefore one may not be able to acquire very firm or complete knowledge from one spiritual master."] [*Śrīmad-Bhāgavatam*, 11.9.31]

You know this verse?

Śrīla Govinda Mahārāja: *Na hy ekasmād guror jñānaṁ* [33:00 _____ 33:40 [?]

Dhīra Kṛṣṇa Mahārāja: Well I wanted to know if Mahārāja could explain this verse, what is the meaning of it.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: I don't remember.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Not only once, but the highest stage, everywhere there is Guru, all Guru. The transformation will be towards that, the whole atmosphere, environment, is Guru, and I am the servant, roaming. To enter into Vaikuṅṭha, Goloka means this. On all sides Guru, all respectable, there is gradation of course, but Guru.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Denotation and connotation, denotation increases, connotation decreases. Connotation increases, denotation must decrease. Quality or quantity, quality improving, quantity decreasing. This is a general calculation.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: What is your practical knowledge? What is the question underlying this?

Dhīra Kṛṣṇa Mahārāja: Why I asked about this verse? Well because...

Śrīla Śrīdhara Mahārāja: Guru of different section, different type, this *vartma-pradarśaka* Guru, then *dikṣā* Guru, *sannyāsa* Guru, *śikṣā* Guru, so many different classes of Guru. Any Vaiṣṇava whomever you meet.

ekam api akaram yas tu guru sisyenivedaye pratiban masrabda bamyo datar toyu orinio [?]
[this verse is also quoted at the end of the transcript dated 81.10.06.B]

If only one letter Guru gives to the disciple that is infinite. But to know it fully, different sources are necessary to understand. Knowledge is infinite, and the highest position required is this, that I shall try to read the devotion towards Kṛṣṇa from everywhere. Everything will supply me some sort of inspiration towards the performance of my duty.

vana dekhi' bhrama haya – ei 'vṛndāvana', śaila dekhi' mane haya – ei 'govardhana'

["When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana. When He passed over the hills, He took it for granted that they were Govardhana."]

[*Caitanya-caritāmṛta, Madhya-lilā, 17.55*]

yāhān nadī dekhe tāhān mānaye — 'kālindī' [mahā-premāveśe nāce prabhu paḍe kāndī']

["Similarly, whenever Śrī Caitanya Mahāprabhu saw a river, He immediately accepted it as the river Yamunā. Thus while in the forest He was filled with great ecstatic love, and He danced and fell down crying."] [*Caitanya-caritāmṛta, Madhya-lilā, 17.56*]

Wherever I shall cast my glance, it will remind me about my Lord. They will teach me. They will press me to engage myself in my duty, in my service. That is the duty of Guru. Wherever I shall cast my glance, wherever I am come in contact with, that will only give me excitement, "do your duty." That is Guru. Guru who gives us impetus for the service of Kṛṣṇa, who helps me to look towards the centre, that is Guru, the work of Guru is this. Every atom in Vaikuṅṭha and Goloka, they will all help encourage me towards my duty, they're all Guru. Guru will be very amply available when we can raise ourselves to a particular level.

As if when we are in the lower stage everything is taking me out from the centre, out-carrying current. Whatever I shall see it will say, "Oh come and enjoy me." An invitation of enjoyment here in the lower level.

And inspiration of renunciation in a particular stage, the salvationists, everything what they find, "Oh this is nasty, this is not to keep company with so rejection, rejection, rejection."

And devotion, the positive side, everything will push me towards the centre, towards Kṛṣṇa. And those that will help me in that way they're my Guru. *Gu ru* means which dispenses the darkness of enjoyment, as well as renunciation. The darkness, this is all dark, this is all cover, and who will help me from that, from various, so...

ācāryam mām vijānīyān, [nāvamanyeta karhicit / na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]

[*Śrīmad-Bhāgavatam, 11.17.27*]

Not to particularize in one point, so many *śikṣā* Guru, Guru *paramparā*, in the line of that descent of Guru, so they're all our Guru.

This Charu Swāmī, he told me one day he was challenged by someone in ISKCON, "That you are ignoring our Gurudeva. You are mixing with Śrīdhara Mahārāja and others."

And he told me he replied, "Devaṛṣi Nārada, do you think that he's out of our Guru *paramparā*?"

"No, no." Bhāvānanda or someone questioned him.

"Do you think that Devaṛṣi Nārada is out of *paramparā*, he's not mentioned here?"

"No, no, no. He must be in our Guru *paramparā*."

Then many coming in the Guru *paramparā*. Wherever we get something to help our spiritual life, he may be Guru.

So this is a deplorable article, to eliminate Guru...

82.11.18.B

Śrīla Śrīdhara Mahārāja: ...and others are all ignored. And Swāmī Mahārāja will be dissatisfied with such articles. He does not want that his Guru and Param Guru they'll be ignored, wilfully. That they cannot tolerate this. Swāmī Mahārāja won't be able to tolerate this. This is not a natural, but some designing article. But let the thing take its own course. What we can do?

Dhīra Kṛṣṇa Mahārāja: In that song, *Guru Paramparā*, by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, he traces this current from Kavirāja Goswāmī to Narottama Dāsa Ṭhākura and he does not mention Lokanātha Goswāmī. So how to understand that?

Śrīla Śrīdhara Mahārāja: And many omitted. From Narottama he came to Viśvanātha Cakravartī. The middle Gurus were also there. But wherever it is vacant, clear, he has showed us that line. We're indebted especially in these points. Wherever we get some benefit, we must have our recognition and gratitude for them, at least. We can't tolerate this fact, the name of our Gurudeva is omitted. That may not, can't please me, and it won't please Swāmī Mahārāja also. This wilful suppression, this is not accidental, this is wilful suppression. Deplorable. He's depriving himself, they will not be affected, but he himself is deceiving him. The cataract growing.

Just as the Lord is not one, when we say about the king, that does not mean that the king is the only one, but with his paraphernalia. So God means with His paraphernalia, so Guru means also with paraphernalia, group, so many. Guru and Guru's Guru, and Guru's brothers, Guru's sons, so many, I am indebted to so many, more or less, main and auxiliary, principal and auxiliary. That maybe Guru and Grace, our fortune to get, to see more Guru, everywhere there is Guru. Everywhere we shall try to understand something. We shall try to draw the hints of the auspicious presence of Godhead.

yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati [tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati]

["For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me."] [*Bhagavad-gītā*, 6.30]

"Who can see Me everywhere and everything in Me."

Yo mām paśyati sarvatra. In the medium of everything we shall try to see Him, and who will show me my Lord, he's my Guru. *Sarvaṁ ca mayi paśyati. Tasyāhaṁ na praṇaśyāmi, sa.* His position is safe. To not to see Guru, that is a dangerous position. And to see everywhere Guru, all advising me to concentrate my energy towards the service of God, then we'll be safe. Guru. Then of course the specific vision. Guru. Gradation is there, gradation. From where I can get the maximum help. Maximum help and from which medium?

Ācāryaṁ mām vijānīyān. [*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]
 "I am Ācārya. You see Me in him. From whatever point I shall draw you towards Me."
 That is Guru, more or less, attracting.

...

...Mahārāja at his time, he has omitted even the predecessors. From whose book Swāmī Mahārāja learned, and gave his interpretation, that is based on Bhaktivinoda Ṭhākura, mainly. Mainly from Bhaktivinoda's translation, he got the understanding about *Bhagavad-gītā*, and that is ignored. That is very deplorable. For his eagerness to omit the contemporaries, he had to omit the previous Ācāryas also, to whom Swāmī Mahārāja is indebted in direct connection. That is too much for us to tolerate.

_____ [?]

"My first year in England, my second year in England." _____ [?]

When Bon Mahārāja went to preach in the west, and he wrote two books, "My first year in England. My second year in England." No trace of any name of his Guru, or Guru *paramparā*, Mahāprabhu, nothing of the kind.

So our Guru Mahārāja told us, "This is untouchable, because where there is no mention of our Guru, I won't touch it." That was his point.

So Swāmī Mahārāja won't feel any encouragement to touch that.

Who is Ācārya? Who knows to give due respect to his own Ācārya, he's Ācārya.

acarya guru ke najjintang _____ [?]

Not the person to be blamed, but his ignorance to be blamed. This is quoted from Yāmunācārya, Guru of Rāmānuja. When he's going to refute the Śāṅkara school, their commentary, then he says in a figurative way, "That what shall I say, they can't understand the true purpose of the Vedic line, but what shall I show these pitiable children. Let them have long life, where they may live long. They're not to be blamed but their ignorance is to be blamed." In this way his remark, in an airway, a joke style, he's putting in this way.

etesam aganamay aparadha datay note iyush martan tosar iyosh martan [?]

"Let them live long. They're all children. What shall I say to them, to abuse them? But they do not know, their foolish. Their stupidity is only to be blamed and not them. Let them live long." In a figurative way.

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

_____ [?]

Śrīpād Bhakti Vicār Yājāvara Mahārāja [?]:

*na hy ekasmād guror jñānaṁ, su-sthiraṁ syāt su-puṣkalam
brahmaītaḍ advitīyaṁ vai, gīyate bahudharṣibhiḥ*

["Although the Absolute Truth is one without a second, the sages have described Him in many different ways. Therefore one may not be able to acquire very firm or complete knowledge from one spiritual master."] [*Śrīmad-Bhāgavatam*, 11.9.31]

_____ [?]

Śrīla Śrīdhara Mahārāja: Not sufficient and neither firm, not strong.

Śrīpād B.V. Yājāvara Mahārāja [?]: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

He told about Rūpa and Sanātana, how they were. _____ [?]

Śrīpād B.V. Yājāvara Mahārāja [?]: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

He told, Bālaḍeva Vidyābhūṣaṇa, about Rūpa and Sanātana, described that both Rūpa and Sanātana, they have shown to the world. _____ [?] "If one has got a jewel in his hand, he can show by this way, and that way, in various ways he can show the jewel." Rūpa and Sanātana has dealt Govinda-Nāma, the jewel by the name Govinda. Indira Lakṣmī Devī who is always serving Him, that high, high, substance principle, Rūpa and Sanātana they have given, shown to the world just as a jewel within their palm." In this way. _____ [?] That high, high, highest, principle has been dealt by those Gurus, *śikṣā*, Rūpa and Sanātana, in such a way.

So our knowledge everywhere, not only in Paramātma, everything if we are to learn mainly we may learn from one place, but this is corroborated and verified from many sources, then it comes to be a proper knowledge of ones soul.

Viṣaya, samśaya, purva-pakṣa, mīmāṁsā, siddhānta and *saṁgatih*. [the thesis, the antithesis, cross-examination, synthesis, conclusion and verification from different sources]. By these six processes anything can be inquired and known. First *viṣaya*, what is the object of understanding? Then *samśaya*, if anything anti, any doubt about that, that must come forward and that must be cleared. To know anything this process is necessary. First the proposition, what is the thing to be known, then what is its anti group, any doubt, any suspicion about that, that must be taken in. Then *purva-pakṣa*, then it must be arranged in such a position, this I want, and this is the

opposition, how to have a clear conception of the thing, in such stage. Then *mīmāṃsā*, they come real understanding how it can be approached, in what subject, in all these details, is necessary stage. Then *siddhānta*, *mīmāṃsā*, *siddhānta*, the fifth stage will be a conclusion. Then considering all these pros and cons we see that this is this, and not that. Then *saṁgatiḥ*, then verification, to verify from various sources, what conclusion I have come to, whether that is real, or not real. That is to be verified by precedence. Then it may come as the name of truth, in this world.

So many sources are necessary to verify to, for reference, all these things. Any knowledge presupposes consultation with different sources. Though mainly we can get from one source, at the beginning not one, beginning many, then we concentrate to inquire it from a particular higher source.

First it comes from hither thither, small quantity, *sukṛti*, *ajñāta-sukṛti*, then *śraddhā*, then *sādhu-saṅga*, we keep company. We seek, search for Kṛṣṇa, inquiry here, there, many places and they also help to certain extent. Then ultimately we go and where we find more possibility of learning we surrender there. And he has got his disciples also so many from previous time. Get some sort of help, he will recommend some books. "If you go through *Bhagavad-gītā*, go through *Bhāgavatam*, go through, by consultation according to his advice, then I am to read this book." That is also to get so many Gurus through the books. Then again also in the books we may find reference, if I go to, recommended by my Guru, to read one book then in book also I shall find many references, many quotations from many places.

So all of them have some contribution for me. And ultimately we are to understand that we are to enter into the land of Gurus. Everyone should be respected as Guru, that giving impetus to me to search Kṛṣṇa, to serve Kṛṣṇa. They're all help to centre me, centre carry, they're Guru. And this is most fortunate position that we may see everyone as Guru. No one servant and no one indifferent. That is our highest fortune to attain such environment. All Guru, here all servant, even father, mother, all servant. We want to draw from everyone in the world of exploitation. And renunciation everything eliminated, a deserted position, and then we enter into the land of eternal prospect. That is to learn to see that all Guru, all Guru. I am the servant, I am the servant. All Guru means all well wisher, all guardian. I shall invite help from everywhere. Their benediction, their grace will come from everywhere. All well wisher, all guardian, all guide me towards the highest attainment. So it is fortune, and there cannot be any objection to that.

But still there is gradation, as if in the very existence of God, gradation, Vāsudeva, Viṣṇu, Nārāyaṇa, Dvārakesh, Mathuresh, Svayaṁ Bhagavān Kṛṣṇa. The gradation is always there according to our position, in our position.

So we must not be afraid. Of course there is a time, when in the stage we are surrounded by the unfavourable environment and to get *sādhu* very rare. In that case to warn us that we may not mix with anyone and everyone. And also there are so many groups of *sādhus*, the *māyāvādīs*, the Buddha, the Śāṅkara, the *nāga*, all these things. So we may not run hither and thither only to find Guru, to get his advice. So to warn us from such unfavourable circumstances, to protect us, "don't try to see everywhere Guru," in a particular stage.

When we have attained the, we have already got taste, what is real good, then of course we are taken to such a plane and everyone will be Guru and helping me to my destination. And this caution has got some value when there is possibility that I have come to a Vaiṣṇava Guru. But there are so many want to devour me, and I do not know how to examine who is who, should be Guru. This Buddha, *māyāvādī*, *nastika*, so many red rags means *sādhu*, Guru. At that stage, to help us to concentrate, we must give our respect to Guru. And at every *sampradāya* that strict, has been used in every *sampradāya*.

“Only hear the word of your Guru, the advice of your Guru. Don’t try to mix hither and thither, and to run and to have advice, then so many are enemy of your Guru.” Who are not preaching the real truth, then warning is necessary in some stage, some stage. “Don’t go to see Guru everywhere, because in that plane so many men in the dress of *sādhū* are going on with their lower campaign.” This warning should come in that stage.

And in that stage also, to keep up and to develop our attention and devotion towards our Guru, so many helps should come from my senior Godbrothers. They will make me understand the greatness of my Guru in different ways, so they’re also giving some help of Guru. In this way, many, one, many. In different departments this system is going on, and here also, but when we enter into the kingdom of service then of course everyone will help. *Bhedābheda. sei ruti pravala habe parabhaum edeli feli* [?]

Those that have got inner attraction towards Vṛndāvana, “If we mix with so many *sādhū*s in Vaikuṅṭha, and if my inner awakening in the service of Goloka dwindles, then I shall be hurled down to Vaikuṅṭha.” It is also there, the possibility. And of course in some soft-hearted stage, there is protection. Protection is necessary, but...

[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]

If at heart we are sincere then the environment cannot deceive us, because God’s inner help is there, cooperating with my sincerity. What I want from my inner most heart that cannot but come, because He knows everything. There may come some obstacles but by His help they should be eliminated in any way or other, and my inner most aspiration will be crowned with success.

Na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati. "Rest assured that if you want real truth you will have that. I am there."

This assurance. One need not be afraid, but still in some position we shall be afraid of bad association, so in *Bhakti-rasāmṛta-sindhu* [1.2.91] it is mentioned...

[śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha] sajātī-yāsyē snigdhe sādhaḥ saṅgaḥ svato vare

["One should taste the meaning of *Śrīmad-Bhāgavatam* in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord, those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position. To associate with such saintly persons will help us the most to progress towards the ultimate goal."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.131]

Association of the *sādhū*s in general is recommended, but especially what sort of *sādhū* we shall try to mix with earnestly. Who is in the same line of aspiration with me, and holding superior position to me. To associate with such *sādhū*, the common end and holding superior position to me, but in the common line of our camp. The association with that sort of *sādhū* will help us most

in general. *Sajāti-yāśye snigdhe sādhou saṅgaḥ svato vare*. Who is superior to me but must be in the same line with me.

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

Devotee: _____ [?]

Devotee: Mahārāja, since Śrī Caitanya Mahāprabhu is the Svayaṁ Bhagavān Kṛṣṇa, He has sixty four qualities mentioned in the *Bhakti-rasāmṛta-sindhu*, so does Śrī Caitanya Mahāprabhu also hold these sixty four qualities?

Śrīla Śrīdhara Mahārāja: That is coloured with a little colour otherwise, magnanimity. Even Śrī Caitanya Mahāprabhu may be said to possess more, because Rādhārāṇī is combined there. If we see Kṛṣṇa in Śrī Caitanya then those sixty four with some other complexion, colour, but if we consider Both one, then something added, twenty five. *Śrī rādhikā ananta bhūm potish padan* [?]

Everywhere many qualities, and twenty five principal qualifications with Rādhārāṇī, and that is combined with Mahāprabhu, with Kṛṣṇa. Then it will go more, a peculiar combination of Positive and Negative. *Deho vedamba toto* [?]

They're separate in Vṛndāvana *līlā*, the Positive, Negative, *rasa-rāja mahābhāva*. The greatest hunger to suck the *rasa*, the greatest entity to squeeze the *rasa*, to attract the *rasa* from the fountain of all high *rasa*. And when Kṛṣṇa influenced by that, He Himself drawing *rasa* from His own and distributing to others, if we can conceive that. Kṛṣṇa has taken the position of Rādhārāṇī, mood of Rādhārāṇī, and extracting *rasa* from Himself and it is showing outside, madly. He's mad to give His own jewels inside to the people at large. And what sort of jewels inside? Which has got appreciation of Rādhārāṇī, that sort of high things, high juice is Himself emanating from Him and distributing here.

"What I am, what is My inside, which highest, tasteful thing in Me you all see, what am I?"

Unknown and unknowable, which cannot be known, He's making Himself known with all His attempts.

"You know who am I, what is in Me for you, what is in Me for you."

This highest truth, we cannot know Him without His sanction, without His consent, but now He Himself is taking the initiative.

"Know Me, take Me, what I am, for which so many *yogīs*, *ṛṣīs*, devotees, they're trying their utmost with so much self imposed misery and privation. I am such and such. Of My own accord I want to make Myself known, to partake in the feast in Me. This is the most appreciable characteristic in Me. You take it."

It is almost impossible, almost impossible that the Infinite is vacating His house, vacating everything and throwing it out side making empty. Infinite, by some mad attempt He wants to distribute everything and to become _____ [?]

Just as we are told some kings Hasavadan Raghu [?] one day in a year, they used to give everything, distributed everything to the subjects and began his life in poverty. Hasavadan [?] Every five years he used to come to Allahabad, Prayāga, confluence of Gaṅgā, Yamunā, and all the wealth, whatever, everything given to the poor and needy. And with only a cloth around him he entered again his throne, and then daily coming, coming, coming, and every five years he used to take _____ [?]

And Raghu, the grandfather of Rāmacandra, he also used to do so. Once in a year, everything, nothing should remain in the royal treasury, all this, again he will begin.

In such a day, one *brāhmaṇa* boy came to him for Guru *dakṣiṇā*. In previous days *brahmacārīs* used to study in the house of his Guru, and after finishing, generally he was supposed to give some *dakṣiṇā*, and for *dakṣiṇā* where will they go? They will approach the king generally. "I have finished my study with my Gurudeva. My teacher's name is such and such, and I asked him for Guru *dakṣiṇā* and he wanted this from me."

First, generally the Gurus say, "Whatever you can manage you can give. Know whatever you like to have from me I shall give."

In this way that gentleman, _____ [?] "Some hundreds of golden flowers, this *champakā* flower I want from you. You are disturbing me. What do you want? What do you want? I want this, can you give?"

"Yes, let me try." He went to Raghu, then, "I have to give Guru *dakṣiṇā*. I have come to beg from you, *brāhmaṇa* is a beggar, I have come to you to beg this. I am pledged to my Guru to give so many things. So many golden *champakā* flowers he demanded from me, and I already committed so I have come to you."

"Man, *brahmacārī*, you have come today, tomorrow I shall have to give it to him, so you have come today then I have nothing. I have given everything from my treasury. All right, let me try."

Though this *kṣatriya*, they can if they're entitled to get money, or anything, any wealth from anyone by force, then Raghu ordered his charioteer, "I have nothing but tomorrow morning I shall have to go loot the treasury of Kuvera and to satisfy the *brāhmaṇa's* *dakṣiṇā*." So Raghu ordered, "Keep my chariot ready with all the weapons, keep it ready. Early morning I shall start to Kuvera, and to take by force so many things from his treasury and to pay off the *brāhmaṇa* boy."

Then Kuvera could...

82.11.18.C_82.11.19.A

Śrīla Śrīdhara Mahārāja: ...so many things to Raghu. "You need not go to him to take by force. I'm giving presentation to you all these things in this way."

Empty. Hare Kṛṣṇa. Hare Kṛṣṇa. _____ [?]

Speaking something about Lalitā Prasāda's good preacher. He has published that. How far it is true we don't know. Hare Kṛṣṇa. The eye, *upanāyana*, ontological eye, not this eye of flesh and blood, but the ontological eye should be opened, beyond the plane of exploitation and renunciation and calculative devotion and spontaneous devotion, towards one representing the whole.

Search after beauty, sweetness. Sweetness is more comprehensive than beauty. Beauty is relating to the eye, and sweetness both eye and ear and taste. More comprehensive its meaning, sweet. Eye beauty, ear beauty, touch beauty, that also may be said.

Wordsworth has written about a girl, Lucy Gray, or something. She lived in a village just situated on the banks of a river. And Wordsworth has written that, "The noise, the sound of the current of the river contributed in her growth of beautiful body."

And many gentlemen have tried to interpret how it is possible. "The sweet sound contributed for her beautiful figure." But one Bengali scholar he was master of about twenty to thirty languages, Harinatha De, big scholar in Bengal. He gave the interpretation and that very much impressed me. He wrote that, "Ear beauty was transformed into eye beauty. Ear beauty was converted into eye beauty. That the sweet jingling sound of the current of the river flow, that helped her to have a beautiful figure. Ear beauty was transformed into eye beauty."

And there is some usage in ancient Italy, he told, if any lady or girl commits any offence for which capitol punishment is to be given, they will be ordered to die in the water. So kill them by dying in the water. This tale reminded that. Those that die, suffocated within the water, in the next birth they have a very good, beautiful figure.

I heard from one of my professors, a professor and philosopher, Sanskrit professor, but he was very much into philosophy. He told me that, "Once I was in very much strong health, with my followers, friends, I was swimming in the Ganges. And anyhow I was tired and going to die in the water, can't get back, the current was strong. Other friends tried to save me, but I told them, 'you don't try. If you could, with some hint, then I could rescue you, but you have no power to do so, so let me off, die peacefully here.'"

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Then he told about his experience.

[06:50 - 07:50 - Bengali [?] conversation]

Then that gentleman told, "I was drowning." The Dying Swan, there is a poetry of Tennyson - that to die by drowning is a very happy death. And that professor told of his own experience. "I'm drowned, suffocated, a beautiful vision came in my front. I could see. And I could trace, as if, what is contained in my brain, that is being exhibited there in my front. And such sweet sound in the ear, and beautiful scenery, and I thought it just as my brain reflected, what is in my brain. And with that vision, and that sweet sound in the ear, I was enchanted and went there. Suddenly I found that friends were entering my body, by the force of the current they have cast in some high sandy place, and they could see and they're taking me. But it was a happy experience." That gentleman told. No pain of death.

And at the same time, whether he or from some other source, I can't remember, that the Italians promised the girl with a drowning death, so that the next life, out of that experience they may have a beautiful figure.

Gaura Hari bol. Gaura Hari bol. So today also you want to be in some place?

Dhīra Kṛṣṇa Mahārāja: No. Not today.

Śrīla Śrīdhara Mahārāja: Tomorrow you are to visit your Gurudeva's place, Māyāpur. Eh?

Dhīra Kṛṣṇa Mahārāja: Well, after Kṛṣṇa Sharan's dream, I'm just satisfied to be here. I don't feel a necessity to go anywhere.

Śrīla Śrīdhara Mahārāja: But some of you go to show some honour?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Your Gurudeva also visited here, and before, after, first when he came from his preaching tour he put up three weeks in that blue house. At that time that place was not purchased, no place, no plan. I gave the plan to Acyutānanda that, that is the place where you should construct your Maṭha, between Dāmodara Mahārāja and Goswāmī Mahārāja. A vast land is there, little higher, and you should purchase land there, it will have sufficient time to for extension. And it was done. But _____ [?] first came from me here. First in that blue house, and last time he came for two hours he took rest in that room where Nimāi - and told that, "A beautiful room."

I thought, that after visiting _____ [?] and all these things of high lineage he says that, "This room is beautiful." That came in my mind at that time. And this roof was half done, he saw. Those buildings and a portion of the roof was finished, and the other part, this side, the two thirds was unfinished. Then perhaps in his last time, I advised, that is not finished, you please finish that Nat Mandira Mahārāja. We requested, the last request.

Many times he came and lived here. And the first time he came and lived here, Madhan's mother also was there. And I appointed a cook for them, Acyutānanda and Rāmānuja, your Guru Mahārāja, Madhan's mother, and one or two *brahmacārīs* from this Maṭha lived there, and a separate cook engaged to prepare, and *bhoga* _____ [?] all was there. So I close.

Devotees: Jaya Om Viṣṇu-Pāda...

...

Śrīla Śrīdhara Mahārāja: ...and he wanted to take me there. I told that it may not be possible to live there all the time, but sometimes I must go and live with you. That was my expression. So it is not surprising that he has told that I shall stay with Śrīdhara Mahārāja.

Our duty here only. None of us not necessarily we went there in the *samādhi* of Prabhupāda. We did not go. In our own place. That he's not located, though some utility still, the more presence is in the sincere attempt of service.

Just as Mahāprabhu's Viṣṇu Pṛīya installed Mūrti is there, but we do not go there. Those Govinda, Gopinātha, Madana Mohana, in Vṛndāvana, Rūpa Goswāmī, Sanātana Goswāmī, Jīva Goswāmī, established, but we do not necessarily go there. Because the service mixed with some offence is being done. That is our vision, so we don't partake. Hare Kṛṣṇa.

And our Guru Mahārāja when his Gaurakiśora Bābājī's *samādhi mandira* was in Kuliya, in town, but there arose a difference within the servitors. Those that had got command over the land, they did not accept Prabhupāda's preaching principle. So Prabhupāda left the place, with this remark that, "Bābājī Mahārāja has gone away from this place." That was his remark, that, "Bābājī Mahārāja is no longer staying in this temple of his *samādhi*. He has already gone away."

But these feelings must be sincere, otherwise have got difficulty. Everywhere sincerity, purity of the purpose is concerned. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

Today is the day of disappearance of Swāmī Mahārāja. We may try to talk about him, according to our capacity. I saw him first in nineteen thirty in Allahabad. At that time he was an agent of Kārtti Bose Medical Company, _____ [?] Road, Allahabad. And that arrangement for *Bhāgavata* reading at night, I was white clad at that time, and one Bhārati Mahārāja was very popular in explanation of *Bhāgavatam*. I took him there with a few other *brahmacārīs* for *sañkīrtana*, and then *Bhāgavata* explanation, then again *sañkīrtana*. And the arrangement was made for us to take *prasādam* there at night.

Swāmī Mahārāja's father, his previous life as Hari Charan De, his father Gaura Mohan, old man, he was also there. In the beginning, as he was in the line of the Goswāmīns *dīkṣā*, _____ [?] he did not relish in the beginning, but after hearing the *Bhāgavata-pāṭ* and *kīrtana* he was very much satisfied, we saw. And approached to mix with us affectionately, old man, affectionately and sincerely, with a smile, laughing. We took *prasādam* and went away. That was practical first connection with Gauḍīya Maṭha, of Swāmī Mahārāja.

I heard, later on, that he with one of his friends, Naren Boli [?], went to see our Guru Mahārāja, Bhaktisiddhānta Saraswatī, while he was in _____ [?] hired house. And after a talk with him, after attending the discourse of our Guru Mahārāja, Bhaktisiddhānta Saraswatī, he told that, "This thought came in my mind, that after so long a time, the teachings of Mahāprabhu have come to a proper place. The Goswāmīns they failed to represent Him. And now it has come in the hand of a proper person who will represent the teachings of Mahāprabhu in a fine and perfect way to the world. It was with this conception I came." Just after the second connection in Allahabad.

Then perhaps nineteen thirty three when the foundation stone of the present _____ [?] Gauḍīya Maṭha was laid, at that time he took *Hari-Nāma dīkṣā*. I do not remember exactly. Then I met him in Bombay. I was in the Maṭha there. And he, leaving his service as an agent, he started independently his own business, and Bombay he selected as his field, and his family was living there. At that time also, now and then, he used to come to the Maṭha. And when Prabhupāda went there, very often he used to visit the Maṭha.

And at that time Bon Mahārāja returned with two western followers. He was present, and his remark that, "Here the Europe defeated by Asia."

And also he said that, "There, Bhaktisiddhānta Saraswatī Ṭhākura in his discourse told that all of you must be prepared for western propaganda." Prabhupāda did for the preaching campaign in the western countries. And asked him also particularly, "You also be ready. You will have to go for propaganda in the west."

Then, after that, maybe thirty four, five, something like that, then long time I had no connection with him. I was in the Madras side perhaps, or _____ [?] preaching in Bengal in general way. Then after Guru Mahārāja departed and we were engaged in our internal position of - engaged in important position of how we can go together. And there was mainly two parties.

Prabhupāda, just before his departure he told, "Form a Governing Body of ten or twelve, but Kuñja Bābu will manage as long as he lives."

Because Kuñja Bābu he's generally considered to be the co-founder of the Mission. The ontological side represented by Prabhupāda, and this esoteric side, to get Maṭha and men, the monetary side and the external side, he was managing. In this way. So Prabhupāda had some grateful attitude towards Kuñja Bābu.

In spite of his affinity towards his family, which we could not - we who had left everything of our previous life's connection, it would be difficult for us to tolerate that a man who has kept his family connection doing the service, educating his brother and son in a family way, how he will be respected as the head of the management department? Little difficulty we felt for that.

But Prabhupāda, Guru Mahārāja, all along he was supporting Kuñja Bābu. "The Mission belongs to him." That was, when any complaint against Kuñja Bābu used to come, a little intense way, Prabhupāda said, "All may go. Only Kuñja Bābu should remain. Then everything will be all right."

We heard these remarks, though we were not very satisfied to hear that. Some far reached me we could understand but it was not very pleasant that a *gṛhastha* he will manage the *sannyāsīns*. That seemed to be redundant. The last words also, "Form a Governing Body, but Kuñja Bābu will manage as long as he lives." That was his last words.

And before that he registered a document. Three. At that time the Mission did not develop so much. So Kuñja Bābu, Paramānanda Prabhu, and Vāsudeva Prabhu, these three trustees. And Prabhupāda taking *sannyāsa* he registered everything to this Trust Board. That was there. And the Governing Body, the management above the principle and purity of purpose, some division began to grow. One, ontological side, another the management side. In this way. And the senior *sannyāsīns* they also wanted independence. And we wanted that there must - division means there must be an Ācārya. In this way it began to grow. Anyhow, the necessity of an Ācārya that was accepted, and all, the whole Governing Body, including Kuñja Bābu accepted that principle, an Ācārya was required. But a few of the senior *sannyāsīns*, including Bon Mahārāja, Bhāratī Mahārāja, Nemi Mahārāja, them three, Kuñja Bābu and Paramānanda, five members of Governing Body. And the other side, eight members of Governing Body. There the difference grew.

Then Kuñja Bābu he hired a house in south Calcutta and with his party he moved there. And we were told that many ornaments of the Deities, documents, all that were in his custody he removed them there. Perhaps some apprehension he may have had that they may be forcibly taken by the majority party. Anyhow he privately removed all the properties, ornaments, and important documents, and this was the mood we were told. We were not much concerned with the management. And he, to get the profit of that rule, that registered deed by Prabhupāda previously, he took it to get the profits. He took the line of the will, because minority. And the majority opposed was this side, here, there. And minority five members with that will, previously, another party. And few joined then, mainly about, more than three fourths with us and less than one fourth was with Kuñja Bābu when litigation began, in different ways. That was the first division.

Swāmī Mahārāja perhaps at that time he was in Bombay, and from there in the meantime he went to Calcutta. Then after two years perhaps. Prabhupāda, first of January, thirty seven. And

about thirty nine, then again division began in our camp. Some private letters of Vāsudeva Prabhu carrying suspicion to his character very clearly, anyhow that came to light. And some of us could not tolerate that the Ācārya will have such a black spot. We were taking money and especially men to one who will have such suspicious character, black spot, we could not tolerate that. So, many took active part to correct that, to oust him, and to place another Ācārya.

But my position was quite different. I had got much friendship with Vāsudeva Prabhu. He also liked me much. I could not do anything against him. Simply, I was disappointed, dejected, and thought that according to my conscience I wanted to do something, purging some esoteric side with the ontological side, that principle. Making it principle we wanted to start. But God's will is otherwise, Kṛṣṇa's will is otherwise. When there is also such disappointment, so I should not live in the Mission, I'll go out and go on with my own life. It is not Kṛṣṇa's will. So I was passive but others were active to oust him. So again the quarrel began in this camp.

And so far that the party headed by Keśava Mahārāja was in the management of Māyāpur Maṭha, mainly. He was the manager there. Kuñja Bābu, general management of all the Maṭhas and the Māyāpur Maṭha with property, small *zamīndāri* etc, that was managed by Keśava Mahārāja, successfully. And they began to oust.

But among the supporters of Vāsudeva Prabhu was one scholar, that Nisikanta Sanyal. He was a man of unquestionable character and scholarship. In all respects he had got prestige. He stood for Vāsudeva Prabhu. So long tension, but they all had to come out, one by one.

I patiently tolerated everything, whatever it was that came on me, I could not leave the Maṭha, but did not take any opposition side, all passive. Only in a repenting mood. What is this? What for we came? And what is the present position? Suffering from disappointment. But as long as I could live there I was able to tolerate their cruelty I remained there.

Professor Sanyal had some special respect for me, "That he's sincere, intelligent, and not a seeker of any power or position. But he's really disappointed by something." Then Sanyal died.

I left the Maṭha and went for preaching purpose. And Śrīpāda [Bhakti Vicār] Yājñvara Mahārāja, and Mādhava Mahārāja - Hayagrīva Brahmācārī at that time, they followed me. I first went to _____ [?] and then _____ [?] Maṭha was established, independently. But I was not to remain in the Maṭha. I went first for a few months straight to Vṛndāvana. And from there, after observance of this Kārtika, I, without any information to any of the friends, secretly I managed to come and hire a house. I met my brother who was in _____ [?] in the service. I was penniless. What to do? In Vṛndāvana the *mādhukarī* system is there, but in Navadvīpa no *mādhukarī* system. And all *gṛhastha* they eat meat and flesh, so *mādhukarī* is not possible. I saw him and requested him, at the present, some money you may give to me. And with this arrangement I came and rented a house for two rupees per month. I came here privately. Then anyhow my friends they tried their utmost and found out me, and they began to come and go, in this way. Then Śakhī Bābu, one of my *gṛhastha* Godbrothers, he was very much affectionate to me. He purchased this land and I came and set up.

When I settled here and I went to Calcutta I found Swāmī Mahārāja again there. That was in Sitakanta Banerjee Lane, there two rooms, and four rooms were hired. And generally I used to live here, and now and then I visited Calcutta. And there was one office, and a few that came to live with me in the meantime, not very important *brahmācārīns*, they used to live there and to collect some funds, in this way. And when I went there I lived. More intimacy grew between Swāmī Mahārāja and myself, at that time that Abhay Charaṇ.

In the meantime Madan's mother came to me for initiation. I sent her back to Goswāmī Mahārāja. He had a centre there, nearby the house of Madan's mother _____ [?] Anyhow, the *Prapanna-jīvanāmṛtam* was published at that time. I was living next door. I did our office work there. And intimate connection I had with him at that time. The *Bhagavad-gītā* translation began. The *Back to Godhead* first published there. And many discussions as well. I found that business is not very favourite to him. Anyhow but his heart is in the preaching line, Mahāprabhu, and very enthusiastic for preaching the doctrine of Mahāprabhu. Anywhere he finds any opportunity, publish one copy of that journal. In this way. And inevitably of course he had to do something for the business. In this way for a long time I lived with him. Then we had to leave that house and the connection was cut off. And I was getting some sort of information. He used to come here also at times.

Then also I heard that his youngest sister, that Mādhana's mother, she told me that, "I advised my elder brother that you tried your best but you are wholly unsuccessful in your business life. Your children are grown up. You leave them to their fate and take *sannyāsa*, and go to your proper field." And ultimately he did.

Before that he wrote a postcard to me. Perhaps that postcard may be with me, but I asked them to find out but failed, from Allahabad...

82.11.19.B

Śrīla Śrīdhara Mahārāja: ...I have got my - I'm very happy to hear the song of the birds, and beasts. I feel peace much more and pure in the company of the birds and beasts than the human society." That was his purport of his writing.

Then I heard that he went to Vṛndāvana, then came to me for asking for *sannyāsa*. But I told, considering his family condition, that try for some time for the life of renunciation; then you should take *sannyāsa*. But that did not satisfy him. Then he went to Vṛndāvana and tried to find a place for him for special study. And in Jīva Goswāmī's place, that Rādhā-Dāmodara, a big compound, there he, with the permission, constructed a room and began his study of *Bhāgavatam*, the translation, all these things, and took *sannyāsa* from Keśava Mahārāja. In this way. And already he was familiar with so many business men, of Delhi, etc, anyhow he managed to live there alone, and also could collect funds for the publication of *Gītā* and *Bhāgavatam*, all these things, alone, single handed he did that.

Then we suddenly heard that he had made arrangement with some capitalist and going to the west for preaching. And perhaps came here and saw me once. "That I'm going. I have already asked for the books to be sent to some port on the western India." And he will leave also via Calcutta, Madras, perhaps from Calcutta, he took the ship going to America. And then you know from him that he halted for a day or two in Śrī Laṅkā, and then going on the western coast took delivery of the books and started.

And it is written in his letters that he took great risk and inspiration. And *dāinyam*, *ātma-nivedan*, to draw the higher authority to our level, the property is only to improve this *dāinyam*, *ātma-nivedan*, *goptrtve*, *śaraṅāgati*. Wonderfully I found that in his letters, how he emptied himself, and fervently praying to Kṛṣṇa to help him for this wonderful campaign. And how

empty handed he landed there, and gradually he preached glorious successful life in the propagation of the love divine of Mahāprabhu, Kṛṣṇa *prema*, throughout the world. That is a wonderful tale, more supernatural than humanly.

Then also several times he visited me. I was told that he left in [nineteen] sixty five. And I don't remember what year he first came with Acyutānanda, and perhaps seventy eight or so.

Dhīra Kṛṣṇa Mahārāja: Sixty eight.

Śrīla Śrīdhara Mahārāja: Sixty eight, perhaps, or so, first. And then many a time he visited this Maṭha. And Acyutānanda lived with me nine months. I sent him to Calcutta, requesting Mādhava Mahārāja to give accommodation. And then there he met many gentlemen and started this present Caitanya-candrodaya Matha.

I went there several times, from the beginning of the Maṭha. And after his departure also I visited once or twice. My lecture was, "I used to come here with happy heart. Today I have come with a heavy heart." Then, I was always considered to be a friend of that institution. Gradually difference came, because I could not give up my independent consideration about Mahāprabhu's instructions, preachings. I have got my own mind. Gradually this difference grew.

At present they also tried to get help from me. And I also did not like that I should interfere with them. But dissatisfied members who came to me, according to my own religious conscience I used to advise them. First in the line of wait and see. Then the next stage I advised them, all the aggrieved parties meet together and ask them about your grievance, to modify, to be liberal. They also came several times. I recommended don't do so harshly, but mildly compromisingly, affectionately. Otherwise the people at large will lose faith in you. You say the appointed Ācārya and member so easily punished, then that will give a loss of faith in you in general. They accepted, partially. But then they thought that what Swāmī Mahārāja advised them, to come to decision and the committee is absolute. I could not accept that. When they came and told that I should support the decision of the committee, I told plainly that I'm not under your committee.

"No, no, no. We don't think like that."

Then I told that really, I'm not one with your committee, and not even am I wholly one with Swāmī Mahārāja. I have got my special consideration and conception about that. They wanted to know how. I told that my object is to go, though it is very difficult and vague, still I have got my aim towards *mādhurya-rasa*. As our Guru Mahārāja also gave me that hint, and in my writings also during his presence, or in Rāya Rāmānanda, and the Guru *paramparā*, and the mantra which he gets from the Guru, they're leading towards *mādhurya-rasa*, it is clear. But at the same time it is not very cheap. It is very, very high. But still that is the aim. I have written it clearly in my own Sanskrit poetry devoted to Bhaktivinoda Ṭhākura. And that was very much appreciated by Guru Mahārāja. All my articles led to that - that the very acme of our attainment is *Rādhā-dāsyā*, the differentiation of the *rasas* of the service of Kṛṣṇa. That is leading to that.

And Swāmī Mahārāja what he gave you all, that is general devotion, not so much about the above realisation. In this way everything, difference grew. And I asked those who came to me, then you consult together and form a party and go on in your own way. Charu Swāmī and others used to come. They tolerated that so much, in theory. But when practically it was done they formed another party who were not satisfied with the present ISKCON government. Independently to reach your goal, and I may help you with my understanding, my experience, I may help. I can't tolerate much very big concern. I'm constitutionally unfit to mix myself with big affairs. So I may

stand aloof, but you may combine and go on with your work as you can conceive, and with my experience I shall try to help you. In this way it has come to this present position.

Our friend, this Goswāmī Mahārāja, who had some appreciation of my talk about Mahāprabhu and these spiritual things. Charu Mahārāja went with some news to the west concerning me, but when he returned he told that Dhīra Kṛṣṇa Mahārāja he has already begun. He has collected some tapes of the ISKCON during Swāmī Mahārāja's appearance, collected and brought here. And so many gentlemen used to come to me and they asked so many questions and I used to answer them as I know. And they were taped and these things were pushed there somewhat independently by our Dhīra Kṛṣṇa Prabhu. I heard, I got the information from Charu Swāmī. And perhaps he, and Bhāvānanda Mahārāja, and another gentleman, went to deal with Haṁsadūta Mahārāja, to bring him in the peaceful connection with ISKCON. At that time _____ [?] told this.

And a little before, that Pradyumna Prabhu, he came to me with eighteen points of difference with the ISKCON. And I sent it to Tamāla Kṛṣṇa Mahārāja. But he told that he's very busy in his present propaganda. When he will come to Navadvīpa, during Gaura Pūrṇimā Utsav, the birthday of Mahāprabhu, he will meet me. But he came and went away, did not care to meet me.

Then those who were dejected, they were indifferent to ISKCON and went away. At that time also many came, and I asked them, wait and see, and you combine yourself and put a petition to the body. And if they do not care in any way then you can form a committee of your own. And according to your conscience you go on with the instructions you could understand from your Guru Mahārāja. You should not leave the mission altogether and go back to your private life, but remain in your spiritual life and try to continue with this propaganda, and of same conception. You persons of same, similar conception, you meet together and form a party and go on with it. That was my _____ [?] Hare Kṛṣṇa. Gaura Hari bol. Hare Kṛṣṇa.

Once, while in America, Swāmī Mahārāja was very much ill, sick, and apprehending that he'll have to go away. He wrote a letter to me, "That I feel that I won't live long. What do you want? Should I go back to India and die there? Or here I shall live and go on with my work up till my death?"

I of course, he told me, though unpleasant, I consider by the success of your activity there, that that land has been attached to you by Guru Mahārāja for your field of action. And Mahāprabhu told that *prabhu-datta-deśa rūpa sanātana*. To Rūpa, Sanātana, He has particularly given the field of Vṛndāvana. So I think you are given that land for your propaganda, and you go on living there up to your last breath. At the same time, my request, after your departure your *samādhi* will be in India. This arrangement should be like that, you'll be brought here and some *samādhi*.

Anyhow, that unpleasant circumstance passed away, by the divine will of God hopefully. And he got sufficient time to preach there more. And at last he came here. He left this globe in Vṛndāvana, little higher place. Hare Kṛṣṇa. And this _____ [?] departure circumstance also was very happy. I heard from Kṛṣṇadāsa Bābājī and Charu Swāmī who told that he attended his last bed, he was taking the Name.

He absolved himself from any offence what he thought he might have committed against the Godbrothers, for his remarks against many. "For the necessity of the preaching activity I might have abused my Godbrothers. I beg forgiveness for that."

This *dainyam*, humility. And while taking the Name of Kṛṣṇa, I heard from Charu Swāmī, that he was taking silently the Name of Kṛṣṇa, lying on his back. Then the very last moment, "Hare Hare Kṛṣṇa." In this way two hands went up, then the hands fell, finished, departed, happy departure.

Hare Kṛṣṇa. Gaura Hari bol.

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

And he requested, the last time when he came here in this Maṭha, two hours at noon he took rest in that room, on the roof. After coming he told me, "A very good room." But I thought at that time, one who has got the experience of so many big high buildings of New York, London, etc, and this small room he's relishing so much. It is wonderful. That came to my mind. What is this? That is from another standard, standpoint.

And at that time the two thirds of the roof of this Nat Mandir was not finished. He saw it, so he asked, the last time, "That if that is not finished - Nat Mandir of Śrīdhara Mahārāja, you try to finish it. And also, try to have constructed Nat Mandir in Yoga-pīṭha, Mahāprabhu's temple _____ [?] lecture hall there.

And a Trust - old, holy places, for restoration he created a Trust Fund, I was told.

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

He had extraordinary appreciation for Guru Mahārāja, Bhaktisiddhānta Saraswatī, for his tendency and endeavour to preach the teachings of Mahāprabhu to the present civilised section. First, when they met, he noted that and he expressed, "That after so long a time the responsibility of the preaching of the doctrine of Mahāprabhu has come to a proper place."

And at the last position, in the last life also, he showed the same thing, he carried out that at the latter part of his work, he began. Bhaktivinoda Ṭhākura conceived, Bhaktisiddhānta Saraswatī Ṭhākura began, and he has done with a great success - Swāmī Mahārāja. The propaganda, the preaching of the doctrine of Mahāprabhu in the civilised western world.

And as a result of that you have come. So much so that I was conceived to be sent to the west, but I could not. But overflowing flow of the propaganda of Swāmī Mahārāja has brought you all here to me. He was so intensely and sincerely he took up to finish the latter part, after part of the preaching community of his Guru Mahārāja. Overflowed, and he came. And I'm also given a chance. He was lent first, and in the last stage also he's being utilised in an inundation, charming.

And Guru Mahārāja once told, when this Bhakti Vijaya Bhavan was built by the management of Kuñja Bābu, [Bhakti Vilās] Tīrtha Mahārāja later on, and near the gate of the Maṭha.

In some *Vyāsa-pūjā* address Prabhupāda remarked, "That my Śrī Vighraha, my favourite incarnate, he has given me a position on the gate of the Maṭha. What is this?"

He began his life inside. Maybe this old building was near Rādhā-kuṇḍa. This Govardhana considered - the elevated land of Caitanya Maṭha as Govardhana. And with little tank named

Rādhā-kuṇḍa. And building his own simple two storied building he used to stay there in his *bhajan* life.

"That I'm sitting near Rādhā-kuṇḍa, Govardhana. _____ [?]

But his new building was constructed just near the gate of Caitanya Maṭha.

With a little touch of deploration he told, "What is this? Why am I placed near the gate? It is the custom of the Rāmānuja *sampradāya*. That Garuḍa *stambha*, just far away, and outside the gate the Garuḍa *stambha* is built and there from far off they see, have a look at their master. But Mahāprabhu has demolished all these things. He has given the servitors their place, shown from *Bhāgavatam*, that that is on the lap, on the shoulder, on the breast, on the head. Kṛṣṇa as being the supreme entity is so gracious that He has accepted His servitors on His lap, on His breast, on His head, on His shoulder. So thick is the affectionate connection. And then how I am posted near the gate like Rāmānuja *sampradāya*?" He deplored.

In this sort of theism as given by Mahāprabhu that gives the place of the servitors very near, very closer, the closest to the entity of love. The servant may be so much affectionate, so much old, so much favourite, sometimes, He Himself wants to serve His servants so, and in permanent thing.

Jesus showed, before his crucifixion, he washed the feet of his followers. "That the emblem, that I take out all the filth, dirt, that may be supposed to exist in your lowest part. I cleanse you wholesale, of all the nasty dirt included in you."

And Guru, "I'm preparing you to be accepted by my Lord. I'm cleansing you to the utmost. I think it is my duty to clean up the disciple from all his conceptions of meanest dirt, meanest things of him. To purify, to be acceptable by my Lord." The duty of Guru is the duty of a servant. Our Guru Mahārāja, whenever he was shown any honour - *dāso smi* - that was his reply every time, *dāso smi*. "I am your servant." That was his, voice came always, that was the fashion. Whenever anyone is lying prostrated before him, *dāso smi*. "I want to purify you to be acceptable to my Lord. That is my duty." He says.

And the purification is extreme, not only ending there, but purification of such a degree that it can climb up to the realm of affection, so intense, that one can climb the - in *sākhya-rasa*, on the shoulder, and the lap. Sukadeva Goswāmī,

*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]

"What sort of peculiar wonderful *sādhana* is there, by which that Parabrahman, the highest entity, can be attained in such a most intimate position, intimately we can have? We can play with Him. We can climb on His shoulder. Many things. And Yaśodā can whip, Nanda's shoes also He can bear on His head. So close connection theism."

*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīṛṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai*

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]

[*Śrīmad-Bhāgavatam*, 11.29.34]

"He enters into Me. And what does it mean properly? Me means that I am Brahman and he enters and disappears? It is not that. Me means My family. I have got My eternal family. And he's accepted to give service there, and so impossibly intimate service."

So connect with that sort of highest prospect of our life through so many, that is not a very easy thing. And to accept that sort of expedition, to begin and to continue and to attain success of that, it is not a very easy thing. It is the highest fortune one can expect to have, hope to have.

So today is the day of departure of Swāmī Mahārāja. We show our highest honour to him, who has fulfilled the high, internal desire of our Guru Mahārāja, common good, Guru Mahārāja, Bhaktisiddhānta Saraswatī, Bhaktivinoda Ṭhākura, Mahāprabhu. And given both Mahāprabhu *līlā*, Guru *līlā*, and Kṛṣṇa *līlā* in Vṛndāvana, Navadvīpa *līlā*. Gaura Hari bol. Nitāi. Nitāi Gaura Hari bol.

Ke? Who is there?

Dhīra Kṛṣṇa Mahārāja: That's Kṛṣṇa Kiṅkarā.

Śrīla Śrīdhara Mahārāja: Then has that Cidānanda Prabhu come?

Dhīra Kṛṣṇa Mahārāja: Cidānanda, he's physically weak. But Parthamitra Prabhu, he will go.

Śrīla Śrīdhara Mahārāja: When?

Dhīra Kṛṣṇa Mahārāja: Soon.

Śrīla Śrīdhara Mahārāja: All right. Has he taken something, here, *prasādam*?

Dhīra Kṛṣṇa Mahārāja: We're going to fast, until noontime.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. _____ [?]

Dhīra Kṛṣṇa Mahārāja: Mahārāja, once you gave this example, that the *śiṣya* is like a lotus, and the Guru is like water, and Kṛṣṇa is like the sun. Where is that example from?

Śrīla Śrīdhara Mahārāja: I do not know the origin. I heard it from one of my Godbrothers, [Bhakti Gaurava] Vaikanash Mahārāja. He was a scholar _____ [?] I heard from him, it's so beautiful, but I forgot. _____ [?]

Perhaps not in Gauḍīya Vaiṣṇava literature, it may come from Rāmānuja section, or any other section _____ [?] I've not seen in any book, but I heard from Vaikanash Mahārāja's lips.

82.11.19.C

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

Bhakti Sudhīra Goswāmī: Also, once you quoted Raghunātha Dāsa Goswāmī, about his feelings of separation, and how he was seeing Rādhā-kuṇḍa and Govardhana.

Śrīla Śrīdhara Mahārāja: Yes. Very painful, most severe. It is almost a parallel thought. The sun is burning. So the Govardhana, Rādhā-kuṇḍa, the mediators, one who taught me the transcendental greatness of these signs that have got very intimate connection with my Lord, they're withdrawn. The medium is withdrawn, next, nearest medium, will know that great reaction. He's there, and who connected that high thing with me, he's gone away. It is there. I can't get it. So Guru is such.

So many mediators there may be, but with the nearest mediator withdrawn. That vehement experience came to him. This dreadful expression did not appear from his mouth when he had experience of departure of Mahāprabhu and Svarūpa Dāmodara. There also some experience he had, tearing his hairs like a mad man. But still had some affinity for some future prospect in Vṛndāvana. He went to see Vṛndāvana. But when in mature condition the medium taken off, then that fierce condition he felt.

This is Rādhā-dāsyā, so he could give vent to Rādhā-dāsyā, is the highest. The higher form of negative, that draws substance from the positive, and distributes to us. That is the mood. It is there, but we can't have it. So the disappointment to the highest degree is Rādhā-dāsyā.

And our Guru Mahārāja told, "Our highest concern is with Rādhārāṇī, and because Rādhārāṇī feels intimacy with Kṛṣṇa, so we have concern with Kṛṣṇa."

So pure, that he was so faithful to the highest conception of negative substance, to clear out the dust of the negative substance. Our real connection with the high negative propensity. Without that, to have any direct with Kṛṣṇa, what we get in quality and quantity that is nothing. Ordinary people may think that they're getting much. But the real experts they consider that that is nothing. The quality and quantity we get through the medium of Rādhārāṇī, that is telescopic system, what we can see by microscope, by telescope. But what the ordinary eye sees is nothing. Some thing like that. Who has seen with a microscope or a telescope, he will curse his eye. "That I can't see. What is the necessity of this eye?" Something like that.

Devotee: Mahārāja. [0604 - 0648 ?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. So Rādhā-dāsyā comes out of that feeling.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hari Charan says, "You say something about the greatness of your Gurudeva."

Bhakti Sudhīra Goswāmī: We're going to speak in the temple.

Śrīla Śrīdhara Mahārāja: All right. _____ [?]

...

Bhāgava: ... I wrote something on Rāmānuja *sampradāya* and it came very easily.

Śrīla Śrīdhara Mahārāja: Rāmānuja?

Bhāgava: Yea. I wrote something very short on Rāmānuja *sampradāya*, Śrī *sampradāya*. But with Kṛṣṇa *līlā* there are things I do not understand. From the time of Kṛṣṇa...

Śrīla Śrīdhara Mahārāja: You go through - have you gone through *Caitanya-śikṣāmṛta* of Bhaktivinoda Ṭhākura?

Bhāgava: No.

Aranya Mahārāja: That is not translated into English, Guru Mahārāja. *Caitanya-śikṣāmṛta* is not yet in English.

Śrīla Śrīdhara Mahārāja: Do you know Hindi?

Aranya Mahārāja: _____ [?] I don't think so. I think he just speaks English.

Śrīla Śrīdhara Mahārāja: It has been translated into Hindi long, long ago, I know that. And also Telugu, by Raghunatham _____ [?] Jagannātham. And Tikam [?] Singh in Hindi. But whether it is translated into English I don't know. It should have been done, because there we find comparison with this Vedic religion with the western different conceptions of philosophy. The Kant, the Hegel, the Spencer, Schopenhauer, all these, comparative study in *Caitanya-śikṣāmṛta*. In *Jaiva Dharma* the comparative study is confined to Indian conceptions of religions in different forms. But the western philosophy has been compared with these eastern theological ideas in *Caitanya-śikṣāmṛtam*.

Bhāgava: I wanted to know what the condition of Vaiṣṇavism was, or of Rādhā-Kṛṣṇa worship was like from the time of Kṛṣṇa's disappearance...

Śrīla Śrīdhara Mahārāja: Rādhā-Kṛṣṇa worship, Rāmānuja, Lakṣmī-Nārāyaṇa.

Śaṅkara, non-differentiated mass of consciousness.

Rāmānuja says, "No, it is differentiated, the mass of consciousness with differentiation and specification. Everything is true, this physical, or mental, or spiritual. The material, *adhokṣaja*, that is transcendental world, all true. But this is flickering, and that is permanent, eternal." And he says that, "If we deal with closer inspection we shall find that the mass of consciousness is personal, a big person. A small drop, point of consciousness is a small soul, insignificant *jīva* soul. And the huge consciousness is a huge person."

And He's Vāsudeva, or Puruṣottama. He's the support of Brahman. Brahman is the halo of His body as a whole, Vāsudeva. The person who is inside everything, and who includes everything in

Him, both. *Kṣaram atīto 'ham, akṣarād api cottamaḥ.*

*[yasmāt kṣaram atīto 'ham, akṣarād api cottamaḥ
ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ]*

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."]

[Bhagavad-gītā, 15.18]

"I'm above these two fold creations. One part of creation is changing, another unchanged. But *akṣarā* means which is unchangeable, and *kṣarā* means which is always changing. And I'm above these two substances. I'm Puruṣottama, I'm Vāsudeva. Not that stagnant Brahman, above that stagnant Brahman, and what is the misconception of the Brahman here, always changing, above that also, I'm personal."

Because consciousness means person. There cannot be any consciousness which is not person. A small point of consciousness, small personality, individuality. Without individuality no consciousness possible. Just as without the power of resistance no matter can exist, either positive or negative existence. Matter means occupying some space, or some energy, which can offer resistance to another. Some conceptions of matter. So the conception of consciousness unit means personal, cannot be impersonal. What is conceived to be impersonal, that will be hazy conception of the halo of that person. So *Gītā* says *Puruṣottama vada imam.*

*brahmaṇo hi pratiṣṭhāham, [amṛtasyāvyayasya ca / śāśvatasya ca dharmasya, sukhasyaikāntikasya
ca]*

Kṛṣṇa says: "I am the basis and original mainstay of the undivided divine vitality of the impersonal Brahman, which is immortal, imperishable and eternal, and is the constitutional position of inexhaustible nectar and the sweetness of the ambrosia of profound love divine."]
[Bhagavad-gītā, 14.27]

"I am the supporter of that Brahman conception." And in another place, *[yasmāt] kṣaram atīto 'ham, akṣarād api cottamaḥ / ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ.* "The best of all persons." In *Bhagavad-gītā*, Vāsudeva conception.

Above that Rāmānuja says, "If we look very distinctly, very carefully, then we shall find that that person has got a potency. And if we can analyse His potency then we shall find so many servants, and Lakṣmī Devī also, potency. The person has got his *śakti*, his potency. The consumer and something to be consumed.

When Vāsudeva, more closer inspection unfolds, He, aspects as serving and service taking, two aspects. *Puruṣa* who accepts the service, and *prakṛti* who is engaged in the service of *Puruṣa*. Lakṣmī-Nārāyaṇa. Closer inspection of Vāsudeva reveals that Nārāyaṇa is surrounded by His potential subordinates, and that is found in Vaikuṅṭha, and they're all engaged in service of Nārāyaṇa. It is Vaikuṅṭha.

And there we're told, two and a half *rasa*. The submission of the servitors to their Master, Nārāyaṇa, and before that submission first they have got their independent individuality, but with submission to Nārāyaṇa, that is *śanta-rasa*. And the further development, *dāsya-rasa*, when the active service is added to the submission then it becomes *dāsya-rasa*, the ecstasy of service in the transcendental realm. When confidence is added to that service it becomes *sākhya*, but full *sākhya*, friendly service, is not seen in Vaikuṅṭha. Because of the awe and reverence in the object of their service, so not very confidential, or simple.

"But as friends we hold equal position. If we play, sometimes we shall climb the shoulder of our Master, and sometimes we shall accept Him on our shoulder. We're equal."

That full confidential service is not possible in Vaikuṅṭha because of the awe and reverential atmosphere of the place, grandeur, resourcefulness, infinite, all this, some sort of reverence and regard predominates there.

Rāmānuja says here, "It is finished, no further."

Śaṅkara ends in non differentiated mass of consciousness.

Rāmānuja says, "No, within that the potency and the owner of the potency. A person is there, the service also there. It is Vaikuṅṭha." So far Rāmānuja's philosophy. "And by *śaraṇāgati* we can attain Him." All these things are there, *śuddha-bhakti*, it is accepted as pure devotion. The service is the real nature of every person. They can thrive there, they can be quite natural there in that soil. And here abnormal life they're leading. This is according to Rāmānuja.

And Lakṣmī Devī, Śrī Lakṣmī, She's serving Nārāyaṇa with Her she-friends also there. And there are many males servants also there. In this way, the land of service. And that dignity, awe, reverence, respect, grandeur, that is the nature of that domain, that realm, transcendental, divine.

Bhāgava: Why is there differences between Madhvācārya and Rāmānuja? They fight sometimes.

Śrīla Śrīdhara Mahārāja: Rāmānuja says *viśiṣṭādvaita*. There, *jīva* and God's world, Rāmānuja's philosophy may be analysed in this way. *Para*, means that original conception of Godhead, Nārāyaṇa.

Vyūha, in Vaikuṅṭha many delegating aspects of Nārāyaṇa on all His sides, about twenty four. First delegation, Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. And everyone of these four has got some, five, so altogether twenty four delegated aspects of Nārāyaṇa is found with all Their resources, Lakṣmī *sevā*, etc., *vyūha*.

And then *vaibhava*, the Matsya, Kūrma, Varāha. One aspect of Nārāyaṇa descends here in the mundane world for the protection of the good and the destruction of the bad. And to preach the truth, devotion, and save the truthful devotees. Matsya, Kūrma, Varāha, Nṛsiṃha. *Vaibhava Avatāra*.

Then he says another *Avatāra*, *para*, *vyūha*, *vaibhava*, *antaryāmī*, the Paramātmā, all permeating principle everywhere, within every atom. That is called as Paramātmā extension of Nārāyaṇa, as one aspect.

And *arcā*, the Śrī Mūrtis here and there we find that it is Nārāyaṇa also. To the most blunt headed He comes as if in material shape though He's not material. But to draw service from the most gross minded He appears in this Arcā-Mūrti, Śrī-Mūrti, Śrī-Vigraha, and accepts service in the physical plane. Then He will gradually draw them towards inner conscious service, inner conscious realm.

And this world is the outer cover of the Vaikuṅṭha, the spiritual world. And by *śaraṇāgati*, this surrendering, and by listening, and the service of the devotees have been given very much

importance in Rāmānuja *sampradāya*. The service of the devotees can take us in high speed to that Vaikuṅṭha. And *śaraṇāgati* is generally necessary to go up to *Adhokṣaja* realm.

And Madhva - there are short *ślokas*, one made by Madhva, another by Baladeva Vidyābhūṣaṇa.

Sri madhva traha tatvam harena paramam [?] I can't recollect those *ślokas*. In one *śloka* on the principle of Madhvācārya has been put _____ [?] *sriman madhva matay hari para tamo satyam jagat tat jato* [?]

According to Madhvācārya, *hari para tamo*, Hari is the highest God of all conceptions of gods. Different gods but Hari is the highest God. *Sriman madhva matay hari para tamo satyam jagat tat jato* [?]

And Śaṅkarācārya says, "This material world does not exist."

Madhva says, "No, this world does exist." *satyam jagat tat jato* [?] *vedo jīva gana* [?] There are differences in all the individual souls. All are not equal or identical or same. Every point is differentiated from another point of all the conscious atoms. They're all of different type, specific type, *vedo jīva gana* [?]

Hari _____ [?] But all of them are servants of Hari. *Nityocho harang gata* [?] And there is hierarchy, some in lower section, some higher." In this way. *madhva matay hari para tamo satyam jagat tat jato vedo jīva gana hari _____ nityocho harang gata* [?] That *sādhana* to get back Hari, only *śuddha-bhakti* is necessary. This is the conception. All other points I forget. It is there in the books. This is Madhvācārya. He puts great stress in the difference of *jīva* and Bhagavān, God and *jīva*. They're very, very different.

Śaṅkarācārya says, *so ham*, "That is one and the same."

Rāmānuja says, "No, they're part of the body, but service taking and service giving, but in one system."

Madhvācārya laid much stress on the difference, that they're of another kind, that is *śakti*, *vibhinnāmśa*.

And Hari as *svarūpa-śakti*. *Svarūpa-śakti* and this is *tatasthā-śakti*, in this way, different.

In this way there are so many other points of differences, but I forget them.

Bhāgava: Sometimes I hear the Madhvas and the Rāmānujas they fight, they're fighting with each other.

Śrīla Śrīdhara Mahārāja: Yes, sometimes, not so many, the fighting between the Madhva and Śaṅkara, that was very extreme. And sometimes Rāmānuja *sampradāya* was selected as umpire between them. Once, there was a very big battle between Madhvācārya's last disciple successor Akṣobhya, and Vidyanaya who was a stalwart in the Śaṅkara School. A great fight for long time. And Deśikācārya who was a scholar of the Rāmānuja section, he came to make compromise, we're told.

But Rāmānuja is also a Vaiṣṇava of pure type, because Viṣṇu, Vaiṣṇava, and devotion, *bhakta*, Bhagavān, *bhakti*. The Master, the servant, and the service in the middle. This is recognised by all the Vaiṣṇava *satvata sampradāyas*, with some different conceptions about the position of the Master and the servant, and how to serve. Rāmānuja laid stress in service of the devotee,

tadīya-sevā. The service of the Vaiṣṇava is greater than the direct service of Nārāyaṇa Himself. It gives concrete result, and that is a little vague, far off. And also *śaraṇāgati*, he laid stress in surrender.

And Madhvācārya, the difference between *jīva* and *Īśvara*, a great uncompromising difference between the two. The servitor class, the slave class, and the Master, has laid very much stress.

And also, *mukti*, _____ [?] According to the conception of Madhvācārya what is *mokṣa*, what is liberation, that is to get the service of the Divine Feet Viṣṇu. _____ [?]

And Viṣṇuswāmī, Śrīdhara Swāmī, they are also of the same faith, more stress towards the whole thing is one. Though the Master and the servant, and the relationship between them, but he laid stress on the oneness of the whole. And also the service must be of free loving nature, and not very rigid, strictly following the imposed control of the *śāstra*. More loving than *śāstra* control, or whatever you like, *viddhi*, the rules. Service should be more loving than following the rules and regulations. That is their idea, Viṣṇuswāmī. And Vallabha Swāmī in Gujarat they are found in great number.

And the Nimbarka *sampradāya*, another of the four, *dvaitādvaita*. They give both, something common and something different. And Rādhā-Govinda is the highest conception, and through love we must try to get His service. But they have given stress that not Rādhā-Govinda, they're married couple, not this *parakīya*. Not married ladies following their husbands and they deceive them and they go to serve Kṛṣṇa, this has not been accepted by the Nimbarka School. They're all married to Kṛṣṇa, and they have some *līlā*, in this way. That was *svakīya-vada*.

And Gauḍīya Vaiṣṇava, *parakīya*. And their nocturnal *līlā* has been described by Nimbarka. And Gauḍīya Vaiṣṇava's most important union is in daytime Rādhā-kuṇḍa, and some differences there. And they say *dvaitādvaita*, both oneness and difference. And Mahāprabhu gives a strict qualification, that that must be *acintya*, one qualification must be there. Only something common, something different, that is not the whole truth. Because the difference and the common depends on His sweet will.

"I am everywhere, nothing in Me. I am nowhere, everything in Me. I am everywhere, everything in Me. I am nowhere, nothing in Me."

Can you conceive? So that means it depends on His sweet will. Where and how much He's different from others, and how much He's one and the same with others. It depends on Him, so *acintya*. It is inconceivable distinction and simultaneously existing between the *jīva* and the *jagat*, and the *dhāma*, Vaikuṇṭha. Everywhere this *acintya bhedābheda*, something common, something different. And that cannot be within the estimation of the *jīva* or anyone. It fully depends on Him. This is Gauḍīya Vaiṣṇavism, Mahāprabhu, *bhedābheda, acintya*.

Bhāgava: So He can empower a *jīva* - so He can take ordinary *jīva* and empower him tremendously.

Śrīla Śrīdhara Mahārāja: Yes, *śaktyāveśa* He can do. He can design and destine. He's independent in His design, and also He can destine, everything subordinate to Him.

Bhāgava: The *parakīya-rasa* was not known before Mahāprabhu?

Śrīla Śrīdhara Mahārāja: Yes. It was there in *Bhāgavatam*, in many *Purāṇas* also. And Mahāprabhu when He came He gave a clear mood to that, practically, that is supporting. Not that He took for Himself such practice. He was of an Ācārya nature. He did not accept any others married girl. But Kṛṣṇa did it and He supported that fully. That is the highest position of our service. When we are ready to risk - the highest risk we take for the service, crossing the rules and regulations in the society, and so-called religion. We admit His autocracy over everything, above law. No partition or demand on His right. His right is exceptional and supreme - to have recognition of that, even crossing the rules of the scriptures and also the laws of the society, one takes so much risk, and that is the highest dedication for the Absolute Good.

This is the conception underlying the Bhāgavata School, the Vṛndāvana School. And that was supported by Mahāprabhu perfectly, scientifically. That His right can never be challenged by anyone's right. His right over everything is absolute, in the highest sense. No law can enter and can plead any deviation from that point. He's above all. Laws come from Him. Law is there where it is to decide things between two or many, then law, justice, comes into existence.

And where is oneness, all belonging to Him, everything for Him, this Hegelian philosophy. "He's for Himself. Everything is for Himself, and He's also for Himself, not sub servant to anything else." So fully to realise this and to obey that, that He's the authority above law. His ownership over us, His claim over us is absolute, not to be considered from any point outside. This recognition is the highest recognition of the fact that He's for Himself, and everything for Himself.

Do you follow?

Bhāgava: Yes. He's above the law.

Śrīla Śrīdhara Mahārāja: Above all. So His claim over everything above all. No consideration, no argument, no complaint can come in that realm. No law can come to decide the right of His claim to anything and everything in this world. To have full faith and full regard and full preparedness for His service crossing everything else, that is *parakīya*.

In another sense *parakīya* means the circumstance has got some demand on me. Keeping it outside to my free choice to be taken up and to be given to my Lord of heart. The circumstance has come clean over me, so outwardly I'm admitting so-called claim, but internally my free choice I take out and I offer to my Lord of heart. That is also another aspect.

Do you follow?

Bhāgava: Yes. After the time of Kṛṣṇa there was a gradual increase in - there was decrease, and then Buddhism came. Was there a Vaiṣṇava conception around the time of the Buddhists, or was it finished at that time?

Śrīla Śrīdhara Mahārāja: The growth of the development of theism in this plane came to its highest point when Kṛṣṇa descended here. You will find in *Śrī-Kṛṣṇa-saṁhitā* by Bhaktivinoda Ṭhākura. You should read, go through that book. And then it reached the acme, the highest point, during Vṛndāvana *līlā*. And then it began to degrade, and there was some chaos, Buddhists came.

And you don't think only about the social necessary development from outside, that everything coming out of necessity from the fossil. The sweet will of the Lord is playing, is the cause of every play, and is under and over all sorts play the supreme sweet will.

So after that Buddhists came and preached about *ahimsā*, *śānta-rasa*, because we may think that this *parakīya* question may degrade the whole thing. And that may be just as like *sahajiyā* that may be imitated by many and lose their fortune. So anyhow, the change in the age began after it reached the zenith, and then decline in the necessary revolving of this worldly law. Going up and going down, in this way, cyclic order, the Satya, Tretā, Dvāpara, Kali. So Buddhist came, and then came Kali to finish all, their boisterous, atheistic movement from this extreme position...

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Śrīla Śrīdhara Mahārāja: ...the golden age comes to peep, awaken. Again the new awakening of the worldly movement begins. So now I finish here. Om̐ Viṣṇu-Pāda Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Śrī A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Devotees: _____ [?]

Bhakti Sudhīra Goswāmī: Mahārāja, you were explaining about the subjective evolution _____ [?]

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Eternal good _____ [?]

Eternal play of the absolute good extended, how it extends itself in the mundane plane. Eternal play of the absolute good, how it comes to extend itself to this mundane plane. The eternal *līlā* coming here, *prapañca* _____ [?] comes down. It is eternally going on, everything there, and sometimes it gets the chance that it comes down to this mundane. That will be the purport. Eternal play of the absolute good, how He extends in the mundane plane. Evolution means from unknown coming to the known zone _____ [?]

Devotees: _____ [?]

Bhakti Sudhīra Goswāmī: What is he saying?

Devotee: Evolution means, he says, there is a certain change also found in evolution...

Śrīla Śrīdhara Mahārāja: A process of change.

Devotees: A line of evolution, process of evolution. Change. Power is changing into matter. At every step evolution changes _____ [?]

Śrīla Śrīdhara Mahārāja: Evolution means the gradual expression. Hare Kṛṣṇa.

Devotee: Mahārāja, whenever we're saying subjective evolution _____ [?] it's not limited. That is why it is quite natural that everything change, as we can find change in Kṛṣṇa *līlā*...

Śrīla Śrīdhara Mahārāja: Everything is eternal, every part also is eternal.

Devotee: Yes. That is why the evolution is quite natural there...

Śrīla Śrīdhara Mahārāja: No progress.

Devotee: Because monotony is not there, actually. Nothing can be static...

Śrīla Śrīdhara Mahārāja: It is not progressive. Progression may be tested here, but everything is already existing.

Devotee: Existing, but we cannot realise the whole thing...

Śrīla Śrīdhara Mahārāja: You may not. It may come down here in a progressive way.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: And that may be seen by us as evolution, but that is coming by instalments.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: No. It is there.

Devotee: Everything is eternal, and that is perfect.

Śrīla Śrīdhara Mahārāja: The sun is rising, the sun is already there in full phase, but partially it is coming to our vision, and we say sun rising.

Devotee: Yes, it is like that.

Śrīla Śrīdhara Mahārāja: But it is there. To our sense experience it is coming gradually, expression.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Govinda Mahārāja says that, "Any business talk, otherwise he'll go away, he's got his call for others."

Bhakti Sudhira Goswami: No. I'm finished for now.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. A call from some other part _____ [?] So almost finished here, eh?

Bhakti Sudhira Goswami: Well, what I want to do is, I have this one transcript with me, when you spoke on the subjective evolution of consciousness to Svarūpa Dāmodara at Gaura Pūrṇimā time. So I want to publish this, but there's some questions that I have to ask you, that it's not clear to me.

Śrīla Śrīdhara Mahārāja: What is that?

Bhakti Sudhira Goswami: Well, I'll have to get the transcription and ask you. I don't have it with me right now. I can go get it if you want.

Śrīla Śrīdhara Mahārāja: I can't follow.

Bhakti Sudhira Goswami: I don't have the transcription with me, it's in my room.

Śrīla Śrīdhara Mahārāja: Transcription _____ [?]

Bhakti Sudhira Goswami: Transcript means you speak on a tape and we type it out.

Śrīla Śrīdhara Mahārāja: You have got with you?

Bhakti Sudhira Goswami: In my room.

Śrīla Śrīdhara Mahārāja: You may bring that?

Bhakti Sudhira Goswami: I'll bring that to you now.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Sudhira Goswami: O.K. And before I go I just wanted - on one other thing in regards to these publications, so we want to make the *Śikṣāṣṭakam*, *The Subjective Evolution of Consciousness*, and then...

Śrīla Śrīdhara Mahārāja: Subjective?

Bhakti Sudhira Goswami: *Subjective Evolution of Consciousness*. That will be one...

Śrīla Śrīdhara Mahārāja: Subjective Evolution of Consciousness...

Bhakti Sudhira Goswami: That's the title.

Śrīla Śrīdhara Mahārāja: Evolution in the mundane plane...

Bhakti Sudhira Goswami: Well...

Śrīla Śrīdhara Mahārāja: ...that presupposes. It is already there, just as the sun is there, coming to us part by part. It is already there. Evolution means coming in a particular process by instalments to us, but it is already there, whole thing. That must be cleared.

Bhakti Sudhira Goswami: Yes. This is against mundane evolution.

Śrīla Śrīdhara Mahārāja: Yes, mundane, evolution extension in the mundane.

Bhakti Sudhira Goswami: Right. So then another book I was thinking of was on the subject of Guru, because you have spoken so much about Guru. So I was thinking to make one book about Guru.

Śrīla Śrīdhara Mahārāja: You may consult *Guru And His Grace*, one article already written by me long ago.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] That is published in *Harmonist* as well as in *Back to Godhead*. _____ [?] You may consult that as a basic principle.

Bhakti Sudhira Goswami: Yes. We can include that also.

Śrīla Śrīdhara Mahārāja: Yes. And you may use it as introduction to that book.

Bhakti Sudhira Goswami: Yes. So what do you think should be the title of the book? *Guru And His Grace*?

Śrīla Śrīdhara Mahārāja: Yes, maybe.

Bhakti Sudhira Goswami: That maybe, yes. O.K.

Devotee: _____ [?]

Bhakti Sudhira Goswami: I like when you said, "Guru, heavier than the Himālayas." You once said, "Guru is heavier than the Himālayas." I wanted to use that title. But if you think *Guru And His Grace* is a better title then I'll use that. You would prefer...

Śrīla Śrīdhara Mahārāja: Yes. Yes. Heavier than Himālaya, that is a partial representation.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Rather, *Śrī Guru And His Grace*. _____ [?]

Śrīla Govinda Mahārāja: _____ *To Err Is Human* _____ [?]

Śrīla Śrīdhara Mahārāja: *Śrī Guru And His Grace.*

Bhakti Sudhīra Goswāmī: *Śrī Guru And His Grace.* And then we wanted one other book I was just thinking of was a general questions and answers book. People have asked you so many questions...

Śrīla Śrīdhara Mahārāja: Yes. General questions, some qualification, that is on the spiritual plane. General questions, of spiritual mind, of spiritual enquiry.

Bhakti Sudhīra Goswāmī: Right. Yes. Like once, our Guru Mahārāja had one book called *Perfect Questions, Perfect Answers.*

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. What title do you like?

Bhakti Sudhīra Goswāmī: I don't have a title for this book yet.

Śrīla Śrīdhara Mahārāja: Ideal questions and ideal answers. Perfect questions, perfect answers. Perfect questions, then who will - where there is enquiry there is want. How can that be perfect?

Bhakti Sudhīra Goswāmī: Yes, right. It's only the answer that made the question good.

Śrīla Śrīdhara Mahārāja: Question put _____ Govinda Mahārāja. The perfect question, perfect answer. _____ [?]

Devotees: _____ [?]

Bhakti Sudhīra Goswāmī: You can give it some other name.

Devotees: _____ [?] Devotee is asking some questions to his master, and master is giving the reply.

Śrīla Śrīdhara Mahārāja: _____ [?] relevant questions _____ [?]

'ke āmi,' 'kene āmāya jāre tāpa-traya' [ihā nāhi jāni -- 'kemanē hita haya']

["Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?"] [*Caitanya-caritāmṛta, Madhya-līlā, 20.102*]

_____ [?]

*varīyān eṣa te praśnaḥ, kṛto loka-hitam nṛpa
ātmavit-sammataḥ puṁsām, śrotavyādiṣu yaḥ paraḥ*

[Śukadeva Goswāmī says: "Yes it is a real question because two inherent signs of enquiry are here. Firstly, it is a general question: to find the solution is necessary for every one of us, and the answer to it will help us all. Secondly, one who already has proper knowledge of his own self will

also accept this question to be most relevant. So, one sanction comes from the subjective realm, and another sanction is that it is good for the whole public.”] [*Śrīmad-Bhāgavatam*, 2.1.1]

A question from the real plane. The enquiry in the realistic way. The question that ought to be. Something like that. _____ [?] Proper question, and question in realistic plane, or natural questions, and the ultimate question. Swāmī Mahārāja has said, “Perfect Question.” _____ [?]

Bhakti Sudhīra Goswāmī: I don’t know if he actually said that, but...

Śrīla Śrīdhara Mahārāja: The question that ought to be, that should be. _____ [?] Ideal question. _____ [?] And fundamental questions and answers. Most plenary, such a general, universal, _____ [?] ‘*ke āmi,*’ ‘*kene āmāya jāre tāpa-traya*’ / *ihā nāhi jāni* -- ‘*kemane hita haya*’. From the deepest plane, all comprehensive. _____ [?] The questions that should be. The questions of the absolute characteristic, absolute questions. Enquiry. Enquiry of the absolute. What does it mean? Absolute qualification of the enquiry. Enquiry the absolute. God the infinite. Enquiry the absolute. _____ [?] What is the absolute position of the enquiry should be. Enquiry the absolute. _____ [?]

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

The recognition of the enquiry, that question, it is given in the beginning of *Bhāgavatam* in the speech of Śukadeva. Śukadeva begins with this line. “Yes, Parīkṣit Mahārāja, your question is a relevant one. Questions are numberless in the world, infinite, but that the *ātmavīṭ*, one who has got knowledge of his self analysis, they won’t accept other questions. But this is to be accepted by them who know of their own real necessity.”

...

Bhakti Sudhīra Goswāmī: One other thing I needed to know was in these books sometimes I want to use some pictures or paintings.

Śrīla Śrīdhara Mahārāja: Yes. You may do accordingly. But that may not make the subject light. The pictures should be selected of such nature that they may not undermine what you are going to say there.

Bhakti Sudhīra Goswāmī: Right. Yes. So, I don’t want to use many pictures, maybe only a few.

Śrīla Śrīdhara Mahārāja: Of serious nature, yes. Mahāprabhu. Kṛṣṇa.

Bhakti Sudhīra Goswāmī: And there’s one picture I’m not sure whether it’s an authorised picture or not. Sometimes they show Rādhā and Kṛṣṇa together.

Devotees: _____ [?]

Bhakti Sudhīra Goswāmī: I don’t know if we can use that picture or not.

Śrīla Śrīdhara Mahārāja: You will always remember this main principle of the whole tenor of Prabhupāda's life.

pūjāla rāgapāṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

["The path of divine love is worshipping to us and should be held overhead as our highest aspiration."]

The *rāgapāṭha*, the love divine, is always over our head. And we shall try to serve that with respect. We're not able to walk in that plane. It is on our head. In this way we shall try to describe anything and everything. This tenor of mind must always be kept up with much care. That has not come under our feet that we shall walk there. Never. It is always on our head. Our Guru Mahārāja they will be walking there, but as for ourselves we'll always keep at respectable height - higher distance.

Devotee: _____ [?]

Bhakti Sudhīra Goswāmī: Normally, I would not use any such picture of Rādhā and Kṛṣṇa embracing.

Śrīla Śrīdhara Mahārāja: No.

Bhakti Sudhīra Goswāmī: But there's one particular picture I wanted to know about its authenticity.

Śrīla Śrīdhara Mahārāja: That is blasphemy.

Bhakti Sudhīra Goswāmī: In the *Ādi-līlā*, volume one, they're showing Rādhā-Kṛṣṇa combined and then Lord Caitanya. So they showed Kṛṣṇa, then Rādhā-Kṛṣṇa combined, then Caitanya Mahāprabhu.

Śrīla Śrīdhara Mahārāja: So with all seriousness, Rāmānanda Rāya saw with his own eyes, the Kṛṣṇa is there and Rādhārāṇī there. And the halo of Rādhārāṇī has covered Kṛṣṇa, as emanating from, Mahāprabhu was covering. But that is very, with all respect if it is possible to express we may do that, transcendental evolution, keeping the dignity intact.

Devotee: _____ [?]

Bhakti Sudhīra Goswāmī: I know. Generally it's not given. It was only in that chapter. We have one chapter on Rāmānanda Rāya. But I wanted to make sure that's an authorised picture.

Śrīla Śrīdhara Mahārāja: It should not be enjoyed.

Bhakti Sudhīra Goswāmī: I'll show it to you later.

Śrīla Śrīdhara Mahārāja: That people may not enjoy that, then there will be chance of offences.

Bhakti Sudhira Goswami: _____ [?] But other times they look all right. Just like, here's one picture, there's nothing suggestive in this picture. This picture's all right.

Devotee: It's all right. _____ [?]

Bhakti Sudhira Goswami: _____ [?] But the same person he may make another picture which is not all right. _____ [?]

And also, Mukundamala Vilasa and myself, we have to edit these lectures a little bit. So sometimes we have to make a decision to clarify what it is that you mean, your intended meaning. So we have to make that decision on the basis of what we understand from you from...

Śrīla Śrīdhara Mahārāja: If you find some necessity you may refer to me, if possible.

Bhakti Sudhira Goswami: Yes. But sometimes we just have to make a decision...

Śrīla Śrīdhara Mahārāja: Very urgent decision you are to take.

Bhakti Sudhira Goswami: Yes.

Śrīla Śrīdhara Mahārāja: Then what's with you if it is possible you may consult now. Any points there? Have you noted those unintelligible points? You may send a list.

Bhakti Sudhira Goswami: Right, I'll send you a list of certain points. But sometimes you will say something in three different ways, at one time. So sometimes it appears...

Śrīla Śrīdhara Mahārāja: So what will be the _____ [?]

Bhakti Sudhira Goswami: No. But you want to use one of these three things, but sometimes you will say three of them.

Śrīla Śrīdhara Mahārāja: How?

Bhakti Sudhira Goswami: So we have to select one.

Śrīla Śrīdhara Mahārāja: For example?

Bhakti Sudhira Goswami: I wish I had an example. But if you say, er...

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhira Goswami: I'm going to go... I can't find an immediate example of what I was talking about. But in this talk on the Subjective Evolution of Consciousness, one thing that I needed to know was, you referred to, you said *chayaya gharbha sambhutam* [?]

Śrīla Śrīdhara Mahārāja: *Chayaya gharbha sambhu.*

Bhakti Sudhira Goswami: What is that?

Śrīla Śrīdhara Mahārāja: *Chayaya gharbha sambhutam, vande bhaktya samescaram.*

Oh, that has come. There I wanted to say... Anything more connecting this, no?

Bhakti Sudhira Goswami: Well, you said it's *chayaya gharbha sambhutam, vande bhaktya samescaram.* Where is that verse from?

Śrīla Śrīdhara Mahārāja: This is in the *stotra* of Navagroha [?], by the nine planets by Vedavyāsa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] philosophical, ontological reference _____ [?]

I wanted to say thereby, perhaps cited that example.

Bhakti Sudhira Goswami: You said, "The sun, moon, all the planets. First there is hazy consciousness and then material consciousness, when consciousness is coming into the stage of matter, material conception. Before that, we experience a sort of vague consciousness, and crossing that we come to material consciousness."

Śrīla Śrīdhara Mahārāja: Yes. And also the deep reference is this, thereby, I want to say that the representation of *chaya* and the matter, shade, shadow, and then material conception. Just behind that, what is the feeling in me, in my subjective relativity, that is only conscious unit and not matter. I'm directly in connection with the idea, the Berkeley's theory, everything is an idea. So the idea of a particular thing is nearer to me, and that is a part of consciousness, so everything is conscious, and no matter. The Berkeley's theory, that I'm a conscious unit, and I'm concerned with the conscious thing in me, and that is with all reflection. All things of material conceptions are floating on the conscious ocean. Every idea of the material existence to me, it is only part of my consciousness, nothing more.

Bhakti Sudhira Goswami: Yes.

Śrīla Śrīdhara Mahārāja: Do you follow?

Bhakti Sudhira Goswami: Yes.

Śrīla Śrīdhara Mahārāja: So the whole world is *chaya*, then it is becoming a shadow of a material, then material full conception springing up. But originally, that which is backing that *chaya* conception, shadow, before that it is pure consciousness.

So, Śukadeva Goswami, he gave the description of the world, in the assembly of Parīkṣit Mahārāja. He gave his own conception about the external world, as he was shown by the Absolute. No rigid conception of the material world. The subjective controller, as He likes to show one, he's bound to see that, like that hypnotism. So we're in hallucination, we're living in the material world,

that is, we're living in the hallucination, that is *māyā*. The controller is the absolute subject, and just as Viśvarūpa in *Bhagavad-gītā* [9.5], *paśya me yogam aiśvaram*:

*[mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ.]*

*[na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram
bhūta-bhṛn na ca bhūta-stho, mamātmā bhūta-bhāvanah]*

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] ["And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (*acintya-bhedābheda*) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them."] [*Bhagavad-gītā*, 9. 4-5]

"Oh. You want to see this, you see." And Arjuna saw. And whomever He wanted to see, he saw, as Sañjaya saw, none else. So all the world of our experience is controlled from the high centre, and that is individual question. One can perceive one way, another can perceive another way, in the same position.

Devotee: So Mahārāja, you were saying that the world is nothing but illusion.

Śrīla Śrīdhara Mahārāja: Illusion, yes illusion. What you see, it is illusion.

Bhakti Sudhīra Goswāmī: Yes.

Devotee: How can we differentiate between Śaṅkara's philosophy and Gauḍīya's philosophy then?

Śrīla Śrīdhara Mahārāja: Śaṅkara's philosophy is *nirviśeṣa*, and what I say this is *saviśeṣa*. And this depends according to the Absolute Will.

Devotee: Śaṅkara is also saying this world is a perverted reflection of that original world. It's nothing but an illusion; illusory vision, about the original...

Devotee: We say it's illusory, we say it's real but it's temporary, it has reality but its temporary effect isn't.

Śrīla Śrīdhara Mahārāja: Reality in this sense that there is possibility of such vision. And this is variegated nature as willed by Him, designed and destined by Him, and always dependent on His will. Ultimately it is such, depends on Him.

Devotee: _____ [?]

Bhakti Sudhīra Goswāmī: So *cit ābhāsa*, that is the shadow of consciousness?

Śrīla Śrīdhara Mahārāja: Then there is both individual and general. Suppose, if God's will, absolute - that is at the basis of everything, he may continue some sort of experience for some time, and he may not. It is His sweet will.

koṭi-kāmadhenu-patira chāgi yaiche mare, ṣaḍ-aiśvarya-pati kṛṣṇera māyā kibā kare?

["If a person possessing millions of wish-fulfilling cows loses one she-goat, he does not consider the loss. Kṛṣṇa owns all six opulences in full. If the entire material energy is destroyed, what does He lose?"]

[*Caitanya-caritāmṛta, Madhya-līlā, 15.179*]

Mahāprabhu says, "If the whole mundane world is abolished, no harm in the eternal pastimes of Kṛṣṇa."

One who is the possessor millions of *kāmadhenu*, that is the milking cow, at their sweet will, he may not care if one she-goat dies. *Koṭi-kāmadhenu-patira chāgi yaiche mare, ṣaḍ-aiśvarya-pati kṛṣṇera māyā kibā kare?* He's not dependent on this. Suppose all the prison houses are abolished at one time. Simultaneously in a kingdom all the prisons are closed, let loose. Then if the government is firm then no harm. Again it may gather and be – come into existence. The potency, the possibility is there. But the independence of Kṛṣṇa cannot be limited by any condition.

Bhakti Sudhīra Goswāmī: So you also mentioned Madhvācārya and...

Śrīla Śrīdhara Mahārāja: Yes, *satyam jagat tat tato*.

Bhakti Sudhīra Goswāmī: These five classifications, by Madhvācārya, but you said that, "There is a thing and then the presiding deity of that thing."

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Sudhīra Goswāmī: Then you said, "Within him there is Guru *tattva*."

Śrīla Śrīdhara Mahārāja: What is extended, they're going, just as – already what has been extended here by the Sweet Will, suppose an office has been organised by an expert officer, and there are many things there. And then a particular part may be examined, it is possible, this is this. But the whole official system may be done away with. During the time of war, so many organisations are necessary to be created for the war department. And war finished and the whole thing, the order department, the other, labour department, all goes, vanishes. Something like that, the temporary reality.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Temporary reality.

Bhakti Sudhīra Goswāmī: Say like the thing is water, then if the presiding deity would be Varuna.

Śrīla Śrīdhara Mahārāja: On the basis of general plan the particulars are going. And when the foundation is removed – no necessity, then nothing is there, everything finished. It may be like that; temporary reality, not permanent reality.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Reality relative; that may be in this mundane plane, temporary reality, not so real reality. Again after, again if the war breaks out, then again from the previous position they may go on organising their officers, their soldiers, different departments; all these things.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: But that may be temporary on the whole.

Bhakti Sudhīra Goswāmī: So what I'm saying is then, what would an example be of a thing and a presiding deity of that thing – within this temporary reality?

Śrīla Śrīdhara Mahārāja: Oh, the Madhvācārya, yes, that *jayatam jagate jagat* [?] The soul, but the unit of consciousness within the material case, that is the second, *devata*. And the dictation of the Paramātmā is there, the general reference to this mundane world, the Paramātmā. And then within that, Baladeva, who represents the nearness, the vicinity of Kṛṣṇa *līlā*, feeling Him.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Taking us near to Kṛṣṇa *līlā*, eternal *līlā*. And within that the final is Rādhā-Govinda.

Bhakti Sudhīra Goswāmī: Yes. You said *cit vilāmṛtam*.

Śrīla Śrīdhara Mahārāja: *Caitya* Guru, and then first the body, and within that *jīvātmā*, and within that the Guru, and within that Baladeva Who's specially meant for Kṛṣṇa *līlā*, and within the heart of Baladeva we find Rādhā-Kṛṣṇa, the ultimate principle. That is the five stages of explanation of Madhvācārya.

Bhakti Sudhīra Goswāmī: Yes. So *devata*...

Śrīla Śrīdhara Mahārāja: *Devata* means *jīva*.

Bhakti Sudhīra Goswāmī: *Jīva* – not the demigods?

Śrīla Śrīdhara Mahārāja: Demigods also as they're considered *jīva* in higher form, in a little higher layer, but they're *jīva*. And then Guru, mediator, the connecting link between the transcendental and this mundane.

Bhakti Sudhīra Goswāmī: There's also something that you called *chitta suddhi* [?]

Śrīla Śrīdhara Mahārāja: *Chitta suddhi*.

Bhakti Sudhīra Goswāmī: We didn't understand what that was.

Śrīla Śrīdhara Mahārāja: *Chitta suddhi*, that is also a relative thing.

*svarūpe sabāra haya, golokete sthiti.
muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitīḥ*

[*Svarūpe sabāra haya, golokete sthiti*: "This is Vṛndāvana, Vṛndāvana is so friendly, so sweet, so near to us, and such a well-wisher of ours. We are quite at home there, sweet, sweet home. In our innate and innermost existence, we are members of that plane."] [*Sermons of the Guardian of Devotion*, v 1, p 182]

[*Muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitīḥ*. "Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies."] [*Śrīmad-Bhāgavatam*, 2.10.6]

Suddhi, according to our theological rules, that *suddhi* means that *mukti* proper takes us to Goloka. Otherwise some sort of contamination is there.

But ordinary people when they're free from this mundane world, mundane references, they will say, "We're liberated, we're pure." The purity of the heart, the purity of one's conception, as a relativity, that is a relative.

The Rāmānuja, they want when they reach the Vaikuṅṭha they'll say that, "We're wholly, exhaustively purified."

And the Gauḍīya they'll say that, "As long as they don't get the soil of Vṛndāvana they're not exhaustively purified."

Svarūpe sabāra, self determination, in Hegel, self determination; the final...

82.11.20.B

Śrīla Śrīdhara Mahārāja: ...by the environment. Nimāi _____ [?]
_____ [?] Parvat Mahārāja _____ [?]

...

Bhakti Sudhīra Goswāmī: ...had written a letter with some enquiries about *varṇāśrama*. They wanted to establish some *varṇāśrama* type farm community in America. So they have some questions I wanted to ask you. Can I read them to you?

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Sudhīra Goswāmī: One thing they wanted to know is, in a *varṇāśrama* community...

Śrīla Śrīdhara Mahārāja: It may be *daiva-varṇāśrama*, the quality, the name should be *daiva-varṇāśrama*.

Bhakti Sudhira Goswami: And that means?

Śrīla Śrīdhara Mahārāja: That means, not flesh lineage. There are two lines, *arsha* [?] and this seminal. *Rsi kula semina saṅga* [?] Our Guru Mahārāja used to write in his letters, "*Rsi kula*, there is also provision in the *śāstra* that this flesh descent has got some recognition if they come in the proper way."

Devaṛṣi Nārada also described in *Bhāgavatam* to Yudhiṣṭhira what is *varṇāśrama*. It will come down in the flesh line, but if exceptional case that must be eliminated.

*yasya lal lakṣaṇam proktaṁ, puṁso varṇābhivyañjakam
yad anyatrāpi-dṛśyeta tat tenaiva vinirdīśet*

["If one shows the symptoms of being a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra*, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification."]

[*Śrīmad-Bhāgavatam*, 7.11.35]

The conclusion *śloka* there Nārada gives. That if we can see that in a *brāhmaṇa* line some *śūdra lakṣaṇa* has take his birth he must be eliminated from. And if in a *vaiśya*, *kṣatriya*, there we find a *brāhmaṇa lakṣaṇa* he must be enlisted in the *brāhmaṇa*. Then it will be a living one. So one in the flesh line, as much as it is tenable.

And the next is according to the qualification, how much the taste and culture about Brahman to be located in a person and his nature. He's a theist but of *kṣatriya* habit, the fighting spirit, he will be *kṣatriya*, organising, ruling, and getting money and giving it to the Vaiṣṇava for the service of Kṛṣṇa. Organiser and fighter class in nature, but theism within the heart and connection with a Vaiṣṇava, *kṣatriya*.

And those that do not care for any money, but like poverty, reckless, and want to go on cultivating about Brahman, Paramātmā, Kṛṣṇa, they will be given recognition as *brāhmaṇa* section.

And those that will earn money by nature, but theistic devotion towards Viṣṇu, Vaiṣṇava, they will have recognition of a *vaiśya*.

And the general helper, the labourer class, in any department may be engaged. But accordingly, the sweeping section, or any other menial service engaged, and nature that, but theism within. That is *śūdra*.

In this way it may be classified according to their occupation and also theistic heart. This *varṇāśrama*, *daiva*, this is *daiva*, but free. And this is giving some importance to the fleshy descent.

_____ [?]

That from a particle, from a cell of Napoleon's body I can create another Napoleon - and minus his headache. Napoleon was supposed to have a bad type of headache and he remained at that time devoid of consciousness, unconscious fit. And at that time Wellington defeated him and captured. The modern history has made out this truth, that Napoleon was invincible while he was present in the battlefield. Because he did not fight with weapons, but he fought with his intellect with the intellect of the general of the other party. The war of diplomacy, he was unique.

Bhakti Sudhira Goswami: So once, our Guru Mahārāja, when he was last speaking to you, in nineteen seventy seven, I have a recording of that conversation. And in the end of the conversation

he said to you something about Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's desire for some type of *varṇāśrama* to be instituted. What was his idea?

Śrīla Śrīdhara Mahārāja: That is *daiva-varṇāśrama*, and practically Prabhupāda did so. From different clans, the *śūdra* he was given sacred thread, and he was given *adhikāra*, that is the right to worship the Deity, Śālagrāma, all these things. When he found he was satisfied with his nature, that is purely theistic, pure devotee of Kṛṣṇa, he used to give sacred thread to anybody, he made *brāhmaṇa*.

And also there was some article in *Gauḍīya*, that those that are organisers, like Kuñja Bābu, etc, they're *kṣatriya*. And there are some who are engaged only with the scriptural and writing, all these things, preaching, they're *brāhmaṇas*. And those that are earning money, *grhastha* who are giving, though selective, they're giving for the service of the mission, they're *vaiśya*. And general staff is *śūdra*. In this way one article came, *Daiva-Varṇāśrama*, in *Gauḍīya*.

Bhakti Sudhīra Goswāmī: Who wrote that article?

Śrīla Śrīdhara Mahārāja: Perhaps - during the lifetime of our Guru Mahārāja Bhaktisiddhānta.

Bhakti Sudhīra Goswāmī: He wrote the article?

Śrīla Śrīdhara Mahārāja: Not him, written under his direction. The writing was of Sundarānanda Vidyāvinoda, the editor of *Gauḍīya* at that time. And *Daiva-Varṇāśrama*, that was nineteen thirty six or so, the *Gauḍīya*, the last year of his presence.

Bhakti Sudhīra Goswāmī: But like once you said that Śrīla Bhaktisiddhānta said, "We shall be prepared to meat, or non vegetarian food. Meat, in a hostel, that there could be a non vegetarian section..."

Śrīla Śrīdhara Mahārāja: They may be accommodated in the hostel, in the Maṭha, and may be supplied with non vegetarian dishes, making arrangements from a new hostel.

Bhakti Sudhīra Goswāmī: Yes. So what these people want to know, who are writing...

Śrīla Śrīdhara Mahārāja: Because, he told, that for the preaching purpose of Kṛṣṇa *kathā*, Mahāprabhu, *vaikuṇṭha-vṛtti*. That is the highest good. That is *paramahansa*. Do not care for any classification, any *varṇāśrama*. They're up to do anything and everything for the satisfaction of Kṛṣṇa, without much indication to any particular system, *varṇāśrama*, etc.

eta saba chāḍi' āra varṇāśrama-dharma / akiñcana hañā laya kṛṣṇaika-śaraṇa

["Without hesitation, one should take exclusive shelter of Lord Kṛṣṇa with full confidence, giving up bad association and even neglecting the regulative principles of the four *varṇas* and four *āśramas*. That is to say, one should abandon all material attachment."] [*Caitanya-caritāmṛta, Madhya-līlā, 22.93*]

Varṇāśrama may be lower class, we cannot exclusively give himself for the service, the *grhastha*, some material connection they're maintaining. Amongst such persons there is that classification. But those that have given wholesale they're above *varṇāśrama*.

Bhakti Sudhira Goswami: So their question is for those who are not given over wholesale.

Śrīla Śrīdhara Mahārāja: There, whatever is favourable to preaching Kṛṣṇa *kathā* they'll accept that, only one creed.

*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam / [rakṣiṣyatīti viśvāso, goptṛtve varaṇam tathā.
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatih / evaṁ paryāyatas 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-līlā, 22.100* - quoted from Vaiṣṇava Tantra]

[& Śrī Śrī Prapanna-jīvanāmṛtam, p 9-10]

That is one point for them, from any position. And *varṇāśrama* is a question for those who are still under some influence of mundane affinity.

Bhakti Sudhira Goswami: Yes. That's what they want to know. They want to organise their community like that.

Śrīla Śrīdhara Mahārāja: They cannot give up wholesale, they may be combined in some such system. And those that are out to do anything and everything for Kṛṣṇa, *eta saba chāḍi' āra varṇāśrama-dharma / akiñcana hañā laya kṛṣṇaika-śaraṇa*, they're after anything for the service of Kṛṣṇa. A suicidal squad.

Bhakti Sudhira Goswami: So what is your advice for these people who are not ready to sacrifice everything. They may have some attachment to intoxication, to Christianity, or...

Śrīla Śrīdhara Mahārāja: The intoxication etc, ...

Bhakti Sudhira Goswami: Yeah. They're not ready to give that up.

Śrīla Śrīdhara Mahārāja: In special case, the Ācārya taking the risk in his own hand may give *Hari-Nāma*, but not *dikṣā*. Hoping, and when that expectation that in a very short time he will give up. Only in important cases, in exceptional cases, he may give *Hari-Nāma*, otherwise not. Generally, it cannot be a rule that when they go on with intoxication, and prostitution, and any other, the profession of a robber, these things should be avoided.

Bhakti Sudhira Goswami: The higher *varṇas* are called *dvija*. So that meant there were some initiations for *brāhmaṇa, kṣatriya, and vaiśya*.

Śrīla Śrīdhara Mahārāja: *Brāhmaṇa* and *vaiśya*.

Bhakti Sudhīra Goswāmī: And *kṣatriya*, all three of them are *dvija*.

Śrīla Śrīdhara Mahārāja: *Dvija*, yes.

Bhakti Sudhīra Goswāmī: So, what I don't understand is if a *kṣatriya* was twice born, he's *dvija*, and he gets some kind of a sacred thread. So what is the difference between the initiation of a *brāhmaṇa*, *kṣatriya*, and a *vaiśya*?

Śrīla Śrīdhara Mahārāja: One may be considered as this *Pañcarātri*ka *vidhi*. *Dikṣā* is of three kinds, *vaidiki*, *purāṇaki*, and *tantriki*. In *vaidik dikṣā*, when he's fit, cent per cent, on the flow in the plane, to give him recognition, license. And the *purāṇaki*, by the company of the *sādhus* to correct him to take to the proper mark and then give *dikṣā*. To make him fit, and then impart that *dikṣā mantra*. And the *tantriki*, the lowest, who has accepted the principle, but not realised the position of that. In expectation that in future he will come. So,

asudya suddya kalpa brahmana kali sambhava klesam agamana nadena suday na strota vartena [?]

So *vaidiki śikṣā* generally never used for the Kali-yuga *brāhmaṇas*. They're generally accepted as non - unfit, they're generally taken as unfit. So this *tantrika śikṣā*, he has accepted the ideal, but he's in lower position. But he has sincere earnestness to reach to the goal of a *brāhmaṇa*. He's given trial, to make progress. And there some sub-division, it is in the discretion of the Ācārya who gives, the spiritual leader, they will come to consider in this lowest level, *tantrika śikṣā*, how to deal in different positions. It is their discretion, their risk, to allow license to anyone and everyone, whom he will issue license and give recognition. _____ [?]

Bhakti Sudhīra Goswāmī: So if these people...

Śrīla Śrīdhara Mahārāja: So, you are to avail yourself of the ten o'clock train?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: You are to start by half nine? You'll take *prasādam*, all these things [?]
_____ [?] So shortly.

Bhakti Sudhīra Goswāmī: Yes. So I'll just tell you - what they want to know, in their community they want to arrange a *varṇāśrama* community.

Śrīla Śrīdhara Mahārāja: But the principle underlying is this I can explain, and how to translate it into practice you are to use your discretion according to the local situation.

Bhakti Sudhira Goswami: Yes. They're thinking that children should be taught in a particular way. And like there are many people in America, in the west, they're attracted to martial arts, this military science of fighting. They like to fight.

Śrīla Śrīdhara Mahārāja: They're *kṣatriyas*.

Bhakti Sudhira Goswami: So should there be a guru for that, fighting guru? And basically what they like in the west, they like martial arts, astrology, they're very fond of this, and intoxication.

Śrīla Śrīdhara Mahārāja: Then they're some *brāhmaṇas*. Affinity for education that is *brāhmaṇic* qualification, affinity for culture. And organising and fighting that is *kṣatriya*. And money making tendency is *vaiśya*. And the ordinary general labour that is *śūdra*.

Bhakti Sudhira Goswami: So, they want to know, can there be a community where these people are all mixed, living together. Those of the *kṣatriya* tendency, *vaiśya* tendency, *brāhmaṇic*...

Śrīla Śrīdhara Mahārāja: They may be organised by Vaiṣṇava Guru, giving their respective duties.

Bhakti Sudhira Goswami: And what about their physical location? Should there be a *brāhmaṇa* section, *vaiśya* section, *kṣatriya*...

Śrīla Śrīdhara Mahārāja: If exceptional case, that a *brahmacārya* though *brāhmaṇa* he took the fighting occupation. And there is Viśvāmitra, though *kṣatriya*, he took this penance and other things. Exceptional cases may be there.

Bhakti Sudhira Goswami: Yes. But about their living arrangement?

Śrīla Śrīdhara Mahārāja: Small difference there may be. *Brāhmaṇa*, *kṣatriya*, *vaiśya*, they may do. But *śūdra*, who are very, whose *saṁskāra* that is mean, ways of living is nasty, there you should have some consideration how they should be dealt with in a temple. Those whose habits are of nasty type, do not want to distinguish between *ucchiṣṭham* and non *ucchiṣṭha*. Do not want to bring this flower service, and the sweeping service. Some distinction in the *vidhi* is necessary. Sweeping service is lower service, and *brāhmaṇic* service, worshipping, very higher quality service. There must be some distinction between them, according to gradation of service.

But when there are no men, one man can worship, one man can sweep, one man can cook, one man can cleanse. But when in a group there may be different sections, he will be in charge of the sweeping, another he'll be in charge of worshipping, and the gradation must be observed.

And what is generally not found in your communities, they put this *Hari-Nāma*, this *mālā*, on the shoe. But a man of this *varṇāśrama* type he will shudder to think it.

Taking God's *prasādam* and don't wash their hands, they're habituated to do so. But a man of *varṇāśrama* system cannot tolerate, he must give some distinction between food. If any importance is attached to *prasādam*, that *prasādam* may not go to be returned to the Deity. And if we take the *prasādam* of Guru we must observe such signs that the *śiṣya's prasādam* may not have any connection with that Guru.

So with *prasādam* and many other things, the head we consider to be purified, and the leg is considered in coming in the dust and the dirt. So head and foot may not be considered as same

level. In this way there is some consideration of *sadācāra*, and according to that there will be some classification.

Taking food himself, without washing the hand he wants to offer something to the God. Touching the flower, touching another food to be offered to the God, these are objectionable. The heart of one's devotional conduct, there is gradation, and we're to know and to introduce it into the system, *varṇāśrama* specially.

Hare Kṛṣṇa. So, again you are coming back?

Bhakti Sudhira Goswami: Yes.

Śrīla Śrīdhara Mahārāja: Then I shall hear more questions. Here we stop today.
Vāñchā-kalpatarubhyaś ca...

Bhakti Sudhira Goswami: Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswami Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Sarasvatī Goswami Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīpāda A.C. Bhaktivedānta Swami Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ...it may be easy for the centre to go on this work of synthesis.

Bhakti Sudhira Goswami: Yes. They have one ticket, it is called the 'Around the World Ticket.' So sometimes you can get that...

Śrīla Śrīdhara Mahārāja: For only one individual, or anyone can use?

Bhakti Sudhira Goswami: One individual. But that ticket, sometimes it is available for eleven hundred dollars.

Śrīla Śrīdhara Mahārāja: Eleven hundred dollars. And anyone may use?

Bhakti Sudhira Goswami: The man who purchases the ticket, he must use it.

Śrīla Śrīdhara Mahārāja: But not such a system that anyone may use?

Bhakti Sudhira Goswami: No.

Śrīla Śrīdhara Mahārāja: All over India, everywhere, any man may use?

Bhakti Sudhīra Goswāmī: No.

Śrīla Śrīdhara Mahārāja: Such ticket has...

Bhakti Sudhīra Goswāmī: They don't have that kind of a ticket yet. But we may be able to get the special around the world ticket, and when everyone wants to come at the time of Māyāpur they could start early and visit these other centres.

Śrīla Śrīdhara Mahārāja: Visit other centres, and two or three days staying, and giving lectures, and encouraging the local people, and then come to another centre, in this way.

Bhakti Sudhīra Goswāmī: Yes. We can try to do that.

Śrīla Śrīdhara Mahārāja: Dayādharma [Gaurāṅga] told, he came here, back, this Malaysia temple members disregarded him. But when he came here the same temple members came and got him to Vṛndāvana. But he told that I shall come back and see me, and then he will fix his programme. But no letter after he has left Navadvīpa. If you meet him you may try to see him also. Or you may ask give a letter for, if you don't meet Akṣayananda Mahārāja, then you will give a letter for me _____ [?]

Bhakti Sudhīra Goswāmī: Yes. Do you have a message for him?

Śrīla Śrīdhara Mahārāja: Mādhava Purī Mahārāja had a very interest for his presence there in his zone.

Anyhow, what should I say? I'm an old man. You try to manage the whole thing.

Bhakti Sudhīra Goswāmī: Yes. We will try to do that.

Śrīla Śrīdhara Mahārāja: _____ [?] Gaura Hari bol. And they're also preaching, "Śrīdhara Mahārāja will very soon leave this planet." _____ [?]

Bhakti Sudhīra Goswāmī: I don't think that you *are* on this planet, to begin with.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: Sometimes our Guru Mahārāja would say, "You think we're in Los Angeles, but we're in Vaikuṅṭha."

Śrīla Śrīdhara Mahārāja: There from we can guide, anyone, wireless, we can send our direction. Gaura Hari. Gaura Hari. Your Guru Mahārāja came here in dream and he told that, "I won't leave the place."

Bhakti Sudhīra Goswāmī: Jaya! Hare Kṛṣṇa. Sometimes he would say that he would continue to live by his words, in his books.

Śrīla Śrīdhara Mahārāja: Yes. And sometimes he encouraged, "That if I disappear, your grandfather is there at your backing." That also he told.

Bhakti Sudhīra Goswāmī: But when he said that, what I don't understand is the grandfather, Śrīla Bhaktisiddhānta Saraswatī, he has left, so how can he say, if I leave then the grandfather will take care of you?

Śrīla Śrīdhara Mahārāja: Ha, ha. The backing from invisible help, this impression, inspiration. That means 'if the departed grandfather can help you, then you'll expect my help also, from the background.'

The purport. Gaura Hari bol. Tomorrow morning, what o'clock? Six thirty?

Bhakti Sudhīra Goswāmī: No. We will be here tomorrow morning for your *darśana*, because the train does not leave until around seven in the evening, seven at night.

Śrīla Śrīdhara Mahārāja: Seven at night. So you may...

Bhakti Sudhīra Goswāmī: We may take a late morning train, ten o'clock, ten fifteen, twelve thirty.

Śrīla Śrīdhara Mahārāja: Twelve thirty?

Bhakti Sudhīra Goswāmī: Yes, we may take...

Śrīla Śrīdhara Mahārāja: But before noon?

Bhakti Sudhīra Goswāmī: Yes, something approximately.

Śrīla Śrīdhara Mahārāja: Because trains are not reliable, so sometime earlier you must avail yourself.

But after taking morning *prasādam* between noon taking *prasādam* then you will start?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: All right. Gaura Hari bol. Gaura Hari bol.

One letter came in the name of Jai Gaurendu. _____ [?]

Bhakti Sudhīra Goswāmī: Do you want me to get it?

Śrīla Śrīdhara Mahārāja: Yes. I have read that. Nimāi _____ [?]

"If they abuse me, I'll be saved from my unknown defects."

Bhakti Sudhīra Goswāmī: Jaya!

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

_____ [?]

Bhakti Sudhira Goswami: Yes. Brahmānanda.

Śrīla Śrīdhara Mahārāja: [31:20 - 31:46 ?]

Bhakti Sudhira Goswami: Because Brahmānanda, he wanted to be the Ācārya. So they thought they will get rid of our Guru Mahārāja and then Brahmānanda will be Ācārya.

Śrīla Śrīdhara Mahārāja: [31:59 - 32:10 ?]

Bhakti Sudhira Goswami: No. He's from a Jewish background.

Śrīla Śrīdhara Mahārāja: Kīrtanānanda?

Bhakti Sudhira Goswami: His father was a Christian preacher.

Śrīla Śrīdhara Mahārāja: [32:25 - 33:41 ?] ...*tarkā-pratiṣṭhānāt* [The Absolute Truth can never be established through argument.] [*Brahma-sūtra*, 2.1.11] & [*Gauḍīya Kaṅṭhahāra*, 7.104] [33:50 - 34:40 ?]

Bhakti Sudhira Goswami: You'll have to read that _____ [?]

Devotee [Nimāi?] : Dive deep into reality. _____ [?] Then subjective evolution.

Bhakti Sudhira Goswami: Yes. The reality within you.

Devotee: Yes. Dive deep into reality.

Śrīla Śrīdhara Mahārāja: The depth of reality, deep conception of reality, dive deep into reality. Then you will find it is beauty. The highest conception of truth is beauty.

Devotee: _____ [?] Dive deep into reality _____ [?]

Bhakti Sudhira Goswami: Yes. All of these are very original.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?] You have established a new standard.

Bhakti Sudhira Goswami: Yes.

Śrīla Śrīdhara Mahārāja: Ideal realism.

Devotee: _____ [?]

Bhakti Sudhira Goswami: Yes. When we have the full book, then it will be very substantial, as a gradual progression.

Śrīla Śrīdhara Mahārāja: What is Midas finger? Whatever he touches turns into gold.

Bhakti Sudhira Goswami: Yes. King Midas.

Śrīla Śrīdhara Mahārāja: Midas finger. Your finger is made of Midas finger. [37:20 - 38:15 ?]

There is another tale, that one Nashan [?] he fell down from the top of the building and he wanted the boon that the gravitation may go away. So in case, then that was granted, then he cannot put his leg forward, all these things, as if in the sky, just over the gravitation. They found difficulty to move. The sea, they cannot walk there. So that was the case with that gentleman.

So what is, we're born in a particular atmosphere, and that is really wholesome for us. If we want anything that will be - that is beyond harmony. But still we're in the discord. The real harmony is in home, sweet, sweet home, the realm of harmony.

Devotee: You have translated last line of your *Premadhāma-deva-stotram, prema-dhāma-devam eva...*

"I sing the glories of my Golden Lord Gaura Sundara, the Golden Lord here."

The Golden Lord means He's not made of gold, but actually He's above gold, the beauty of gold, we mean the beauty of gold realised.

Śrīla Śrīdhara Mahārāja: Golden means valuable.

Devotee: Golden is valuable. Yes, in this sense it means golden. But not the Midas. So our Dhira Kṛṣṇa Mahārāja's finger is like that, whatever he'll touch. [40:26 - 41:12 ?] Mahāprabhu in His dancing mood.

Bhakti Sudhira Goswami: Yes. And also we're going to put one caption that that is Kṛṣṇa Himself. He's tasting His own sweetness.

Devotee: Yes Mahārāja. _____ [?]

Bhakti Sudhira Goswami: Yes. So the last chapter is going to be, Kṛṣṇa searching for Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha.

Bhakti Sudhira Goswami: The Rāmānanda Rāya talk, that Mahārāja gave one _____ [?]

Devotee: Oh, Kṛṣṇa searching for Kṛṣṇa.

Bhakti Sudhira Goswami: That will be the last chapter where Kṛṣṇa is searching for Kṛṣṇa, engaged in the search for Śrī Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Searching for Kṛṣṇa in the mood of Rādhā. Searching must be in the mood of devotee, the searcher. In different mood of searching.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Search of Kṛṣṇa may be in the mood of Yaśodā, in the mood of Rādhā, mood of Subal, Śrīdam, so different moods.

Devotees: _____ [?]

82.11.21.A

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: So Mahārāja, I was thinking that Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, he wanted that you would preach in the west. So when we're making these books of Your Divine Grace then your conception of Kṛṣṇa consciousness is being preached in the western countries.

Śrīla Śrīdhara Mahārāja: Yes, carried out.

Bhakti Sudhīra Goswāmī: So that order of Śrīla Bhaktisiddhānta is being fulfilled.

Śrīla Śrīdhara Mahārāja: Yes, *satya-saṅkalpa* anyhow it is being done. Before my departure he's extracting such duty from me as he wanted to do, forcibly. But I told that if Mohamed does not go to the mountain the mountain is coming to Mohamed. Divine will is such. Before my departure, the last moment he's extracting that from me.

"What I have stored in you, that is stored for the purpose of the people. And you must give delivery of that before your departure. It is people's wealth, devotee's wealth."

Bhakti Sudhīra Goswāmī: Yes. Public domain.

Śrīla Śrīdhara Mahārāja: "It was meant for that. Not that you will store, you will steal that property and fly from the place."

Devotee: Yes. It's our only hope. Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: Somewhere in *Caitanya-caritāmṛta*, there's a statement that in Kali-yuga there are no religious principles, but Vaiṣṇava scriptures and Vaiṣṇavas.

Śrīla Śrīdhara Mahārāja:

[asat saṅga tyāga - ei vaiṣṇava ācāra] śtrī saṅgī - eka asādhu, 'kṛṣṇābhakta' āra

["A Vaiṣṇava should always avoid the association of ordinary people. Common people are very much materially attached, especially to women (and women to men). Vaiṣṇavas should also avoid the company of those who are not devotees of Lord Kṛṣṇa."] [*Caitanya-caritāmṛta, Madhya-līlā, 22.87*]

Śtrī saṅgī, in *Bhāgavatam* it is mentioned that a man deeply associated with women is more dangerous than the woman herself. A woman is not so much powerful to draw us down, whereas a he friend of a woman can do.

*[na tathāsya bhaven moho, bandhaś cānya-prasaṅgataḥ]
yoṣit-saṅgād yathā puṁso, yathā tat-saṅgi-saṅgataḥ*

["The infatuation and bondage which accrue to a man from attachment to any other object is not as complete as that resulting from attachment to a woman or to the fellowship of men who are fond of women."] [*Śrīmad-Bhāgavatam, 3.31.35*]

So a man who's addicted to women he's more dangerous than the woman herself. The appreciator of woman-ship he's more dangerous, he'll canvas for her. *Yathā tat-saṅgi-saṅgataḥ*.

Bhakti Sudhīra Goswāmī: The so-called women's liberation movement is very prominent in the west now. And they think that the Vaiṣṇavas have a bigoted or prejudiced viewpoint against women.

Śrīla Śrīdhara Mahārāja: And the Vaiṣṇava has got the highest honour for women. But their posing is the more suitable serviceable model. But when misdirected the most dangerous, and properly directed the most desirable. Women are more fit for nursing than a man, is it not, naturally?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: So for service women's disposition gets the foremost chance. That sort of disposition is necessary, helplessness. Man is assertive, but women are at the disposal of the aggressor, will be helplessly *śaraṅāgata*, surrendered. What is highest in the positive, in the perverted reflection that holds the lowest position. Is it not?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: In the reflection the high top of a tree if reflected in a tank we shall see the high will be the lowest. The highest is in the lowest position in the perverted reflection. So reflection, and that is perverted.

So what is the train you fix for starting? Ten or twelve?

Vidagdha-Mādhava: Eleven twenty.

Śrīla Śrīdhara Mahārāja: You're sure? That may not make you late?

Vidagdha-Mādhava: That's the safe train. We can also take twelve thirty.

Śrīla Śrīdhara Mahārāja: One train earlier you must take?

Vidagdha-Mādhava: Yes.

...

Bhakti Sudhīra Goswāmī: ..."stayed with Sudhīra Goswāmī in San Jose, or with my Godbrothers elsewhere.

Śrīla Śrīdhara Mahārāja: Hmm? Repeat it.

Bhakti Sudhīra Goswāmī: So he's saying that he has much facility to work hard in New York. But then he ends up neglecting some of his practices, such as reading and chanting. Then he says, "I can do a lot of work but my Kṛṣṇa consciousness is not as good as it would be if I stayed with Sudhīra Goswāmī in San Jose, or with my Godbrothers elsewhere." He's saying his level of Kṛṣṇa consciousness would be higher.

Śrīla Śrīdhara Mahārāja: So what does he mean? That staying with you is not profitable?

Bhakti Sudhīra Goswāmī: No. Staying with me, he's saying, would be more profitable for Kṛṣṇa consciousness, than staying in New York.

Śrīla Śrīdhara Mahārāja: More profitable than Parvat Mahārāja?

Bhakti Sudhīra Goswāmī: No. He doesn't mean staying with Parvat Mahārāja. He means that when he stays in New York that he's involved in working, always working day and night working. And his Kṛṣṇa consciousness is to some degree neglected. Whereas if he stayed with me...

Śrīla Śrīdhara Mahārāja: Why neglected, because he has to work hard under the direction of Parvat Mahārāja? No chance of...

Bhakti Sudhīra Goswāmī: No. Because of his work, his business, not Parvat Mahārāja.

Śrīla Śrīdhara Mahārāja: All right. Then?

Bhakti Sudhīra Goswāmī: Then he says, "On the other hand it would be difficult for me to stay in San Jose as it was hard to stay in India, because I like to be very active and have a lot of service. When I asked my question I did not ask it in a personal way. But the way Your Divine Grace answered me, saying that the most important thing is that which a disciple is doing as devotional service has the sanction of the Spiritual Master, or senior, elder Vaiṣṇavas. So my goal is just to try to do enough business to finance a nice relief centre in your name in New York. There are many here in New York who would very much appreciate such a facility, as a relief centre in your name there." He's saying many people there would appreciate that. So he would like to work in New York and give his money to support a centre in New York.

Śrīla Śrīdhara Mahārāja: And then, led by, under whose guidance?

Bhakti Sudhira Goswami: Um! He's asking you for that direction.

Śrīla Śrīdhara Mahārāja: He wants to work there independently?

Bhakti Sudhira Goswami: He may help Parvat Mahārāja there.

Śrīla Śrīdhara Mahārāja: Yes. That is well and good.

Bhakti Sudhira Goswami: So I think he would be willing to work in cooperation with Parvat Mahārāja.

Śrīla Śrīdhara Mahārāja: Good. Then?

Bhakti Sudhira Goswami: Then he says, "So do you approve of this? Can I feel in my heart that this activity that sometimes seems so mundane is actually devotional service to you, if I do it with a sincere heart, as far as possible?"

Śrīla Śrīdhara Mahārāja: Does he want to work independently there, under direct direction of myself? What is his...

Bhakti Sudhira Goswami: He wants to know that what he *is* doing there, that that is approved of by you.

Śrīla Śrīdhara Mahārāja: Yes. The general instruction is that in cooperation with Parvat Mahārāja he will engage himself in the service of that centre.

Bhakti Sudhira Goswami: So what he's saying, when he does this business work, sometimes it seems to him so mundane. But if he can think within himself that my Guru...

Śrīla Śrīdhara Mahārāja: Whatever will be favourable for the promotion of the centre there, he will do that selflessly.

Bhakti Sudhira Goswami: Yes. I think that's what he wants to know.

Śrīla Śrīdhara Mahārāja: Earning money, or any other service, whatever will be considered to be the real necessity, according to that.

Bhakti Sudhira Goswami: Yes. So what Kṛṣṇa Kiṅkarā Prabhu is saying is that Dev Nārāyaṇa he works sometimes eighteen hours a day, he's of strong business nature. So this does not give him the time to associate with Parvat Mahārāja or the devotees there. So Dev Nārāyaṇa he likes to work and then give some money. And not so much association does he have.

Śrīla Śrīdhara Mahārāja: It will be better, eighteen hours work to earn money, and six hours only for rest. So the association with the Vaiṣṇava, no time for that. So from my part I like to request to make some more time to pass with the association in service of the Vaiṣṇava. Twelve hours work is

sufficient, and six hours for rest, and another six hours for other services. For reading scriptures, for serving in the centre, in different ways. But anyhow, association, and hearing when anyone is chanting the scriptures, in various ways.

Bhakti Sudhira Goswami: Yes. Then he finishes by saying that, "The gentleman who is delivering this letter to you, this *bhakta* Tom, has a donation from me."

So here's his donation, from Dev Nārāyaṇa and Tom, seventy five dollars and twenty five dollars.

"He's a good friend of mine, and Kṛṣṇa Kiṅkarā, and he chants Hare Kṛṣṇa on beads and has much appreciation for you."

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhakti Sudhira Goswami: "He will be going to Vṛndāvana and I asked him to please bring me a stone, *Śilā*, from Govardhana Hill that I could worship. Guru Mahārāja, would that be all right for me to do?"

He wants your approval if he could get one Govardhana Śilā.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Sudhira Goswami: "I plan on spending some time, perhaps a month if possible, in the San Jose temple of Sudhira Goswami, if Sudhira Goswami will have me. I'm very fond of him and I'm looking forward to being able to clear up some of my misconceptions of spiritual life with him. Thank you very much for all your compassion towards me."

Śrīla Śrīdhara Mahārāja: Yes. That's good.

Bhakti Sudhira Goswami: "I hope one day I can begin to repay you. Wanting to serve your lotus feet. Dev Nārāyaṇa dāsa."

There's some questions regarding Christianity. And Kṛṣṇa Kiṅkarā Prabhu he's asking a question that, "What shall be the Vaiṣṇava viewpoint of Lord Jesus Christ, personally?"

Śrīla Śrīdhara Mahārāja: Incomplete Vaiṣṇavism, not fully fledged, but the basis of Vaiṣṇavism. Die to live, we find there to certain extent, at least physically. Immortality of the soul, in Socrates, is told, self sacrifice. And Christians say in the ideal of Jesus, self forgetfulness. But in our consideration not fully fledged, but the basis is there, but not clear, a vague conception of Godhead. We're for Him, but how much, and in what shape, in what attitude? All these things are unexplained, and not clear conception, everything hazy, from far off. They've not taken any proper shape. The cover is not off fully, that we can come face to face with the object of our service. Service for the Lord is there, and a strong impetus to attain that is also there. The foundation is good, but the structure over the foundation is not clear, not specific, not perfect.

On the basis of this statement of mine, is any other question? If any doubt or any part need clarified?

Devotee: There is one point in dialogue that a Christian where they like the ideas of surrender, service, giving everything...

Śrīla Śrīdhara Mahārāja: Yes, common, but for whom?

Devotee: But then they say, "Jesus says He's the only way."

Śrīla Śrīdhara Mahārāja: Yes. Die to live, so far, but what for?

Devotee: "But we cannot follow any other teachings."

Śrīla Śrīdhara Mahārāja: Yes. What is the positive attainment and engagement? Not only our submission or gratefulness to the highest authority, but direct connection and cent per cent engagement. Only I'm going on in my own way. "Oh Lord, You give my bread." Going once to the church in a week, that is not sufficient. Twenty four hours engagement is possible in the full fledged theism. God can engage us twenty four hours. We must attain that position. All engagement with Him, and always subordinate.

Devotee: There's one Christian tradition that's very similar to Gauḍīya Vaiṣṇavism.

Śrīla Śrīdhara Mahārāja: Only in the foundation, regards the foundation, very akin, that we must sacrifice everything for Him. But who's He, and who am I? The awakening of both the parties, the inner acquaintance of both the parties is not complete, hazy connection.

Devotee: They're afraid to go beyond Jesus because Jesus has warned them...

Śrīla Śrīdhara Mahārāja: I'm talking about Jesus, not them. The one who has given the ideal, I'm talking on his principle. He has given by instalments, not full. We agree about the strong foundation.

Jesus was crucified because he told that, "Everything belongs to my father. Who is the Caesar, he's got his own share, this material. And God my father has got another aspect of the possession of everything."

"Oh, you don't recognise the ownership of Caesar in everything, so you are stood against that."

The foundation is very good, laudable, but that's first instalment...

...

... my Lord. And who is my Lord, what nature? Who is my inner self? And what is my connection with Him, that I may live continuously in His memory and His service? I'm meant for Him. I'm designed and destined for Him. But it must be clarified and I must attain the highest position. All these things are not present there. Only sacrifice for Him, that is all right. It is the basic necessity. But after that what is the achievement, there they're silent.

Devotee: They're afraid to go beyond Jesus...

Śrīla Śrīdhara Mahārāja: Yes. But there's so much grace, so much love in the divinity that He can embrace him. On His lap He can make us sit. He can do anything and everything, in very closer connection with Him. It is unfolded in Vaiṣṇavism. But if we're afraid, we fear to cross the fundamental advice of Jesus then we become *sahajiyā*. We must risk everything for Him, my Lord. We must make our position firm in the service. Die to live. And what is living, we're to analyse. And if without dying we want to drag Kṛṣṇa into our fleshy play then we become *sahajiyā*. We must cross this threshold given by Jesus. Die to live. We must risk everything. His company is so valuable to us. This material achievement is nothing, this is all poison. So no attraction for anything we shall engage with our body. We shall be ready to leave everything. All our present prospects and aspirations, for Him, He's so great.

Then, what is His greatness? What is my position? How I can engage myself full time in His service? Here he's silent. Not any specific program from them. Here Vaiṣṇavism comes to our heart's relief to satisfy the inner necessity of all different types, whatever it may be. Everything will be quenched there. You may be conscious or may be unconscious, so many demands within you, and that will be fully satisfied in its most beautiful form there, and there alone. That has been given by Vaiṣṇavism, specially by Mahāprabhu, in Vṛndāvana, *Bhāgavatam*, that so much close and loving connection we can get in God. God is such. Not only from far off we shall show some reverential salute, but we can have Him in a very closest way. Because, the feeling of having anything here, that cannot be real, that is a perverted reflection. And that must be in the original world, otherwise where from they come? The different feelings of necessity within us, where from, what is the cause? It must be present in the causal world. So all our hankerings in details must be satisfied there, representing the whole. Everything emanating from Him. So our wholesale satisfaction of every atom of our body, mind, etc, will get its fulfilment fullest there. That is given by Vaiṣṇavism, Mahāprabhu, *Bhāgavatam*. That is the speciality here.

Aranya Mahārāja: Guru Mahārāja, if we say that in *Bhagavad-gītā* it says that:

*evam paramparā-prāptam, [īmaṁ rājarṣayo viduḥ
sa kāleneha mahatā, yogo naṣṭaḥ parantapa]*

["O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through the divine succession. Presently, after the passage of a long period of time, this teaching has been almost completely lost."] [*Bhagavad-gītā*, 4.2]

So what is the disciplic succession that Jesus Christ has appeared in? For a person to be a bona fide agent of Kṛṣṇa he has to appear in a disciplic succession.

Śrīla Śrīdhara Mahārāja: I want it to be more clarified. Do you like that in this saying of Kṛṣṇa, Jesus is also, Islam, all religions are included? Do you want to say like that?

Aranya Mahārāja: No. I'm saying, where, just like in *Bhagavad-gītā*, Kṛṣṇa says...

Śrīla Śrīdhara Mahārāja: There Kṛṣṇa is saying about *karma-yoga*, *evam paramparā-prāptam*...

Aranya Mahārāja: *Imaṁ rājarṣayo viduḥ*.

Bhakti Sudhira Goswami: No.

Śrīla Śrīdhara Mahārāja: Oh!

*imam vivasvate yogam, proktavan aham avyayam
vivasvan manave praha, manur ikṣvākuve' bravīt*

[The Supreme Lord said: "Previously I instructed the sun-god Sūrya (Vivasvān) in this imperishable scientific knowledge, which is achieved by selfless action. Sūrya, the presiding deity of the sun, delivered it to his son Vaivasvata Manu, exactly as he had heard it from Me. Thereafter, Manu instructed the same knowledge to his son Ikṣvāku."] [*Bhagavad-gītā*, 4.1]

That is about *karma-yoga*, of *Bhagavad-gītā*. Not pure devotion or anything else, *karma-yoga*.

"What I'm saying to you now, this is not a new thing. Already I told this to Sūrya, and from Sūrya, Vivasvān, then Manu, in this way that is coming down. And by the influence of the time that is finished. Again I'm saying the old thing to you. That is above *karma-yoga*. You don't care about the result, good or bad, go on with your duty."

*rāga-dveṣa-vimuktaiḥ tu, viṣayān indriyaiḥ caran
ātma-vāśyair vidheyātmā, prasādam adhigacchati*

["However, a true devotee on the path of renunciation in devotion (*yukta-vairāgya*) acts exclusively for My transcendental satisfaction. Abandoning attachment and envy, although accepting sense objects with his controlled senses, he attains full contentment of heart."] [*Bhagavad-gītā*, 2.64]

Then you can get a general peaceful mind there, so far.

Aranya Mahārāja: But it's just that we preach that we're bona fide agents of Kṛṣṇa because we come in a particular disciplic succession.

Śrīla Śrīdhara Mahārāja: There are different stages of education that is imparted in *Bhagavad-gītā*, this *bhakti-yoga*, *karma-yoga*, *jñāna-yoga*, then *aṣṭāṅga-yoga*, so many things. Different layers, and after all,

*sarva-dharmān parityajya, mām ekaṁ [śaraṇam vraja
ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

"*Śuddha-bhakti* is above all and within all. Give up all your affinity to all other activities, whether religious or non religious, and come to take refuge at My feet. And the whole thing depends on My decision. So don't try to push your demand to Me, but wholly surrender to Me and ask Me to give what will be the most beneficial to you. And what I shall give that will be the

highest. Don't try to put your demand to Me. That will be of less quality and quantity. *Sarva-dharmān parityajya, mām ekaṁ śaraṇam*. And what I shall do on your behalf, fully surrendered to Me, and what I shall give you, rather, I shall give Myself to you. That will be the highest. All these methods and their prospects are more or less of so much effective and valuable, but the highest thing, don't aspire after anything but Myself. And everything with Me, that will be your highest prospect, to want Me. To have Me, to live with Me, to do what I say, enter into My Own personal family, in My private life. That will be your best attainment. Don't want this thing, that thing, from Me. The comparative study of all religious aspirations, so-called, and the highest shelter. All your inner necessities may be served only by My private, personal duty."

Devotee: Some of the Christians they're thinking, "If I'm to be sincere then I should follow the Christian *śāstra*, the *Bible*." And they take very literally the word of Christ.

Śrīla Śrīdhara Mahārāja: Yes. According to the capacity one may be enlisted in a particular class for reading. So some will go to Christianity and after finishing his hankering still unsatisfied he will seek some other help. "What is God? I want to know it more perfectly."

In this I can say one example. There was one Professor [Ronald] Nixon in England, he came to fight in the first great war against Germany in the French line. Then, he was in the plane. The planes were at that time not so much improved. But anyhow, when the plane was hit, he was sure coming and he saw the plane will fall on the German area.

He told, I met him in Vṛndāvana, he told, "Then, at that time I prayed, if there is any God let Him save me. And I promise that if I be spared this time, may not die in plane crash, or anything else, then I shall go to search after Him. The whole life I shall devote only in search after Him."

But the plane fell down and when he arose from his unconscious position he found he's in the French line in a hospital within France. Then he thought, "There is God, and He has heard my last prayer." Then when bodily cured he went straight to England to the bishops. "Such is my position. I want to search after God, wholesale. For twenty four hours I want to engage myself in God's service. I want to see Him face to face, I want in such a way."

So many churchmen, clergymen, bishops, he saw. And ultimately many of them advised, "If you want Him face to face we cannot recommend you such a process. Then you go to India, and there may be *yogīs* who internally connect with Paramātmā, all these things, you my try there for your fortune."

So he came to India. And anyhow he met one lady in Lucknow University, the wife of [Dr. Jñānendra Nātha Cakravartī] the vice-chancellor of Lucknow University. Anyhow, how, I do not know. Perhaps when he came to Lucknow he wanted to go up in the hill, someone might have told him, "You see the vice-chancellor and get his advice." But vice-chancellor's wife [Monikā Devī] she was a Gauḍīya Vaiṣṇava, devotee of Mahāprabhu anyhow. And talking with the vice-chancellor he got the company of his wife. And he was so much charmed by her advice that he accepted her as his Guru. And his name was Professor Nixon, afterwards he took *sannyāsa* and his name was Swāmī Kṛṣṇa Prema. In the interim period what was his name I don't remember. ["She called him Gopāla." *The Saints of Vraja*, p 294. By Dr. O.B.L. Kapoor]

Swāmī Kṛṣṇa Prema. And he had a comparative study about all the religions here, and he was attracted by Mahāprabhu's gift. And he established one centre in Almorā, in U.P. and preached about *Bhāgavata dharma* of Mahāprabhu. That was his life. I met that gentleman, educated, fair,

tall figure. But he had got such appreciation. And beginning from Christianity to Vaiṣṇavism his life came gradually, direct.

And one Schulze [Sadānanda dāsa], that German scholar, he also told, "In no religious conception of the whole world, the whole time engagement with God, *aṣṭa-kālīya-lilā sādhana*, it has never been given in any conception of religion in the whole of the world. I have studied almost all the religious theology, but even none could conceive twenty four hours serving engagement with the Supreme Lord. It is only given in *Bhāgavatam* and the Goswāmīns developed from there."

It is possible, that all possible propensities, tendencies, we find in ourself, they have got their ideal, purest satisfaction possible, with Him. He's so accommodating, He's so comprehensive, and He's so deep, and *akhila-rasāmṛta-murtiḥ*, the stock of supplying all possible *rasa*. All possible propensities, tendencies for satisfaction we may feel, or at present we may not feel, only their corresponding phase is present in His fullest figure, Svayam-Bhagavān Kṛṣṇa. *Akhila-rasāmṛta-murtiḥ*. All different types of gratification what we feel within, that can only have its demand satisfied in Him and Him alone and nowhere else, to the fullest extent, most satisfactorily. Kṛṣṇa means this. The scientific representation of Kṛṣṇa is this, *akhila-rasāmṛta-murtiḥ*. Whatever satisfaction our inner heart demands that can fulfil its satisfaction only there. He represents everything, then He's the Absolute Centre. It is not a very cheap thing, a cheap position, the highest position. Who can hold everything, the centre contains the whole, in some form or other. Ke?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Not non-scientific, not non-intellectual, _____ [?] satisfying all demands of intellect, then also He's transcendental.

Devotee: Some are so much afraid to go beyond *Bible* though, they will not do comparison study.

Śrīla Śrīdhara Mahārāja: Maybe because they're of that status.

sve svehadhikāre yā niṣṭhā, sa gunāḥ parikīrtitāḥ [viparyayas tu doṣaḥ syād, ubhayor eṣa niścayaḥ]

["Remaining fixed in the position for which one is qualified is considered virtuous. The opposite - accepting a position for which one is unqualified, while giving up a position for which one is qualified - is irresponsible and is considered impious. This is the conclusion of *Śrīmad-Bhāgavatam*."]]

[*Śrīmad-Bhāgavatam*, 11.21.2]

According to one's own present capacity he will purchase in the market. In the market there may be valuable things, but the purchasers they must have some capacity to purchase them. So *sve svehadhikāre yā niṣṭhā*, and so much so that the tradesmen, the Ṛṣis, the tradesmen of the knowledge, they have also gone so far that they say, "This is the highest, and no further." Giving stress to that, *sve svehadhikāre*. Just as,

*[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt]
sva dharme nidhanam śreyah, para-dharmo bhayāvahaḥ*

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

"Don't go ahead, you'll be doomed. Take your stand here, no further." So much impression is given. Why...

82.11.21.B

Śrīla Śrīdhara Mahārāja: ...because with your full attention here, then you'll be able to know to the finish and your march from this point will be sincere and satisfactory. Otherwise the *sahajiyāism* will enter your heart. Within one leap you will go to get the summit of the hill? That is impossible. So you have to march, but march must be sincere, real, satisfactory, real progress, not imitative progress. So that warning is given at every stage of life. "This is the highest for you, give your whole attention to that. Don't be absent-minded and haphazard in your acquisition. Engage yourself fully with this class and the next will come out of its own accord. The next higher will come to you. You attend here, all your energy you invest here and the next will come automatically to you, the higher stage." For that policy it has been told like that.

*parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam [karma-mokṣāya karmāṇi, vidhatte hy agadam
yathā]*

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine."] [*Śrīmad-Bhāgavatam*, 11.3.44]

Just as when a professor comes to teach a child he will have to take the mentality of a child to teach the child. "Go so far and not much more." But still he will say: "No, know this. This is the final. Give your whole attention to know this, get by heart this. And when that is finished then come forward." In this way by gradual [progress].

Devotee: I'm very much attracted to those people who are Christians in America, to help them make some progress ...

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura has given his decision that *Bhagavad-gītā* was told to Arjuna and Arjuna engaged himself in fighting again. But had it been Uddhava in the position, in the place of Arjuna after hearing the whole of *Bhagavad-gītā*,

*sarva-dharmān parityajya, [mām ekaṁ śaraṇam vraja,
ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

...he accepted and went away from the war field. Ha, ha. The same *Gītā Upadeśa*, the same advice for Arjuna it acted in one way, and for Uddhava it would have acted in another way. After hearing the whole of *Bhagavad-gītā*, *sarva-dharmān parityajya, mām ekaṁ*, Arjuna also told: *tat kiṁ karmaṇi ghore mām, niyojayasi keśava. vyāmiśreṇeva vākyena, buddhiṁ mohayasīva me.*

*[jyāyasī cet karmaṇas te, matā buddhir janārdana,
tat kiṁ karmaṇi ghore mām, niyojayasi keśava.
vyāmiśreṇeva vākyena, buddhiṁ mohayasīva me
tad ekaṁ vada niścītya, yena śreyo 'ham āpnuyām]*

["O Janārdana, O Keśava, if You consider that resolute and determined spiritual intelligence (*vyavasāy-ātmikā-buddhi*) is better than action in goodness and passion, then why do You engage me in the violent activity of warfare?"] ["My intelligence is confused by Your words. They appear to be ambiguous, sometimes supporting action and sometimes supporting knowledge. So please instruct me which of these two paths is most beneficial for me."] [*Bhagavad-gītā*, 3.1-2]

"You say that *jñāna* is better than *karma*. Then why do you want to engage me in this dreadful *karma* in fighting?"

Then Kṛṣṇa told:

*na karmaṇām anārambhān, naiṣkarmyaṁ puruṣo 'śnute
[na ca sannyasanād eva, siddhiṁ samadhigacchati]*

["Without performing scripturally enjoined duties, one cannot attain knowledge leading to freedom from action and reaction. How can a person of impure heart obtain perfection by abandoning his prescribed duties?"] [*Bhagavad-gītā*, 3.4]

"Here you have got your capacity in the *karma*. You finish this career and then you can aspire to come in the level of *jñāna*, enquiry into the knowledge. *Na karmaṇām anārambhān, naiṣkarmyaṁ*, that *naiṣkarmyaṁ* to do above all activity is not a very cheap thing. You finish your course of *karma*, then you'll be lifted to the place of *naiṣkarma, jñāna*, and then *bhakti*, in this way. So I say that you engage yourself in this present fight. The fight is not recommended for everyone but for you and men of your section."

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

Devotee: There's one book in the Christian tradition about an unknown Christian *bhakta* who is chanting...

Śrīla Śrīdhara Mahārāja: Ke?

...

Parthamitra: Guru Mahārāja, when one is preaching to the society at large, how does he know how far to recommend the stage of God realisation that a person should follow?

Śrīla Śrīdhara Mahārāja: Who are you?

Bhakti Sudhīra Goswāmī: Parthamitra.

Śrīla Śrīdhara Mahārāja: Parthamitra. What does he say?

Bhakti Sudhīra Goswāmī: He's saying: "So, you're saying that something is meant for one person, something is meant for another person, so when we preach to people in general how shall we know how to preach?"

Śrīla Śrīdhara Mahārāja: That should be preached in a general way and they will come according to their inner response. Some will come to attack, to close the meeting. The communist minded, they will say: "No religious preaching is allowed here. It is all theoretical. You will neglect the concrete world and you make an abstract thing to be everything and the people will suffer. We won't allow it." There is that such also. Beginning from there, there are so many stages. And in a mob you will preach and one who will find response in his inner heart, he will come to you to see. That is, according to the degree of realisation one will come. Birds of the same feather flock together. Inner demand, inner necessity will bring them.

[Śrīla A.C. Bhaktivedanta] Swāmī Mahārāja went there and so many came. How? They are not this Gauḍīya Vaiṣṇava. But from inner tendency while wandering in this world everyone is gathering some new experience, new taste. Rather, the taste for this outside world is vanishing and inner taste is awakened, and awakened to the degree of, according to the degree of awakening one will come to respond to a preacher. In his own layer he will find, "Oh, after so long, what little urge I found in my heart, I see there is possibility of outlet. There is a plane of that sort to satisfy that ambition and aspiration of mine. There is a chance in the outside so I must connect with him and I shall enquire of that land of my dreams." In this way they will come. _____
[?] Birds of the same feather flock together. According to the inner taste they will come together and they will go on with their duty in that plane, that place, 'how from there they can go further, higher position?' In this way. Sometimes after rebirth it takes place, and sometimes in the same life one may change his creed and go higher somewhere else.

Parthamitra: So when one preaches, if the quality that he's preaching is too high he may discourage...

Śrīla Śrīdhara Mahārāja: May be too high for one, and may be too near for another, but not too high for all. Then why this conversion is possible? How? So many going to be Mohammedan, Islam. So many going to be Christian. So many going to be Hindu. You, at present not born, all not

born Christian. When Christianity first came no one was a Christian before. How the people were attracted to become Christian? There was in their heart the hankering for Christianity.

So, it is there, *brahmāṇḍa brhamite*. When Acyutānanda went to my birth place, one headmaster he asked him: "From so near we cannot appreciate the teachings of Śrī Caitanya. How from so far have you come to realise it? You have come from a country so far off to sacrifice your life for the service of Śrī Caitanyadeva, but we are so near but we can't appreciate that."

Acyutānanda answered,

brahmāṇḍa brhamite kona bhāgyavān jīva [guru-kṛṣṇa-prasāde pāya bhakti-latā-bija]

["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*]

We are to acquire this capacity during the course of our wandering through different positions in the whole of this creation. We are wandering from this land, that land, this species, that species, and in course of that we gather some *sukṛti*. Unknown *sukṛti* - *ajñāta-sukṛti*, then *jñāta-sukṛti*. Unknowingly, unconsciously also our energy is spent, utilised for a particular cause, and the reaction comes in me. In this way that *sukṛti*. And *sukṛti* developed - *jñāta-sukṛti*, and then *śraddhā*. On the surface the attraction comes to me for a particular truth, of the universal truth. In this way it comes, anywhere. A beast may feel the tendency to serve Kṛṣṇa. In Vṛndāvana it is so. So many trees, beasts, water, everything in the material posing but they have while they're there, they are, they have consciously acquired that position. Or they are eternally holding that position in different poses for the service of Kṛṣṇa.

Devotee: There's one book about a Christian *bhakta*. He chants *mālā*, he chants the name of Jesus.

Śrīla Śrīdhara Mahārāja: Yes. Catholics also use the beads, we know.

Devotee: Yes, rosary.

Śrīla Śrīdhara Mahārāja: They may take the name of Christ. Yes, they may do.

Devotee: Yes, in Russian Orthodox Church this man was chanting the name of Jesus.

Śrīla Śrīdhara Mahārāja: Yes. He will attain the position of Jesus, at most.

Devotee: But his heart was growing very soft and he was feeling some ecstasy, and he was feeling great love for Jesus.

Śrīla Śrīdhara Mahārāja: Jesus. That may be. It also may be so that in his perfect growth he may be finished there. Eternal paraphernalia of Jesus, he may remain there, with fullest satisfaction, he's fated to be there.

Devotee: So not every Christian we can come to and attract...

Śrīla Śrīdhara Mahārāja: Again by his, when from Brahmaloaka it is also possible. It will be difficult because his highest attention, purest attention, he thinks he has attained it. So to remove him a forceful *sādhu* is necessary. It is also possible, not impossible. Even from Brahmaloaka where everything is non-differentiated, by the will of God and the powerful will of the devotee, high devotee, they may be raised from the slumber and taken into action. It is possible. Nothing is impossible. But generally he may pass long, long ages there, satisfied. So far, no further. In the space of infinite time, nothing is so much great, so much spacious. Long, long, he may remain holding that position. So many dissolutions and creations will come and go. Any time his slumber may be broken, possibility. From time immemorial this created world is and so many going up, down, up, down. It is infinite, and even from the midst of that some are coming out, a question of infinite.

Suppose the question of Jesus. His position may be considered as eternal. And some time may come when Jesus himself may be converted into Vaiṣṇavaism. It is not impossible.

Devotee: Do you not think that Jesus had awareness of Kṛṣṇa, as a person, as the Personality of Godhead?

Śrīla Śrīdhara Mahārāja: Yes. If most closely detected then we're bound to say that there is some possibility of getting Kṛṣṇa in the life of his infinite way. Ha, ha, ha, ha, ha.

Devotees: Ha, ha, ha, ha.

Devotee: I didn't understand.

Śrīla Śrīdhara Mahārāja: Jesus is stagnant or progressive? Is he stagnant?

Devotees: No.

Śrīla Śrīdhara Mahārāja: Where he has reached, is that finished forever, or he's dynamic?

Devotee: The Christians say he has full knowledge.

Śrīla Śrīdhara Mahārāja: So he's stagnant there, finally fixed? Jesus' position. The bishops, who says his position is final, or progressive life? Dynamic or static? Final? That position he holds or he can make further progress. And Jesus only barred from making any progress? What do you say? Ha, ha, ha, ha, ha. Is he a member in the dynamic world or stagnant? So infinite is such. The infinite, we're going to deal with infinite, it is ludicrous for us that we want to deal with infinite. Hare Kṛṣṇa.

Devotee: What form of Kṛṣṇa was Christ...

Śrīla Śrīdhara Mahārāja: Why Kṛṣṇa is considered to be absolute? You are to enquire about that in a scientific way, step by step, step by step. You go on reading, what I told, *Śrī Kṛṣṇa-saṁhita* and *Bṛhat-Bhāgavatāmṛta*, it is already translated. Very minutely you try to follow the advice that is

given, instructions, given in *Bṛhat-Bhāgavatāmṛta*. The development in theism, the theism as in dynamic character.

Devotee: One question he's asking: "Is there a method to preach the presence of the soul in the lower species?"

Śrīla Śrīdhara Mahārāja: I don't follow.

Bhakti Sudhīra Goswāmī: The Christians, they do not accept, generally, they do not accept that there is soul in animals and lower species, so how to preach about that?

Śrīla Śrīdhara Mahārāja: He did not care to bring them within that program to embarrass those persons. They cannot do but eating on vegetables and the animal species. So, at this point, they're not to be embarrassed by all these questions. Let them begin the theistic life eliminating those possibilities of reaction. Then again when they will feel about them they will be given that sort of instalment. But there is also life and not less qualified than the human position, but in course of this evolutionary movement they're thrown into such condition as a result of their own *karma*. *Tamasar bahu rupena vestitar karma hetuna* [?]

Wherever there is life, the soul is there within. It is a common thing. But Jesus thought it would be, the ideal of Jesus thought it would be impossible for them to adjust to such a degree with the environment. "Let them begin the culture of theism." Then gradually it will be, if such instruction will be given that, "You must adjust with your neighbour with generosity, liberally."

There is also not only *ātmā*, soul, but God is also there, everywhere. They are feeling pain and pleasure, happiness. In an animal it is of course quite clear that when they're killed they feel pain. So there is life, that vibration of pain there. Consciousness is there and soul is a unit of consciousness, pure.

To whom they preached, they're not so much qualified as to extend their knowledge so far. They're not prepared for so much sacrifice in their practices. So those who are not prepared to such extent, Christianity given by him. Everything ordained from the same common centre. So Christianity has got also its necessity. Islam has got also its necessity, because it has got some room in this universe. Not unnecessary, but relative position, not absolute.

And what is the question, the position of the Absolute Truth when we are to enquire, then we come to India where they have dealt very extensively with all possible conceptions of religion. And then ultimately come to the conclusion by which *Śrīmad-Bhāgavatam* has been given. So many variegated natures of theological conceptions found in India. A part of that is not present anywhere in the world, as much as theological culture was in India of different shades of life. But ultimately *Śrīmad-Bhāgavatam* has been given to be the highest. How? That we are to understand, to follow. Very minutely you are to follow that *Bṛhat-Bhāgavatāmṛta*, and more in a present modern form in *Śrī Kṛṣṇa-saṁhita* by Bhaktivinoda Ṭhākura and *Caitanya Śikṣāmṛtam*. *Bhāgavatāmṛta* is already translated into English I know, from Māyāpur perhaps, *Bṛhat-Bhāgavatāmṛta*.

Devotee: I read that.

Śrīla Śrīdhara Mahārāja: You read that, but you read more closely, more scrutinisingly you read that until and unless you find satisfaction to answer all your enquiries. So repeat, repeat, repeat. Read, read and read it. The gradation is there of *sambhanda-jñāna*, how one is from a particular position, how he's forced to make his progress in a particular direction. Hare Kṛṣṇa.

Devotee: I asked one question the other day but I did not fully understand the answer. It was about the soul going into animal species. And if there is no recollection of why he is suffering then how can he benefit? Say he has robbed someone, hurt someone, then he is punished but he does not remember why he is being punished, all he knows is he is suffering.

Śrīla Śrīdhara Mahārāja: In what stage to make him unconscious necessary for the doctors? When a doctor deals with the patient, when does he feel that the patient should be made unconscious?

Devotee: When it is too painful for the patient.

Śrīla Śrīdhara Mahārāja: So there is a necessity of unconsciousness in one's benefit of life, a necessity of being unconsciousness. So a man, a dacoit is imprisoned and put under chain when his movements will be detrimental to him. Then his position is confined in the cell and chained. So to take out the independence of voluntary action, sometimes it is necessary. The voluntary action should be taken away from him and by suffering his previous reactions may be relieved, then again given the voluntary action. Voluntary will has occurred so much misdeed and reaction for him that for the time being it is necessary that voluntary will, will be stopped. And he will be allowed to suffer his previous actions of his previous sins. Then again some freedom will be given to him so that he may take the real course, the course which is peaceful for him. As long as a drunkard when he's expected to do some mischief to the environment he should be confined, and when that madness of drinking gone then he will be left again for free action. Do you follow?

Devotee: I think the expression is 'sleeping it off.'

Śrīla Śrīdhara Mahārāja: That 'Why confined?' The possibility of free action is taken away forcibly. Ignorance given, ignorance given, and he's to suffer the consequence of his previous action, and when that's finished, then again work. A man is making business in a black way, then he's put under lock and key, and some punishment. And then after he suffers the punishment he's again allowed to begin his business. For his previous disservice in the society he's punished and his business stopped. Then again after some suffering then he may be expected to learn that he was doing wrong, then he's allowed again to start his business. He's punished and business stopped for his previous mal business. I'm not clear? Do you understand what I want to say? Why the knowledge taken away and ignorance given to the party? The offending party, his last punishment is to take away his freedom, because thereby his freedom he will go in the wrong way, wrong way, to take out the freedom from him because he's moving towards the wrong direction.

Devotee: But he cannot remember.

Śrīla Śrīdhara Mahārāja: That is one side. Another side is that he will have to suffer the consequence of his past action so his progress should be stopped and he must suffer the consequence of his past action and then he will be again let free. A man, a dacoit is doing wrong

so he must be kept in custody and all his movement stopped. Then when by punishment he's supposed to have some knowledge, then he will again be let free. This is quite reasonable.

Bhakti Sudhira Goswami: _____ [?]

Devotee: Also, the point is that Kṛṣṇa doesn't forget.

Śrīla Śrīdhara Mahārāja: His zone of action is snatched away. Freedom is being misused so that is taken away.

Bhakti Sudhira Goswami: Sometimes in the *Bhāgavatam* of Kapila, and I think you quoted Jīva Goswami, he says sometimes, rarely, in the womb of the mother the soul may have the recollection of his past one hundred births.

Śrīla Śrīdhara Mahārāja: Jīva Goswami has cleared that, that not all the time in the womb, but the particular child who is conscious of God in the womb, when he comes out, with this link he may go on further.

Bhakti Sudhira Goswami: But there is some recollection there of his one hundred births.

Śrīla Śrīdhara Mahārāja: That is not universal, but particular case. That is particular case.

Bhakti Sudhira Goswami: I'm just giving the example where in a case one may remember his past births.

Śrīla Śrīdhara Mahārāja: Yes. One hundred births, and he prays to the Lord: "I have done many things wrong. If I come in connection with the world this time I shall try my best to make progress towards You." These things. In a diseased man, a man living, sometimes he finds God consciousness very pure in him, and sometimes filthy conceptions comes in him. Not continuous pure mentality we can find in ourselves that is found in the higher level. In the general human being, average human being, sometimes they think themselves pure in the mind, and sometimes think of the filthy things in the mind, coming, *satya*, *raja*, *tama*. In *Bhagavad-gītā* also when *satya-guṇa* is increasing he finds himself in some way. Then *tamo-guṇa* feels this to be lazy, and *nidra*, a sleep. And *raja-guṇa*, he feels that much energy in him, then *raja-guṇa* is predominating in him. And *satya-guṇa*, a peaceful nature for enquiry of the truth. In our present life there are so many moments which may connect with *satya-guṇa*, sometimes *raja-guṇa*, and sometimes *tamo-guṇa*. *Nidra-vasya*, this is *tamo-guṇa*. And to find too much energy for a particular programme, that is *raja-guṇa*. And sometimes a peaceful mind wants to enquire about the creation, and sober things, that is *satya-guṇa*.

Hare Kṛṣṇa. Nitāi Gaura Hari bol! Ha, ha, ha. Gaura Hari. Gaura Hari.

Devotee: Do you know the story of the *yogī* Visvakṣena? And they say that that *yogī* took his birth as Śrīla Bhaktisiddhānta Saraswatī?

Śrīla Śrīdhara Mahārāja: Ha, ha. This statement, from where have they got? Where they have got this news, from where? What is the evidence?

Dhīra Kṛṣṇa Mahārāja: Sometimes they say that in Bhaktivinoda's diary, this is a quote from Lalitā Prasād, in the diary of Bhaktivinoda he says that, this.

Śrīla Śrīdhara Mahārāja: Never. Their diary and the book is published by Lalitā Prasād, it is with Dāmodara Mahārāja. I have gone through that. No trace of that, that he will take birth in Bhaktivinoda Ṭhākura's house. Not like that, nothing of the kind.

Devotee: No proof?

Śrīla Śrīdhara Mahārāja: Nothing mentioned about that.

Devotee: In letters?

Śrīla Śrīdhara Mahārāja: No. We don't find any letters that he will take birth in the house of, in the family of Bhaktivinoda Ṭhākura, never mentioned there. Nowhere any mention of such. This is the first time I'm hearing. It was not discussed any time anywhere, only first time I hear from you.

Devotee: This story, he's never heard it before?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: My connection is fifty-five years with this Gauḍīya Maṭh, and I've never heard such a story, I'm certain.

Devotee: They say that he took his birth as Bhaktisiddhānta to destroy the teachings of...

Śrīla Śrīdhara Mahārāja: It is impossible. That *yogī's* temperament and our Guru Mahārāja's temperament are quite opposite.

Dhīra Kṛṣṇa Mahārāja: He's saying, "And even if you think that, that *yogī's* temperament and Śrīla Bhaktisiddhānta's temperament are completely different."

Śrīla Śrīdhara Mahārāja: Completely different.

Dhīra Kṛṣṇa Mahārāja: At least there should be some similarity between their personalities. He's saying that look at the temperament of Bhaktisiddhānta and then this *yogī*...

Śrīla Śrīdhara Mahārāja: Lalitā Prasād was working under our Guru Mahārāja in the beginning, in Yoga-pīṭha and in Godruma. But when Kuñja Bābu came, the Tīrtha Mahārāj, Bhakti Vilās, his management was more acceptable to our Guru Mahārāja than Lalitā Prasād's assistance. Lalitā Prasād could not tolerate the presence of Kuñja Bihārī in the management, so he left gradually. And also of Vinod Bābu, Keśava Mahārāja. Keśava Mahārāja and Kuñja Bābu, when they began to manage in the beginning of the mission, Lalitā Prasād he could not tolerate, he left the Yoga-pīṭha,

and Svānanda-sukhada-kuñja, Bhaktivinoda Ṭhākura's *samādhī*, and he went away. And Prabhupāda, our Guru Mahārāja's preaching campaign, that was gradually gaining ground, and forcibly it is going on. And he could not tolerate, he retired, left. In the beginning he was under Prabhupāda.

Dhīra Kṛṣṇa Mahārāja: He's saying he had a position in the management in the beginning. He was working under Śrīla Bhaktisiddhānta. Then Kuñja Bihārī came, Tīrtha Mahārāj, and he was an expert manager. So Śrīla Bhaktisiddhānta favoured his management, so then he [Lalitā Prasād] kind of lost position and gradually withdrew.

Śrīla Śrīdhara Mahārāja: He could not tolerate the management of Kuñja Bābu and Vinod Bihārī and had to retire.

Devotee: But such a great amount of envy to make up such stories. I don't understand such envy.

Dhīra Kṛṣṇa Mahārāja: He's saying, "Why would he say such stories about Śrīla Bhaktisiddhānta?"

Śrīla Śrīdhara Mahārāja: Yes, when he went away he did not like Bhaktisiddhānta Saraswatī Ṭhākura because he preached in a different way, not in the garb of these *bābājīs*. His way of preaching was of a different type, which other disciples of Śrī Bhaktivinoda Ṭhākura, and the section we call *sahajiyā*, and they were the masters of the Vaiṣṇava society at that time, they could not give any recognition to Bhaktisiddhānta Saraswatī because his fashion was of another nature.

Just as I heard from Bhakti Vijaya Prabhu. He was first in the opposite camp, then came to Guru Mahārāja and took initiation there. I heard from him that Prabhupāda after taking *sannyāsa*, he went to Vṛndāvana, to visit. And Paramānanda and Kuñja Bābu, they were clad in European dress, and Prabhupāda took red cloth of a *sannyāsī*, went to visit Vṛndāvana. The *sahajiyā* section, they say,

rakta-vastra 'vaiṣṇavera' parite nā yuyāya, [kona pravāsire dimu, ki kāya uhāya?]

["This saffron cloth is unfit for a Vaiṣṇava to wear; therefore I have no use for it. I shall give it to a stranger."] [*Caitanya-caritāmṛta, Antya-līlā, 13.61*]

Sanātana Goswāmī's statement in *Caitanya-caritāmṛta*. The Vaiṣṇava should not take this, *rakta vastra*, means red cloth, there is a saying. And Prabhupāda took *sannyāsa*, and not red but saffron cloth, *sannyāsa* as Mahāprabhu told. And two of his disciples they were clad with European dress. When he went to Vṛndāvana they began to criticise.

"What is this? One should enter Vṛndāvana in a very poor dress and mostly humble style they go to Vṛndāvana. And that gentleman puffed up with the pride that he's a scholar, he's a preacher, he's taking the role of Mahāprabhu and not of Rūpa and Sanātana. He's going to Vṛndāvana. And what is this? That the *brahmacārīs* along with him, those two disciples, they must have some red cloth or white cloth, but they took European dress and visited."

One Paṇḍita, Govinda Paṇḍita, Śaṅkar Tīrtha, who gave as a chairman, the first reception to Swāmī Mahārāja here in Navadvīpa Municipality, I arranged that, he flatly admitted one day in a meeting that, "We first criticised Bhaktisiddhānta Saraswatī Ṭhākura, that he's ignoring the past,

and ignoring the present Vaiṣṇava section. He's taking a new course of his preaching. But it was our fault now I realise."

Weekly he had a paper, Adivasi [?] And in many places, they have all criticised our Guru Mahārāja.

"He's a man of modern type. He's leaves the old things, fashion, leaving respect for that."

In this way. And that gentleman, that Paṇḍita, Govinda Śaṅkar Tīrtha, in a meeting he clearly told that.

"We could not understand him. That he's meant, he has come for world propaganda, and to take such policy as he's to conquer the whole world, and not only confined to our own cell and going on with the *japam* etc. The other type, he's sent from the higher order, higher sphere, to propagate this Vaiṣṇava *dharma* of Mahāprabhu in a novel way so that it may be acceptable by the public at large. Especially his aim was to convert the Westerners. So he took such and he presented European dress."

In the beginning I had some little doubt that why Guru Mahārāja he's in some European style? The old *sādhus* of India did not have so much arrangement for the bathroom, for the lavatory, all these things, anyhow they managed. But he's accustomed to go to bathroom and sanitary latrine.

Guru Mahārāja himself one day told when he was a guardian tutor in Tripura, Tripura Mahārāja boy, he was the guardian tutor. Guru Mahārāja's second elder brother was the Dewain of Tripura State. And Guru Mahārāja was a guardian tutor of the prince, he passed some days. And to teach the boy English one lady tutor was engaged.

That lady tutor she wrote a letter to England to some of her friends. "That here I have found a Bengali gentleman who, though he has not visited Europe, but he has got peculiar taste for, very common, very appealing to the European, I find."

I heard it with my own ear from Guru Mahārāja. "That lady wrote to her friend, who was the guardian tutor to teach English to the prince of Tripura, she wrote a letter there. That here I have found a Bengali gentleman who has got European taste."

Ha, ha, ha, ha. So that sort of taste created slight disturbance in me, in the beginning, because I'm accustomed with the orthodox fashion of the *brāhmaṇas* and the *paṇḍits* and the *sannyāsins*. I come from such family.

So only the ontology of him attracted me and not any grandeur. In spite of his European fashion I had to submit to him for the great ontology what he could represent. And of an original way, not anything like taken in memory, only swallowing and reproducing, vomiting. His philosophy was not of a vomiting character, he read somewhere and vomiting it, not like that, but in an original, natural type. The philosophy came from his mouth of the highest type and in the line of Mahāprabhu.

And giving very extraordinary reverence to the creed. The *Gītā*, *Bhāgavatam*, with very particular attention and reverence and respect he used to give. And he did not care for anyone, however stalwart he may be of the present type. All the scholars, all the *sādhus*, he did not care for anyone. Only one, Vaṁsī Dāsa Bābājī, he was an aloof man who did not enter society. He had recognition only for one, Vaṁsī Dāsa Bābājī.

When he went to Vṛndāvana he told that, "Going to Vṛndāvana, visiting so many *sādhus*," with his hand he stroked his forehead, "I came to Vṛndāvana, such the holiest place, but my luck is so

bad that I could not find a single Vaiṣṇava here." That was his standard. "Not a single Vaiṣṇava I found in the whole of Vṛndāvana area. My loss is very high." That was his standard of what Vaiṣṇavism is.

And also, analysing and met so many pseudo Vaiṣṇavas and so many things. That attracted us, that cancelled this present Vaiṣṇava. Because the society, especially the *brāhmaṇas*, they had abhorrence for the so called Vaiṣṇava society, and the Goswāmīs also, for their practice. Both, Goswāmīs and we abhorred them.

But I had some special regard for Mahāprabhu, going through His advices and His character, practices, teachings and practices. I had to make much struggle to come from the position which we hold in the society, to Bhaktisiddhānta Sarasvatī Ṭhākura. Only the highest ontological aspect, and his thought, not an artificial but natural. That attracted me instantly. We did not care for the pseudo Vaiṣṇavas or so-called Goswāmīs, we hated them, that was our experience.

And we are attracted by the exclusive devotion towards *Bhāgavatam*, *Gītā*, what is Vaiṣṇavism preached by Mahāprabhu. Wholesale, wholesale, people could not estimate how, length and breadth. So extraordinary and such earnestness to preach that, that is incalculable. The earnestness to preach the doctrine of *Bhāgavatam* and Mahāprabhu in the purest form. Too much earnestness, most intense earnestness, unique. He was up to anything for this. So much intense earnestness to preach the doctrine, and doctrine also of the purest type eliminating everything.

prithi vite yata katha dharma nam chole, bhagavat kori _____ [?]
[Collection verses quoted by Śrīla Guru Mahārāja, 380]

What of this Lalitā Prasād and others? Single-handed he challenged the whole world, all the doctrines in the religious path, defeating them successfully, and with reason. That attracted us to his feet. And at least fifty five years I am holding that. And not only that I am, it is daily corroborated by the *śāstras*, and by the thoughts, relative thoughts, it is daily being corroborated, extended, what he did it is all right.

...did not care a fig for other's opinions.

Devotee: I guess there are two schools of how to spread Mahāprabhu's movement, and Guru Mahārāja...

Śrīla Śrīdhara Mahārāja: This was his special nature. What Mahāprabhu came to give us that is very, very, very high. And we shall pose ourselves to serve it from a little lower level, and never to try to come in the same plane, then it will vanish.

Devotee: I can appreciate the quality of compassion to want to go out and preach.

Śrīla Śrīdhara Mahārāja: Oh.

Devotee: And I saw that in my Guru Mahārāja and I had respect for that. But in my own feelings, I was with ISKCON for so many years and then I left, partially because I wanted to understand if there was any truth in the stories, partially because I had lost faith. I was thinking, why has my Guru Mahārāja appointed such materialistic men, like demons, stone hearted demons, to such

prominent positions? So I had a crisis within my own heart and I had to go away. And then I questioned so much that I asked myself whether I even believe there is a God. Such depth of questioning I went within my own heart. And gradually I came to accept there is God and that *bhakti* is the most powerful force in this world, and in the spiritual world. So I can appreciate. But to be perfectly honest after so many years, I can understand that love, or *bhakti*, is such a powerful force, but I have not had any great realisation that Kṛṣṇa is God. I've not had any mystical revelation. And I think I need that very much in order to be a good teacher of Kṛṣṇa consciousness. And one thing I want to ask of you is I wanted to know of your own spiritual revelation, your own vision of Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: What does he say?

Devotees: (Group laughter)

Dhīra Kṛṣṇa Mahārāja: He says that...

Śrīla Śrīdhara Mahārāja: He wants to know my realisations about Kṛṣṇa?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: There is another side. I learned it from Guru Mahārāja.

Once, a *zamīndār* of _____ [?] came to see Prabhupāda. Our Goswāmī Mahārāja took him, and he told - we were in a meeting in Calcutta *utsava* time. The *zamīndār* told, "I have got some private talk with you." He pressed, and it was arranged. He was a respectable man.

"Come." It was arranged, and at night when it was dark and the candle was on the street. It was arranged, two chairs were given far away and Guru Mahārāja and that *zamīndār* took their seat side by side.

In the darkness I hid myself there at their back. "What the talk will be there?"

Then that *zamīndār*, taking his head nearer to Guru Mahārāja said, "Have you seen Kṛṣṇa?" He's putting this question. "Have you seen Kṛṣṇa?"

The answer I very eagerly, anxiously I'm awaiting the answer. I was also a newcomer at that time.

Then Guru Mahārāja said, "That will be of what good to you? If I say I have seen Kṛṣṇa, and if you can't feel that, then what will be, what good you will derive from that? And if I say I did not see, I can't see, then what will be the effect on you for that? You rather try to know what is Kṛṣṇa and how to see Him. That is necessary for you. Otherwise a bogus man he will cheat you 'that I have seen Kṛṣṇa.' You do not know what is Kṛṣṇa, so anyone will cheat you saying that 'I have seen Kṛṣṇa.' It is such and such and you will be deceived. So try to know how we can know Kṛṣṇa and what is His conception as given in the authentic scriptures. That is necessary for you. And not by giving some answer I or anyone may cheat you 'that I have seen Kṛṣṇa.'...

Devotee: But in your stage of life...

Śrīla Śrīdhara Mahārāja: ...and that is being done in many places.

When I came here in a cottage first, then I found one *brāhmaṇa* boy he took the dress of a *sakhī* and lived in that locality.

Dhīra Kṛṣṇa Mahārāja: Ha, ha. When he first came here.

Śrīla Śrīdhara Mahārāja: And as a *sakhī* he's dealing with the others. And ordinary people they revered him much. "He has seen, *sakhī*, he's seen Kṛṣṇa, he's talking with Him." So I saw much reverence for that gentleman in *sakhī* dress.

Then one day, I'm a *sādhu*, they do not come here to live in the cottage, anyhow, one day he came to me. So many people they're talking of him, but I don't give any importance to that. One day he himself came with the female dress of a *sakhī*, and came to talk 'that I have seen Kṛṣṇa, in this way, that way.'

Devotee: He said to you he has seen?

Śrīla Śrīdhara Mahārāja: I replied, we are not persons to believe you. We are persons of Gauḍīya Maṭh, members of Gauḍīya Maṭh, we know what is Kṛṣṇa and who can see Him and how to do it. We have got some idea. So you are a bogus man. You are preaching and you are cheating the public saying that you have seen Kṛṣṇa.

"No, no. I have seen Kṛṣṇa. Not only myself, I have shown Kṛṣṇa on the tamarind tree on the other side of the Ganges and there are so many evidences there, so many men saw Kṛṣṇa. I showed Him."

Why are you cheating yourself. I'm told that you are a *brāhmaṇa* boy and coming in contact with these pseudo *sahajiyā* Vaiṣṇavas you have again come to such a stage you see Kṛṣṇa. Kṛṣṇa cannot be seen by these eyes. *Adhokṣaja*. We have learned something, consulted, and we have read some *śāstra*, *Veda*, *Upaniṣad*, *Bhāgavatam*, *Gītā*, all these things we have gone through. So don't deceive your own self. You know your self how you are. You are still a slave of your senses. You have got your lust, the anger, the this and that, so many things you feel, and I also know that. And you are simply not only deceiving the foolish persons, but what is more dangerous, you are deceiving your own self. Very strongly I put it.

And he got some impression, and some day leaving that female dress, and kept hair also like the female, was shaved, clear shaved, came to me. "Now, please enlist me amongst your disciples."

At that time I began a little reluctantly, one or two actions, one or two disciples.

Then there was another Godbrother with me, "No, no. Do not accepted him as disciple. He will not be able to stand here, he'll go back again and he will be a blaspheme to our mission."

So I flatly refused him, that I'm not going to accept you as disciple. So, so many things. *Adhokṣaja*, He cannot be seen and if it is seen coming down it is very, very rare. Coming down from the spiritual sphere to the mental sphere and becomes so much strong that when eyes open overflowed they can see Him. And when He withdraws nothing remains. So it is not so easy.

There are so many stages - *ādaḥ śraddhā*, *sādhu-saṅga*, *bhajana-kriyā*, *anartha-nivṛttiḥ*, *bhakti*, *bhāva-bhakti*, *prema-bhakti*. The stages are there. Mathematical calculation we can trace in one man by measuring by computer, this philosophical computer, that how much progress is there. Has he got *śraddhā* proper?

He will say, "Oh, Śiva is also, Śiva, Kṛṣṇa, Kālī, Śakti - all God, all equal."

And that man will say "I have seen Kṛṣṇa."

So there is the standard, measurement, criterion is there in what stage one will see Kṛṣṇa. And when one has seen Kṛṣṇa what will be the after effect? One who has seen Kṛṣṇa, the after behaviour, conduct, after that what will be there? All these things to be considered.

But the *sahajiyā*, we hate them, they're born offenders who take Kṛṣṇa to the lower level. Svayaṁ Bhagavān Kṛṣṇa, Sanātana Goswāmī has given the gradation. Jīva Goswāmī by what stage eliminating, eliminating, elimination, elimination of so many things within our area of knowledge. We are to go to that side. It is not very easy, easy affair.

Devotee: That's why I'm asking you, because I would not ask anyone if they saw Kṛṣṇa. But I'm seeing your quality of heart and so many years of sincere service to Kṛṣṇa. That is why I'm asking you.

Śrīla Śrīdhara Mahārāja: Yes. I will also say that I have not yet seen Kṛṣṇa. But I am in the way in search of Kṛṣṇa. I have not got Him, not seen Him. But I am in the search of Kṛṣṇa, and I feel that I am on the path of real search. And whatever told, or whatever seen, or said, that in the path these things will be. I have some sort of experience of that, that in the real path of Kṛṣṇa I am, so far I can guess. But I have not the audacity to say that I have seen Kṛṣṇa, I am in *līlā* with Him, all these things. I revere, and I don't want also to have it so cheaply. Cheap Kṛṣṇa I don't want, this market Kṛṣṇa I do not want. I want as guided by my Guru Mahārāja to have *darśana* of that Kṛṣṇa. In this birth, or in hundreds of births after, does not matter. This is my ideal. I'm not going to deceive anyone by any statement but I think I am in the path. By the grace of *guru-varga* I am in the path. That I can say.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, sometimes in the songs of Bhaktivinoda Ṭhākura, or Narottama Dāsa Ṭhākura, like sometimes Bhaktivinoda says: "I am a resident of Svānanda-sukhada-kuñja." And he's speaking as if he is in *līlā*.

Śrīla Śrīdhara Mahārāja: Yes. That may be, we may think that is the ideal he has described after. His highest idea is that. He's doing it in his ideal life.

Devotee: Imagination?

Śrīla Śrīdhara Mahārāja: Not imagination. It is reality, not imagination, reality.

Devotee: But at that point he had already...

Śrīla Śrīdhara Mahārāja: Seeing from afar, a little distant, something like that.

Devotee: So at that point he had access?

Śrīla Śrīdhara Mahārāja: But feeling within his inner heart he's describing. And sometimes he says: "Suddenly I had a flash, I saw, and then when I went to mark it particularly, it vanished." Something like that.

Devotee: I have not had any flashes.

Dhīra Kṛṣṇa Mahārāja: He wants to have a flash. Bhargava, he wants such a flash.

Śrīla Śrīdhara Mahārāja: If He is gracious you may get it. His mercy.

Devotee: I need so desperately. I had one flash before I became devotee...

Śrīla Śrīdhara Mahārāja: Don't try easy marketing, you will be cheated. Pray, make yourself ready to pay more and more price, more and more price. Don't finish the market, or then you'll be losers. Why? The Absolute, we're after the Absolute, and the Absolute can never be finished. Then we say that we are seeking the Absolute, but practically we think that we want to be masters of the Absolute. It is impossible.

Devotee: Yes, there are strong material desires.

Śrīla Śrīdhara Mahārāja: That sort of activation should be crushed, that is to be nipped in the bud. In His search, die. Die to live, not treat miserly. Try to give yourself, and how. Then as much as you will be ready to sacrifice yourself and can successfully do it, then automatically you will find yourself in some other plane.

Devotee: I was sacrificing for many years.

Śrīla Śrīdhara Mahārāja: As a subject and making Him object, you will be able to make Him prisoner, don't think like that. Try to become His prisoner.

Devotee: I was serving with that mood for some years.

Śrīla Śrīdhara Mahārāja: Keeping your subjectivity you can't have any contact with Him. Wholesale to be dissolved, and your new self will come out and he will find all round Kṛṣṇa consciousness. And then sometimes Kṛṣṇa may be pleased to...

82.11.23.A

Parama: Guru Mahārāja, what are the characteristics of the individual soul? You have spoken of devotional ego. What do you mean by that?

Śrīla Śrīdhara Mahārāja: What does she say?

Aranya Mahārāja: She's asking: "What are the characteristics of the individual soul?" And she said: "You have made a, called a term 'devotional ego.' What is devotional ego?"

Śrīla Śrīdhara Mahārāja: She may come nearer. You may go this side. Is she Parama?

Parama: Yes.

Śrīla Śrīdhara Mahārāja: Inner ego is a serving unit. We are living in the plane of exploitation. Here we are awake. Then, withdrawing completely from this plane, of different sub-planes also, Bhūr, Bhuvah, Svaḥ, Mahā, Jana, Tapa, all exploitation more or less, *satya, raja, tama*, three divisions. Then the plane of renunciation, just crossing that plane of renunciation, that marginal plane, we are to enter into the plane of devotion. And our soul awakens there. Soul is now covered by the mental and physical body. Physical body we can understand and the mental body we can find in our dream. That no activity of this physical world, but mental, in dream what we feel, see, do, all in the mental. And also sometimes in our imagination we can find that there is a mental world. But mental world is also produced by our exploiting energy, tendency.

When all these exploitation endeavours are dissolved, this is cover, both subtle and gross cover of *ātmā*, soul, and soul is a unit rendering all service to the environment. And there is a plane where every soul is rendering service. Just as here the opposite, everyone wants to exploit another. There, just the opposite, everyone dedicates himself for the environment as directed from the centre. We want to be centralised. Now we are decentralised. Everyone wants the satisfaction of his own senses, running towards outside, sense satisfaction, sense pleasure. And there, everyone tries to satisfy the senses of Kṛṣṇa, the all-attractive, by His beauty and love, all running towards that, to satisfy the centre.

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'

["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa."]

[*Caitanya-caritāmṛta, Madhya-līlā, 20.108*]

The real existence of acquaintance of *jīva* is the eternal slave to Kṛṣṇa. Slavery to the Supreme Good, that is not bad. Slavery in itself is not bad. We are slave to our senses, material senses, sense pleasure. But we must withdraw from there and we shall try to reinstate ourselves in a position from where we can sit and we can satisfy the sense pleasure of Kṛṣṇa, who is our Lord. We are slave to Him. And He is Absolute Good and Beauty, all good, all good, no reaction. Here we are under reaction, whatever we do we are punished by that because of exploiting others. At the cost of others we try to enjoy ourselves, but that is bad, that is reactionary. And there, we are giving everything for the centre of Absolute Lord, and everyone is thriving. That is in the general. Any other question on this lecture? You may ask. Is it clear? Am I clear? Or further questions here?

Aranya Mahārāja: It's not clear to her. She has another question.

Parama: What are the characteristics in the pure state? What makes one individual soul different from another?

Śrīla Śrīdhara Mahārāja: There is that five kinds of posing in the service of Kṛṣṇa. First, the lower, is *śanta-rasa*, our *niṣṭhā*, we can keep our own individuality to a certain extent, but subservient of Him, *śanta-rasa*, passive service, not active. Then the next stage, higher, is active service as a servant always waiting for His dictation and whatever He wants me to do I shall do that. That is *dāsyā-rasa*. *Śanta, dāsyā*. Next, *sākhya*, service, but confidential service as a friend to friend. You and myself as if in the same plane, and You want service from me, by playing with me, and by cutting jokes with me. In many ways that is also a service, friendly service, confidential service, that

is *sākhya-rasa*. And then, the fourth stage is *vātsalya-rasa*. The parents are also servants, though ostentatiously they seem to be guardian. The father, mother, as a guardian looks after the welfare of the child, but that is also a form of service, through affection. The centre is the son, and father, mother, they're looking after the satisfaction of the son, always. So that is, that filial affection, that is also service, which is the fourth highest stage. And the fifth stage is called this *mādhurya-rasa*, the sweetest of all, and that is consort-hood. There is the Lord that is of two kinds, *svakīya*, *parakīya*, married or unmarried. "Anyhow, He's my Lord and I am at His disposal. I want to serve Him. Any sort of service He may exact from me, I am ready for that." This is *mādhurya-rasa* service, the whole thing found in Vṛndāvana in its full-fledged form.

The Yamunā, the jungle, the tree, the hill, they're of *śanta-rasa*. *Dāsya-rasa*, so many servants working in the family of Nanda. They're drawing water, collecting wood, they are also, many other things what is necessary for the family matters they're doing, they're servant. And the friends also, the cowboys, went into the pasture ground, and they're also playing with Kṛṣṇa. Sometimes they're carrying Kṛṣṇa on their shoulders, and sometimes He Himself is sitting on his shoulder. In this way the basis of equality, but they're trying to satisfy Kṛṣṇa wholesale. They do not want their own satisfaction. Then *vātsalya-rasa*, Nanda, Yaśodā, they're so very anxious and earnest for His feeding, for His up-keep, and many other things as their son, their every *natha* they're moving only to satisfy Him. And the *gopīs* also there in their way they're also trying to satisfy His desire. In this way, full five *rasa* is found in Vṛndāvana in its highest form.

We're told and we have got our inclination and natural inner tendency to go to that place. *Svarūpe sabāra haya, golokete sthiti*. Reality the Beautiful, the Absolute Good. Anyhow to be utilised by Him, that centre, as our guardian. However He wants to accept me in His service we must try to be at His disposal, as He likes, for anything. But in the inner existence we have got our specific characteristic and when we enter that domain of service in general, gradually doing the service our inner awakening comes up and takes me to that section of servitors. Attraction for a particular group of servitors, and then gradually I try to mix with them. And we get also some sort of external training, and inner heart approves it, and gradually I have, I am engaged in the service of My Lord direct. Back to God, back to home.

We're now wandering in the foreign land. With the help of the mental and physical body we're floating in an undesirable plane, and thinking there is also many desirability, and running after phantasmagoria. But ultimately it cannot give us satisfaction. There is great reaction here. So, wandering through all these undesirable elements, and if by chance our energies are utilised by the agents of the Lord, that accumulated gradually takes us nearer and we feel some form of inquisitiveness comes within our mind - "That this is all mortal" - *janma-mṛtyu-jarā-vyādhi*.

*[indriyārtheṣu vairāgyam, anahaṅkāra eva ca
janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudaśanam]*

[...An objective view of the miserable defects of material life, that is, birth, death, the infirmity of old age, disease, etc.,] [*Bhagavad-gītā*, 13. 9]

Birth, death, and infirmity and disease, everywhere here we find. So I want to get out of this uncertain position. And my inner hankering, due to *sukṛti*, for that unknown and unknowable, the

reality of my highest imagination attracts me. And I am out of my house to search for Him. Wherever I can get the clue I try to enter there. But according to the inner intensity of our awakening we are mad to find out Him, the Lord of my heart, in this way. We have got something within that is covered, and the covers are by our devotional activities becoming thinner and thinner and ultimately it disappears and our inner awakening takes us to a particular. Suppose when the body of clay keeps me on the material plane, but if this body drops down, my mind does not find any necessity of the hard plane to stand. It can roam in the mental world. So, when mind also drops down, the mental system, the soul, the most fine thing within us, that automatically goes to that plane of soul which is made of soul, of that stuff, the Supersoul, Paramātmā. In this way, the higher and finer position we may attain, and here:

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

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

That is night to us, darkness to us now, and we are wakeful in this gross world. This is day and that is night to us. And when we shall be able to reach that plane, this will be night and that will be day. There we shall live, and move, and do everything to our heart's satisfaction. Our life will be fulfilled. We shall be, the gradation is, the comparison is possible whether this, this. Just as a man he earns money by thieving and committing dacoiting, he feels satisfaction there. And there is also another man who gives everything to the people, to the poor and others, he also feels some satisfaction in the heart. But there is difference between these two such actions. Two kinds of satisfaction, the satisfaction of a robber, and the satisfaction of a patriot, satisfaction of a man who gives everything to others. The qualitative difference there of satisfaction, good or bad. So also, this is all erroneous, all suicidal, all drawing mischievous reaction. And that is just the opposite. We can feel it by comparative study, that is so high and this is so low.

Anything more, am I clear?

Parama: Yes.

Śrīla Śrīdhara Mahārāja: Our inner awakening, the awakening of our soul, transcending this body consciousness and both the mind consciousness. Mind is also a member, a subtle member, a higher member, of this material engagement. Both body and mind must be dissolved, and also the outer cover of the soul that is connected with renunciation. The inner awakening of the soul takes us to the higher stage. We are to enter into the higher plane as a servant and not as a master. The very plane is made of superior stuff than my own self is. There, only as a servitor we can enter for the interest of that land. Visa is issued to those that are not detrimental to the country. No visa is granted for any enemy of the country. So we shall get visa of that land when we will be considered that we are going there, entering there to contribute something to the country. And the master of that land is Kṛṣṇa. As much as I can find out within me attraction for Him, pure and intense, I will

be adored there. They will come and adore me. "Oh, s/he has got so much affection for our Lord. So she or he must be taken nearby and to render her heartfelt service to our Lord." In this way.

Gaura Hari bol! Gaura Hari bol! *Śrīmad-Bhāgavatam* and Mahāprabhu have given this news to us, this loving and most highest prospect of our life. The highest prospect of our life is there. And who helps us to attain that life of prospect, they're our friends, otherwise others are our enemies.

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

Gauḍīya Maṭh, our Guru Mahārāja did not come to give supply to the clothing and food, but the standard of living, the prospect. *Śrīrvantu viśve amṛtasya putrāḥ*. The *Upaniṣad* in clarion call announces: "You are sons of immortality, *amṛtasya putrāḥ*, immortal and sweet, sweetness and immortality is within you. You are of that stuff. Where you were wandering in this land of filthy clay, rotten clay? You are wandering here but you are not made so low. Your place is high, and pure, and sweet. Come, come home, your home is there. Your inner claim is within you to live there. You are created with right to live there. Why do you misuse your energy and suffer so much?" Gaura Hari. Gaura Hari. *Śrīrvantu viśve amṛtasya putrāḥ*. "Oh, all you sons of nectar, why are you plodding in this clay, in the mud? Come up." That's the clarion call of *Upaniṣad* to all of us.

Max Muller told: "What wealth the Indian *Upaniṣads* they contain within it, if the whole world is fed, they will be all rich. But not a speck, not a drop, will be finished. It will be as it is."

It is also said about this *vidya*, learning.

jnatavid vanta nenaiva chodi napi na nehati no daniha coyini jnati vidya ratna maha ranam [?]

A praise of learning, *jnatavid vanta nenaiva*, when the relatives, different parties, they come to divide the common properties, but this learning, this scholarship cannot come in the division amongst the parties, can't be divided. *Jnatavid vanta nenaiva chodi napi na*. A thief can steal anything and everything, but can't steal our learning, our education, knowledge, no thief can steal. *Chodi napi na nehati no daniha coyini jnati*. And so much so that other things if you give it then it diminishes, but this *vidya*, learning, if you distribute to others it won't diminish, it rather increases. By transferring to others your learning will be enhanced, not diminished.

So, devotion is higher than that, then how the qualification should be there. Devotion, the love of the Lord, as much as you can throw out you will get more His grace. "Oh, he's My agent." [Śrīla A.C. Bhaktivedānta] Swāmī Mahārāja engaged you to sell the books, distribute the books and collect, book distribution. "Give it to all. They will be benefited." Mahāprabhu told:

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viśaya-taraṅga, punarapi ei thāñi pābe mora saṅga]*

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land."] ["If you follow this instruction, the waves of

materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 7.128-9*]

Whomever you find, you advise him, remind him, try to remind him about his loving Lord Kṛṣṇa. Why do you suffer? You have got such a benevolent and great Lord of infinite resources, and why do you suffer here? It’s most wonderful that you all suffer and your master is so rich. So something is wrong within you. You don’t want Him. You don’t want Him, you want this clay. Give up this clay. Try to collect your attention towards Him. He’s very, very benevolent. He will surely take you up and all your troubles will disappear.

Just as a madman when his attention is drawn towards his home, recollection comes, he’s relieved. “Oh.” Otherwise no friend, wandering on the street, a madman. But when madness is cleared he says: “Oh, I am so and so, I have got my home, I have got my children, my parents, a well maintained bank balance.” But as long as he’s mad, nothing. Moving, running, laughing, all these things, but meaningless. But the moment he gets back his previous consciousness he says: “Oh, I have got everything. Why am I wandering in the street?”

Gaura Hari bol! Nitāi Gaura Hari bol! So the process they have recommended, what is necessary to go back to our home, take His Name, try to mix with the *sādhus*, and your confidence may be more and more intensified. Try to engage yourself as much as you command your energy for the service of the Vaiṣṇava, those that are represented here through whom things can reach there. To come in his connection and to feel some energy through him to the Lord, to my Lord. To increase more his attention towards Me, increase. In this way we are to try. Then a day will come when we shall find that the Lord’s mercy has come down in me. “I feel with the tears of my eyes, Oh Lord, how could I stay so long without You? What misfortune to be away from You, my master, my beloved Lord.” And so many friends will come: “Where were you for so long? Come, come, engage yourself in the service. Do this and I shall help you to take it to Them. Come. Where were you?”

Absconded, the madman absconded, and when he will come home with previous memory, the home members will come: “Oh, my son has come back. How he could come here? Where were you? We were worried so much for you, we searched for you in so many ways, through the newspapers, all these things, but we all failed. Now you have come our home is full with enjoyment.”

Gaura Hari. Gaura Hari.

It is mentioned when a person of servant class comes, Kṛṣṇa first touches, gives him the touch of His feet. And the friendly class, He gives His hand to him, touched by hand to hand. And the *vātsalya* section, the filial, then they kiss, Kṛṣṇa gives a kiss to the parent, mother or father, a kiss. And in *mādhurya-rasa*, a devotee comes back, He embraces her first. This is the sign of first acceptance.

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

Aranya Mahārāja: Bhaktisiddhānta called this book distribution, book publishing, the *br̥hat-mṛdaṅga*.

Śrīla Śrīdhara Mahārāja: Yes. The press, *br̥hat-mṛdaṅga*, its result goes far and far away. The sound coming from the mouth can go to a few ears, *kīrtana*, or the sound of the *mṛdaṅga*, that also a few ears. But the book can go far and far away. The sound in the press produces the books and the books can go to any distance. *Br̥hat-mṛdaṅga*. Sound visualised, visualised sound. And that can be transformed into sound, through the eye and brain, the book is read and it can produce the sound again, anywhere and everywhere.

Aranya Mahārāja: The telephone from Goloka.

Śrīla Śrīdhara Mahārāja: Nitāi. Hare Kṛṣṇa.

Aranya Mahārāja: Kṛṣṇa Kīrkarā Prabhu is asking how he's to preach to others who are not aware of the presence of the soul in the lower species of life? How to prove to them the existence of the soul in the lower species of life? How to present it to them.

Śrīla Śrīdhara Mahārāja: Lower species means, the creepers?

Aranya Mahārāja: Animals, the trees, the cows...

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Preaching is not possible for us direct to them. The higher type of Vaiṣṇava can do that, as we find in the case of Mahāprabhu. When He, from Purī, He went to Vṛndāvana, in the jungle He jumped, He danced with taking Kṛṣṇa-Nāma, and the tigers, the deer, and elephants, they also began "Kṛṣṇa, Kṛṣṇa" in their own sound. Because Mahāprabhu's vibration was so deep and intense that can reach, piercing the animal coating also into the soul. Soul's function is to chant "Kṛṣṇa" and dance, but that is thickly covered. So very deep and fine vibration, that can reach there, like x-ray piercing the cover the ray can enter. So the finest vibration can enter through the wall of the thick mind and body. So that *kīrtana* is possible from that position. Otherwise we can deal with them as much as possible using them in the service. What is acceptable by Kṛṣṇa, the vegetable we can collect and offer to Kṛṣṇa. The cow's milk we can devote. The bull we can utilise in the cultivation, the dog in the watch affairs. In this way as much as possible to connect them with Kṛṣṇa we can do. But there are so many human beings of different language, whatever being is near me I shall try to...

Once when I was in Madras in charge of that Maṭh, Rāmakṛṣṇa Mission centre was already there. One pleader he came to me: "You say that you want to distribute only Kṛṣṇa-Nāma, Kṛṣṇa-kathā, but people are dying, they're suffering from disease. You don't go to help them from that, like Rāmakṛṣṇa Mission. If they die, then to whom you will speak about Kṛṣṇa?" That was his question.

I told: "Suppose there is a famine and the government has sent some food for all, and I am engaged in distributing the food. And the mob is all around, and some runs away for something. Then, what should I do? Those that are present I shall distribute the food to them, or stopping that food distribution I shall run to catch him? I shall waste my time and energy by running to take him here? Or as much the stock is here I shall continue distributing the food? What should I do?"

Then he told: "At present you must distribute to them."

"So many are here around me, thick crowd. I'm speaking Hari-*kathā* to them. One man is dying. That means he's leaving the present position. Should I run after him, wasting my time. I'm distributing always, whoever is in my front he will catch it, he will receive it. So by leaving the distribution I must not run after a doctor to cure one or two with medicine, because the *amṛta* is here and I'm always distributing and so many men around me. Why should I leave the duty of distribution and run after some other duty? It is immense, my stock is also enough, and then to receive this ration is also not in want. Then why should I lose my time for another, wild-goose chasing?"

He was stopped.

Whomever I'm finding I shall not have to run hither and thither. There are so many men and so many I won't go to learn English and go to the airports to the English people. So many Bengalis knowing, I shall try. Then if any Englishmen come and if I've already acquired English language then of course I may use that.

There was an instance in *Gauḍīya* that the tiger is there, and instead of running away, if you go to collect a stick, you go to cut a bamboo stick to deal with the tiger, in the meantime the tiger will finish you.

So, in whatever, *stanisthita*, in whatever position I find myself, from there, I shall try my best to utilise me for His service. I don't waste my energy that I shall learn this language, I shall collect some money, then I shall utilise it, that is waste of time. There's no end of any position. In acquiring language, or acquiring wealth, or acquiring physical strength, no end. So don't waste your energy. Wherever you are, from there, as much as you can you engage yourself fully.

The Hanumān, they went to build up the bridge with big pebbles, stone chips, and the squirrel only wet his tail and coming and whatever sand is in the wet tail he's carrying that. That has got its value. The quality is necessary, the earnestness is necessary. No amount, no quantity is big in the calculation of infinite. Quality, quality, quality takes us higher, not quantity. Whatever I am I shall do in my own way but I must not be a miser, miserly in that. That is what is wanted.

Aranya Mahārāja: So how to convince the human beings of the presence of the soul in the animals? That is what he wants to know.

Śrīla Śrīdhara Mahārāja: Why should I, I am so eager for the animals?

Aranya Mahārāja: No, no. Because in the west they're killing so much the animals, specially the cow, so much of our...

Śrīla Śrīdhara Mahārāja: So cow killing, I'm not a member of the association to save cows committee. I'm a member of Kṛṣṇa consciousness. I'm to deal with that. Not only be a member, there are so many association, the Jains, and the so-called Hindus, they may be very much eager for cow killing association, 'don't kill cow.' But we belong to the other plane. What's the question of cow killing?

Kṛṣṇa says in *Gītā* [18.17]: "If one can efface the whole *brahmāṇḍa*, can destroy the whole *brahmāṇḍa*, including cow, including *brāhmaṇa*, including *sādhu*, still he does not do anything, and no reaction comes, can come in him."

There is such a position. Try to attain that position, and that is also not the highest, but you are to pass through that. Self-abnegation. Don't allow yourself to be a member of this physical world, physical good and bad. But try to make yourself aloof from the physical relativity and be a member of that *nirguṇa*. Good or bad in calculation here, both is false, both false. So only engage yourself in distributing Kṛṣṇa. You try, and don't lose your energy, invest your energy, in any business of lower profit. Always try to distribute Kṛṣṇa-*kathā*, that you are connected with Kṛṣṇa, your connection is with Kṛṣṇa. If thousand times of death and birth we are to undergo to reconnect us with...

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Śrīla Śrīdhara Mahārāja: ...reconnection with Kṛṣṇa. I shall embrace that. Mahāprabhu says,

*sanātana, deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāiye,
[deha-tyāge kṛṣṇa nā paī, pāiye bhajane / kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine]*

["My dear Sanātana," He said: "If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moments hesitation."] ["You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him."]

[*Caitanya-caritāmṛta, Antya-līlā*, 4.55-56]

"Sanātana, if by giving up this body one can get Kṛṣṇa, then in a second I'm ready to die *crores* of times in a second. But not through that foolish sacrifice. It has got its own way, *śravaṇa, kīrtana, sādhu-saṅga, Vaiṣṇava sevā*."

Not by sacrificing, that is a *kṣatriya* or a *bhūta* tendency that, "I give, I kill my own body. I am a very big man, a big person." No. It is all foolish attempt. It may puzzle the worldly man, but in Kṛṣṇa consciousness they have not got such a hero, a world hero has got no value.

So to stop cow killing, that may be the duty of a particular plane, life of a particular plane. But if anyone comes, I come in connection with some, "Oh don't kill" so much I may say. But I shall not go to fight and die to kill my person whose time is so valuable as to attain Kṛṣṇa consciousness. I can't waste my time in this material struggle.

His interest is so great that some, Abraham or who? He was going to kill his son Ishmael.

Devotee: Sacrifice his son.

Śrīla Śrīdhara Mahārāja: His son Ishmael. And he heard that Allah wanted that "You must sacrifice your son for Me." And he was ready for that. To satisfy the sweet will of Kṛṣṇa, not Kṛṣṇa but some

conception of theistic Lord, he was required to kill his son and he was up to that test. "Yes, I'm ready."

So Kṛṣṇa-*kathā* is so high, in its competition to save the body of a cow or this thing, that cannot come in our concern. It is a very lower propensity. It is of so high. Everything can be sacrificed for it is so valuable. Nothing can be compared to it. It is so valuable, so urgent, so necessary, so pure. So this should not be cheating, we should not cheat ourselves. If we have, we feel, that we are engaged in Kṛṣṇa-*kathā*, we can do service to Kṛṣṇa, then it is so high, so valuable.

A man of ordinary level in the *māyic* good or bad, *satya*, *raja*, *tama*, he will try for cow keeping and all these things, *brāhmaṇas*, cows, they should be, because their life is more valuable here to promote the Kṛṣṇa-*kathā*. The *brāhmaṇas*, they are generally performing some *yajña*, sacrifice to the Lord from far away. Some sort of lower Kṛṣṇa consciousness, very lower consciousness. And the cow is considered to supply the materials, this ghee, this *dhud*, this cow dung is also considered pure for the sacrifice. We're told that the birth of cow is the last birth of all the beasts and animals, the last birth is the cow. And after the cow birth is finished then the soul gets another chance what to do. He may come to human birth. The vegetable birth, then the animal birth, and there are subconscious births, that is finished in the cow birth. They give to the society more and they take very much less. And even in connection with the holy sacrifice they can contribute many things connected with *yajña*. So the highest birth amongst the beasts is the cow, cow species, and they're helpful for the material sacrifice. So some more attention should be given to them.

Just as human birth, human birth also valuable animal birth. Humans are also something like animals when engaged in animal transactions. From human birth he can get the free choice not to do this thing, not to do that thing, come in contact with *sādhu*, and then work for your eternal emancipation, a very valuable position.

Just as in the playground if the football goes near the goal and that chance is missed then many come to repent, "Oh, we got the chance mature and that is finished." So, that is valuable chance. Ordinary football is moving here and there no repentance, but going near the goal if it is missed then they...

So this human birth, this cow birth, they have got some such value. They're revolving, suffering or enjoying their previous *karma* and comes to human birth, if they get, utilising which, that human birth he can effect his salvation from this vicious circle. And the cow, that is the last birth of the animal. All the debts of reaction finished and he's getting a chance of another position in balance where from he can get a free choice. In this way they're considered important. And their killing, that is to do away with that higher chance possibility, that will be more criminal. The valuable chance has been set aside and been crushed, destroyed, so greater sin.

Aranya Mahārāja: When [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāja was in the west he preached very vigorously, especially in regards to the, because it is Christian country, the law "Thou shalt not kill" in order to protect the cows.

Śrīla Śrīdhara Mahārāja: And also, cow has some reverence, that Kṛṣṇa loved the cows there, and some perverted reflection here. So cow killing, that is hateful to us. To the *sādhu* it will cause some

bad sentiment, undesirable sentiment. Cow is favourite of Kṛṣṇa. Though that cow is not this cow, still some perverted reflection, cow killing. That is something minimum.

Just as one told, one beggar went to beg something from a householder and the housewife was told: "Give some alms,"

"I shall give you ass."

"Yes give me that."

Then, "Are you ridiculing, casting jokes with me? Will you accept this ass."

"Yes. I shall accept ass."

"Why?"

"The first thing is that you begin this habit that a beggar should be given something. Practice it. By giving, extending your hand to the beggar with the ass, you may think you may have the chance of practising to give something. That effect. Another is that the ass can also be utilised in the service of Kṛṣṇa by cleansing His utensils, I shall utilise that and you will get some benefit out of that. So give me ass. I'm standing for that, not to cut a joke with you."

So, come with your cautious and benevolent spirit, and not to kill the cow. Then, don't kill the elephant, the dog, all these things. Killing means that 'he will kill you.' If you kill the cow, the most valuable chance in the animal world, then you will meet with the same disaster. To every action there is the equal and opposite reaction. He has come just to the verge of the animal kingdom, and next birth he will attain that of a human being. And by killing that, he could clear off his debt if he could live more time. But you have given opposition to that, for his clearance of his past debt, you are being responsible for disturbing her to clear off her debt and coming away. So as valuable a life you are destroying, you will have to suffer the reaction of that type. So don't do that. There is gradation in our disturbance in the animal and vegetable kingdom. Always there is gradation in our activity. In the service of Vaiṣṇava also. If we get the chance of serving a Vaiṣṇava of higher type then we get some higher benefit. Everywhere, the gradation is there.

Aranya Mahārāja: It's said in the *Bhāgavatam* that by killing the cows the quality of mercy is destroyed.

Śrīla Śrīdhara Mahārāja: Mercy. Amongst the cow also there are also different types. There may be one cow who has acquired that *sukṛti* of devotion.

Aranya Mahārāja: Like the ones here.

Śrīla Śrīdhara Mahārāja: Yes. In the cow, in the vegetable kingdom, everywhere, *ajñāta-sukṛti*, and disturbance to him, that will affect some disturbance in my plane of that line.

Aranya Mahārāja: We understand that the cows here, they are the topmost of the cows, because they are serving the topmost of the Vaiṣṇavas.

Śrīla Śrīdhara Mahārāja: There may be a devotee cow. Suppose a cow who has got chance in this life to supply her milk to the Deity, to kill that cow is to cause more disturbance, and he will have to reap the result accordingly. The interest of the devotee and the Lord is also disturbed thereby. So that cow killing and ordinary cow killing will be different, and so also everywhere. The dog who

is watching the temple compound, to kill that, that goes to the higher plane, and the damage will be accordingly charged. This subtle calculation will always be there. The flowers that are in the compound, they're destined to be offered to the Deity, some thief came and stole them, so he will be more punished, heinously. And even the man who is here who does not care for that, they will curse them: "We are meant, we are living here, we have got the chance of coming here, my production will go to the Lord of my heart and you are neglecting me. And the others have taken me and took me to the prostitute, and you can't oppose that." So many subtle things to be calculated.

When we had a lecture hall in Madras, constructed by their money, a Madras gentleman, then, some people came, it was a good, big hall, built in a new style. Then some marriage party came, "Please allow us to use this hall for our marriage ceremony. It will be very suitable to us."

"No, no. It is not meant for that."

"You have constructed this hall from the money of this country and it is our necessity, a social activity. We also have devotion towards God, and this marriage function will have some God consciousness. Why do you not allow?"

Then one: "No. It is not meant, it is only for Kṛṣṇa's pleasure, not anyone else."

Another party came who had much recognition for Subrahmanya, Kārttikeya. They believed that Kārttikeya is also very high order of God. "We want to have a function here for the Subrahmanya."

"No. We can't allow that."

"Why not? Our country, our contribution, everything ours. You all want to worship God with Kṛṣṇa, we are also worship Subrahmanya. That is also God. We have high respect for him. Why his function can never be allowed here?"

Then I had to give another example. Suppose you have your wife. The whole of her service is meant for you, and will you allow her to serve confidentially another gentleman?"

"No, no. That is not possible. And it is so."

"This hall is given for the service of Kṛṣṇa, Mahāprabhu. And we find it is not a material thing, it is all conscious, *cinmaya*, and it won't like to serve any other god, whoever he may be. He's meant for this, for Kṛṣṇa, *cetan*. So for her chastity we can't allow you, then she will curse us. She's meant only for Kṛṣṇa consciousness and not any other thing. There many be so many different consciousness of God."

Then, what he will say? He went away.

In what connection this example came?

Aranya Mahārāja: The connection of the cows and everything belonging to...

Śrīla Śrīdhara Mahārāja: Ah, the flowers born here meant for Kṛṣṇa and if anyone takes that is most deplorable for her, for the plant. In plant life also so much consideration that the connection of Kṛṣṇa consciousness has universal measurement, standard. Gaura Hari bol!

...

Śrīla Śrīdhara Mahārāja: ...that means Kṛṣṇa He got promotion. Ha, ha, ha. He was a calf keeper, from today He became a cow keeper, got promotion. And we find near Nandagram the local *pāṇḍās* they collect many cows nearby Kadumkandi in a meadow, and there they feed them well,

the cows, in commemoration of that service of Kṛṣṇa towards the cows. Cows are represented as innocent of all the animals, *satya-guṇa pradhāna*, peaceful nature, of all the animals they're considered to be peaceful nature. They're all devotees of *śanta-rasa*. Many souls aspire after the cow birth in Vṛndāvana, that is, *śanta-rasa bhakta*.

Bhaktivinoda Ṭhākura says: *carāobi mādharma jāmuna-tire vamsī bājāoto dākobi dhīre*.

["O Mādhava, I see You leading Your herds to pasture on the banks of the Yamunā. You call to them by gently playing on Your flute."] [*Avaśya Rakṣibe Kṛṣṇa — Viśvāsa, Pālana*. Faith in Kṛṣṇa as Protector]

"We will engage ourselves in grazing on the banks of the Yamunā, and sometimes by playing on Your flute You will guide me, call me, guide us, call us."

So, *go-dhana*, *śanta-rasa* devotees of Vṛndāvana, *go-dhana*, the cow. Cow-natured devotees like to be handled by Kṛṣṇa. Everything is conscious there. We should not forget that as the fundamental. Consciousness, plus, the important serving attitude, that is all important. Without that, no entrance into that plane. Exploitation and renunciation left outside. And the calculative service is also in the lower position. Spontaneous serving attitude in any form or other, that can reach the plane of Vṛndāvana, *Vraja-dhāma*.

Then, our Guru Mahārāja, Bhaktisiddhānta Sarasvatī, to save the people from committing offences against... [25:15 - 25:40, ?] Generally we commit offence by imitation. Our nature is to show progress to the people at large. That means... [26:00 - 26:21, ?] Imitation, to imitate Rūpa and Sanātana, to imitate the other pure devotees of higher level _____ [?] that means *pratiṣṭhā*, imitation means, presupposes, our name and fame. So we must learn, we must be sincere to our own self. We must not indulge in imitation, only to get the name and fame of a devotee, overnight. That will be self-deception.

To save us from that, our Guru Mahārāja, he came with a plan of service of the Vaiṣṇavas. Generally, Vaiṣṇavas that live single life, they do not allow anybody to serve them. So Vaiṣṇava *sevā* is very rarely found. But Guru Mahārāja has arranged in such a way that one is serving another and engaged in and helping in that. In this way, everyone gets advantage of serving a Vaiṣṇava, as well as Viṣṇu, Guru. So the missionary life, organised life of an exclusive service holder in the Maṭh, one gets that advantage of serving under the direction of the higher Vaiṣṇava, the Vaiṣṇava service, everything they have.

And they ask us, "Don't try to go hurriedly to the higher level. Try to remain in the lower. The circumstance, the environment, will help you to go up. Don't be eager to hold the upper position, the environment will do that, and that will be natural progress. Always try rather to keep downwards." That is his instruction. "Purify your inner heart. Don't be eager to purify the outer aspect. Innermost aspect, that is all-important. Try to convert that into Kṛṣṇa consciousness. Do not make yourself busy to keep up a show as a devotee of Kṛṣṇa. But with the heart within, there, give all attention. External show, that is not very injurious, but if the disease is within, when that will come up, come over, that can create havoc. Try to purify the inner most part of your heart of your existence. So, do some service under the guidance of the Vaiṣṇava. You may not understand what is service, what is not service, where is that *pratiṣṭhā*, that fate of renunciation, or crude, subtle exploitation. Cast yourself wholly at the disposal of the Vaiṣṇava proper, and try to be utilised by

him. Make your own ego aloof, take it off, and allow a Vaiṣṇava to work in the workshop of your own heart, allow him to handle. So, come to understand what is service proper, sacrifice."

Nirmat-sarāṇām satām [*Śrīmad-Bhāgavatam*, 1.1.2], a *matsara*, who cannot tolerate the high position of another. "Why should I not get the better position?" That is the most dangerous enemy in this campaign. So don't believe your own self, don't trust your own self. Rather, trust the Vaiṣṇava, the Guru, and allow them to handle your own self. You will be benefited thereby, more and more. So, Guru is your proprietor.

Jīva Goswāmī says, giving reference, quotation, *vikrtesu yatha pasu* [?] Just as a purchased animal is used by the proprietor, you take that model, that humble standard. "We're purchased animals to my Lord, my Gurudeva. In anyway he likes he may utilise me, anyway. Die to live. We can live thereby in the finest plane, unassailable plane where from we can never be disturbed, or never be removed."

Guru Mahārāja laid stress very much on this point. You know what is service proper. What is that plane? Enquire after that highest plane. The spontaneous flow of service towards the Absolute, there is that current, the most underground, most fundamental current of the whole existence is that. Irresistible and causeless. And you are wanted to connect with that plane. Your innermost part of soul only can be a member in that plane. Back to home, back to God. Back to home, back to God, back to home. The Kṛṣṇa conception of Godhead is there in the most fundamental, most subtle, the flow of love, beauty, harmony. There, if you can find yourself, all this gross dress, this coat and cloth may be eliminated. There you are to wake. Back to God, back to home. And that is all-important. Other forms, they take the Name, worshipping the Deity, to hear the class, regular *śravaṇa*, to chant and dance. Everything may be service, every form, but to be service, the connection with that plane is indispensable. Otherwise all these will be like - no bullet but just the sound - a blank form, a blank shot. Otherwise all will be blank shot. Form, but not the life, not the spirit. The spirit is the serving element, the sacrifice, that die to live. As much as you can die, apparently, you'll be able to live so much.

So, today is also the day when in this day in the year Śrīnivāsa Ācārya Prabhu and Dhanañjaya Paṇḍita and Gadādhara Dāsa Prabhu, these three *pārśada* Vaiṣṇavas of Mahāprabhu disappeared, the day of disappearance.

First, Gadādhara Dāsa, rather, Gadādhara Paṇḍita is considered to be the *bhāva*, the internal mood of Rādhārāṇī, internal attitude, serving attitude, serving mood. And the *kānti*, the lustre, the outer part, is said to be represented by Gadādhara Dāsa. He was born in twenty four Padmanābha [Sept-Oct], Endiyadaha, but in his last days he passed time in Katwa, where Mahāprabhu took *sannyāsa*. And he accepted disciple there, and the descent of that disciple, they are now in the management of that Maṭh. Their origin is from Dāsa Gadādhara. Dāsa Gadādhara's tomb is also found there in that compound.

And there is also the tomb of the hairs of Mahāprabhu there. Mahāprabhu had very good curling hair, beautiful. And during the time of *sannyāsa* the barber, he, trying, numbered, closed to shame, and come back. "I won't be able to take off such fine, beautiful figure, beautiful curling hair, I can't shave." He goes to shave by His order, but comes back. "No. I can't." Anyhow he had to obey the order. Those hairs are put there in *samādhi*.

And there, took Gadādhara Dāsa amongst the contemporary devotees of Mahāprabhu, took the charge of that *tīrtha* place and installed Mahāprabhu's Mūrti temple, and continued the service of the temple there, Gadādhara Dāsa. Today is the day of his disappearance. We shall pray for his grace, that his grace will help us in our attainment of highest love.

Then another, Dhanañjaya Paṇḍita, he was one of the twelve assistance of Nityānanda Prabhu, Dvādaśa Gopāla. Balarāma had His twelve subordinate *gopa* boys in Vṛndāvana. And here also, Nityānanda Prabhu, He represents Balarāma, and He has got His twelve followers. And Dhanañjaya Paṇḍita was one of them. And his birthplace was also very nearby, Sitala-Grama. The Katwa - Burdwan railway line, there is Kaicara station nearby Sitala-Grama. There the memory of Dhanañjaya Paṇḍita is also preserved. When Nityānanda Prabhu, at the request and order of Mahāprabhu, who was in Purī, in Bengal, Nityānanda Prabhu came and began to preach about Kṛṣṇa *līlā* and Gaura *līlā*, the Dhanañjaya Paṇḍita and others helped Him for that purpose.

Then comes Śrīnivāsa Ācārya. Śrīnivāsa Ācārya's father, Padmana Bhaṭṭācārya [a.k.a Gangadhara - and later as Chaitanya Dāsa], he was class friend of Mahāprabhu, of Nimāi Paṇḍita. When his home was on the Nadia district, just on the other side of Agrodi [?] station there. The name of the village is Chakundhi. A *brāhmaṇa* family, *paṇḍita*, and he married in Yajigrama, near Katwa. Mahāprabhu took His *sannyāsa*, and this Padmana Bhaṭṭācārya, from his father-in-laws house, he was just going to his own house, and heard that Nimāi Paṇḍita has come to take *sannyāsa*. He knew Him, a great scholar and charming figure in all respects. He went to see, and the people were mad in that *āśrama* of Keśava Bhāratī, a good Śāṅkara school *sannyāsī*.

And Padmana Bhaṭṭācārya went to see that, "Nimāi Paṇḍita is taking *sannyāsa*? What is this? An unthinkable scholar, and exclusively beautiful figure, all capturing, commanding persons, and He has come to take *sannyāsa*? How? We cannot conceive life without Him. And how His mother and newly married young wife will even be able to live?" With this feeling he went, and he was struck dumb to find what was flowing there.

Two parties, one party under the direction of Mahāprabhu is going to request Bhāratī: "Do the function as early as possible."

Another party there stood, "No. This young boy can never be given such a *sannyāsa* life. You Bhāratī, we won't allow you to give *sannyāsa* to this boy. You have come to spoil our society. It can never occur."

In this way. And Padmana, he's watching what's going on there.

Then after all, Mahāprabhu's will, that got the predominance, and generally, everything subsided and near the afternoon time the *sannyāsa* began and it was done.

Mahāprabhu told Bhāratī that, "I have got this *mantram* of *sannyāsa* in a dream. Please see whether it is the real *mantram* or not." He gave it in the ear of Bhāratī.

Bhāratī said: "Yes. It is all right. This is it. Take it."

In this way. And the name, what name should be given. He was thinking and there was some sound from above — the Kṛṣṇa Caitanya — Bhāratī took that and put. The name was given. Padmana waited, so much, so far. And Mahāprabhu started towards Vṛndāvana, chanting the name of *Bhāgavatam tridaṇḍī-bhikṣu*,

*etām sa āsthāya parātma-niṣṭhām, adhyāsītām pūrvatamair maharṣibhiḥ
aham tariṣyāmi duranta-[pāram, tamo mukundāṅghri-niṣevayaiva]*

[As a *brāhmaṇa* from Avantī-deśa said: "I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous Ācāryas, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead."]

[*Śrīmad-Bhāgavatam*, 11.23.57] & [*Caitanya-caritāmṛta, Madhya-līlā*, 3.6]

82.11.24.B_82.11.25.A

Śrīla Śrīdhara Mahārāja:

prabhu kahe – sādhu ei bhikṣura vacana, mukunda sevana-vrata kaila nirdhāraṇa

[Śrī Caitanya Mahāprabhu approved the purport of this verse on account of the determination of the mendicant devotee to engage in the service of Lord Mukunda. He gave His approval of this verse, indicating that it was very good.] [*Caitanya-caritāmṛta, Madhya-līlā*, 3.7]

...

parātma-niṣṭhā-mātra veṣa-dhāraṇa, mukunda-sevāya haya saṁsāra-tāraṇa

[The real purpose of accepting *sannyāsa* is to dedicate oneself to the service of Mukunda. By serving Mukunda, one can actually be liberated from the bondage of material existence.]

[*Caitanya-caritāmṛta, Madhya-līlā*, 3.8]

se veṣa kaila, ebe vṛndāvana giyā, kṛṣṇa-niṣevāṇa kari nibhṛte vasiyā

[After accepting the *sannyāsa* order, Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana and engage Himself wholly and solely in the service of Mukunda in a solitary place.]

[*Caitanya-caritāmṛta, Madhya-līlā*, 3.9]

Mahāprabhu ran towards Vṛndāvana. Padmanābha came back, half-mad, always talking, "Śrī Kṛṣṇa Caitanya." Whatever anyone says to him, he says, "Sri Kṛṣṇa Caitanya." No other word coming out of his lips, "Sri Kṛṣṇa Caitanya, Caitanya, Caitanya." Then his name was given by the public as Caitanya Dāsa. Afterwards he was known as Caitanya Das in the society. Of course he recovered somewhat.

Then, when Mahāprabhu was in Purī, Padmanābha went to see him with his wife.

Mahāprabhu told that, "You have got a very good son as a devotee, and his name will be Śrīnivāsa."

And he came back, and Śrīnivāsa came in his house, very beautiful, and a born scholar.

Śrīnivāsa, when very young, Padmanābha left. He came, automatically in his mind Śrī Caitanyadeva and Nityānanda and Their *līlā* surcharged within him, no other tendency.

When he was about fifteen years, he came out to see the birthplace of Śrī Gaurāṅga in Navadvīpa. And he sat near the house of Mahāprabhu, the Ganges bathing *ghāṭa*, he sat there. A boy of fifteen, absent-minded, what he's thinking he does not know, he's sitting.

And Viṣṇupriyā Devī came to take bath. She found a beautiful boy. Some sort of likeness of Mahāprabhu. He's sitting there, did not know anything, or even himself, he does not know himself. In this way, Viṣṇupriyā Devī had pity and took the boy in her home. Then she fed the boy.

Then, Śrīnivāsa went to - Mahāprabhu at that time He was in Purī - he started for Purī. But after going about perhaps three fourths, heard that Caitanyadeva has left the world. What to do? He went again. And Gadādhara Paṇḍita was there, he met him in the Tota Gopinātha temple.

Gadādhara Paṇḍita embraced him and told, "I am waiting for you Śrīnivāsa. My Lord has ordered me to teach you *Śrīmad-Bhāgavatam*. You will explain *Bhāgavatam* in the whole of Bengal, an unprecedented lecturer on *Bhāgavatam* you will be. So my book you won't be able to read, the letters are half-washed away by the tears. So get a fresh book. Go to Śrī Khanda, and take my name, and try to secure a copy of *Bhāgavatam*, and I shall teach you."

Gadādhara Paṇḍita came back. Śrīnivāsa took a copy of *Bhāgavatam* from Śrī Khanda and again started for Purī. He reached there and heard Gadādhara Paṇḍita had already left. Disappointed, he thought, "I am such a distressed soul. Wherever I'm going, the object is just removed a little before. Mahāprabhu, and this Gadādhara Paṇḍita, who gave me some hope he would teach me *Bhāgavatam*. What ill favour I have got."

Then what to do, he came, but Gadādhara Paṇḍita's will was there. Automatically when he went to read *Bhāgavatam* found everything is rushing to him, in this way.

Then Śrīnivāsa, and Narottama, and Śyāmānanda started for Vṛndāvana to have *darśana* of Rūpa, Sanātana, Gopāla Bhaṭṭa, and others, Raghunātha Bhaṭṭa Goswāmī, there. The three started and went there. And when Śrīnivāsa, few miles far off from Mathurā, heard that Sanātana Goswāmī passed away.

The people they're talking that, "That great Sanātana Goswāmī, who was the prime minister, and who captured the whole of Vṛndāvana people within his heart, that Sanātana has passed away. This is a great disaster for the country."

Then what to do? Still, Rūpa, and Raghunātha, and Jīva, Gopāla Bhaṭṭa, they're living, anyhow they dragged on. And when they reached Mathurā, they heard that, "Last night, Rūpa Goswāmī left."

They have seen, Sanātana in that Asarhi Pūrṇimā, and then after next Dvādaśī, Rūpa Goswāmī left.

"How hopeless and cursed souls we are; coming nearby and could not see those two generals of Mahāprabhu, *dui senapati*."

Mahāprabhu sent two of His generals to Vṛndāvana to carry out His orders and to established the kingdom of the Gauḍīya Vaiṣṇava there. Then, anyhow they dragged their bodies to Vṛndāvana, and they found in the Govinda Mandir - perhaps many of you have seen that old Govinda Mandira, broken - when they reached there, they found that *sandhyā āratī* is going on in very great splendour, great crowd. And Rūpa Goswāmī had just passed away, so with that feeling of high bereavement, madly they're chanting his name and the *āratī* is going on in this way.

Śrīnivāsa, the three were there, but Śrīnivāsa he could not stand that sort of sentimental wave. He fainted on one side. When he woke out of - when he first got his, recovered, got his lost consciousness, he found that Jīva Goswāmī is, with some followers, he's engaged in _____ [?] Anyway, he woke up and did what was necessary, proper in the time. Then about a year, those three lived in Vṛndāvana.

Śrīnivāsa Ācārya took initiation from Gopāla Bhaṭṭa, and Narottama Ṭhākura from Lokanātha Goswāmī, and Śyāmānanda from Jīva Goswāmī. There were many incidents in the meantime. But Jīva Goswāmī who was in charge of all the books written by Rūpa Goswāmī and Sanātana Goswāmī, himself, and others, after a year, when they were coming back, then two cart loads in a wooden casket the books were placed, and they were given in the charge of Śrīnivāsa. He was fond of more education and *śāstric* knowledge, so in his charge the books were given.

[Jīva Goswāmī told,] "Take them and copy, and preach in Bengal, specially. We shall see to preach in this side, but the land of Mahāprabhu and Nityānanda Prabhu, there it will have good circulation, you take it."

Śrīnivāsa took, and the three came, two bullock carts, and that big wooden casket was brought there. And they came by that Grand Trunk road near Viṣṇupura, in the district of Bakura, near Midnapura. The carts were on the road, and they were sleeping somewhere nearby, but those book boxes they were removed. In the morning when they woke up, they found the cart was empty. The big wooden box with the books all gone. Then they're horrified and those three tried their best to search nearby but could not find any clue. Then what to do? Śyāmānanda and Narottama, disappointed they left the place for their own home.

But Śrīnivāsa Ācārya he could not do so. "I was specially selected and given the charge of these higher *śāstras*, and I cannot go back home without doing anything to get the *śāstras* back, I can't."

He was wandering like a madman here, there, this beautiful young boy. People thought that this young boy, his head is cracked, here and there he's wandering.

Then one day, there was a *zamīndār*, a chief, of the *shantas* [?], the *ādivāsīs*, the aborigines, his name was Birhambir. He was a chief of that locality. And he had some attraction for devotion and *Bhāgavatam*. Every day he held a class on *Bhāgavatam* regularly in his house in the afternoon. And his guru was one by the name of Vyāsa, he used to explain *Bhāgavatam*, and so many devotees they used to hear like that this *Śrīmad-Bhāgavatam*.

But Śrīnivāsa, he was passing his days like a madman, here and there, anyhow he heard and went there to hear *Bhāgavatam*. Eagerly not to express him, but he knows he's an educated man, a good scholar, specially of *Bhāgavatam*. None knows, and he also did not give any vent to that.

But one day that Vyāsa he was explaining something wrong, and unconsciously Śrīnivāsa could not check himself, he pointed out the mistake. "You are explaining in this way, but the proper meaning will be that."

Then the attention of the whole devotees including the king, the chief, fell on that boy. "Who is he?"

His guru Vyāsa, who was explaining, he was also charmed. "We all took him to be a madcap. But he's pointing out such fine points. Who are you?"

The quest became very intense, and he had to admit that, "I am a wretched soul. This *Bhāgavatam* and so many other very high level Vaiṣṇava scriptures, I was taking from Vṛndāvana.

And in those big boxes, filled up with those Vaiṣṇava scriptures was stolen from here about a year or so ago. And I'm wandering in search of those. I was in custody."

"Oh!" Then they knew. That Birhambir he had one astrologer, and he used to say that, what is what, where. When these two big boxes filled up with scriptures was there, nearby his capitol, he called the astrologer, "What is there?"

They looted, from those places those chiefs were all looting princes, half robbers.

The astrologer told, "Very highly valued jewels are there in those boxes."

Then he managed by his own men to steal those boxes and kept in his house. He opened then found many holy books, and closed it, kept it. After hearing from Śrīnivāsa, he said, "Oh, you have lost those books, you are owner of that? That is here, we have taken it. My astrologer told that many valuable jewels were contained there. So misguided, we took them."

Then Śrīnivāsa came back in his right again, he went there, fell prostrated there, and asked them to get some articles of *āratī* and began to offer *āratī* to the books, the *śāstra*, representation of Kṛṣṇa, devotees. He began worshipping, and after *āratī* opened the books.

Then he sent information to Narottama and Śyāmānanda. They all came.

And this chief was his disciple, and many of the place became his disciple.

Then Birhambir after all he did much service for the Gauḍīya Vaiṣṇavas here, Birhambir. And Viṣṇupura was his capital, and gradually Viṣṇupura - so many temples, huge number of temples are seen in that town still standing.

And they were very strong rulers, and they forced the people, all the subjects, "You must take *Hari-Nāma*, Hare Kṛṣṇa. Otherwise we will banish you from here."

So much so, there was one Gopāla Singh, an ordinary cultivator, after finishing his duties, before going to bed, "Oh, you take that *mālikā*. I must obey the Gopāla Singh's order." So "Hare Kṛṣṇa, Hare Kṛṣṇa."

Otherwise if the information that he did not take Name, he would be banished from his temple. The whole line was Vaiṣṇava, and many things are told from their line.

Then Śrīnivāsa Ācārya came to Yajigram near Katva, and with the help of Narottama and Śyāmānanda, and Virbadhra, the son of Nityānanda Prabhu. Jāhnavā Devī, the first wife of Nityānanda Prabhu, Advaita Prabhu's sons, they all combined. Began an extensive preaching of the Gauḍīya Vaiṣṇava, of the *Bhāgavata Dharma*, especially in Bengal, and parts of Bihar and Orissa. The flow, the inundation came, by this trinity, the combination of these three devotees, after Mahāprabhu and Nityānanda Prabhu, they kept up that torch of the Gauḍīya Vaiṣṇava here mostly in Bengal. Narottama Ṭhākura went to Manipur side, Assam, and the whole of Manipur almost was captured by him, including the king. So in Manipur, we generally see, the temple is also here in Manipur, two temples. They're mainly disciples, all the Manipuri's of Narottama Thakura. Extensive preaching he has done that side. And in Bengal, Advaita Prabhu and Nityānanda Prabhu, Śrīnivāsa Ācārya. And in Orissa specially, Śyāmānanda Prabhu.

So today is that auspicious day, that Śrīnivāsa Ācārya he disappeared. So then in his connection this has been very much purified. And we pray for his grace, for his mercy, that our attempt may be successful to get what they came to give us. We may accept their advice, and blessings.

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

Gaura Hari. Any question you can put to [Śrīpād Bhakti Vicār] Yājāvara Mahārāja, hmm? _____
[?]
Something from him. But can anyone of you translate Bengali to English? None?

Devotee: You can.

Śrīla Śrīdhara Mahārāja: At last I'm here, try.

Devotee: Yājāvara Mahārāja, I've heard that he had taken *sannyāsa* aged twenty eight.

Śrīla Śrīdhara Mahārāja: Who?

Devotees: Yājāvara Mahārāja.

Śrīla Śrīdhara Mahārāja: Ah! Yājāvara Mahārāja took *sannyāsa* when he was twenty eight. But he joined the Maṭha long before, even before me, perhaps [nineteen] twenty five or so. [25:44 - twenty six - 26:36 ?]

...

Swāmī Mahārāja sang a Sanskrit song.

vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau
[Last line of each of the eight verses in *Ṣaḍ-gosvāmy-aṣṭaka*]

That was composed by Śrīnivāsa Ācārya. You have heard that?

Devotees: Yes. Prayers by Six Goswāmīs. *Kṛṣṇotkīrtana*...

Śrīla Śrīdhara Mahārāja: Ah! That song Swāmī Mahārāja sang, and I was told that was very, very much appreciated from the standpoint of musical sounds _____ [?] he's playing on *mṛdaṅga* himself and chanting. *Vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*. That song, that poem was composed by Śrīnivāsa Ācārya Prabhu. *Ṣaḍ-gosvāmy stotra*. And that is played in the whole of America. *Vande rūpa- sanātanau raghu-yugau śrī-jīva-gopālakau*.

Devotee:

nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau
lokānām hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau
rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau.

[I offer my respectful obeisances unto the six Goswāmīs, namely Śrī Rūpa Goswāmī, Śrī Sanātana Goswāmī, Śrī Raghunātha Bhaṭṭa Goswāmī, Śrī Raghunātha dāsa Goswāmī, Śrī Jīva Goswāmī, and Śrī Gopāla Bhaṭṭa Goswāmī, who are very expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honoured all over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the *gopīs* and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa.] [*Ṣaḍ-gosvāmy-aṣṭaka*, 2]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

So today we keep it here.

Devotee: Jaya Om Viṣṇu-Pāda Paramahansa...

...

Śrīla Śrīdhara Mahārāja: ...in the land of exploitation. Improve yourself and leave here.

Dayādhara Gaurāṅga: *Brahma-saṁhitā*, that is not included then? That is Vaiṣṇava *śāstra*.

Śrīla Śrīdhara Mahārāja: _____ [?] And that gives specially the conception of Svayaṁ-Bhagavān Kṛṣṇa. Kṛṣṇa is above all, even Nārāyaṇa. That we get from *Brahma-saṁhitā*. There are many *saṁhitās*. This is *Brahma-saṁhitā*. Jīva Goswāmī gives the reference that is very rarely found, that hundred chapters, only one chapter is given here. Hare Kṛṣṇa.

Dayādhara Gaurāṅga: Then after instruction from *Purāṇas*, we can, the next higher *śāstra*?

Śrīla Śrīdhara Mahārāja: *Purāṇa* is also higher. The classification, *Upaniṣads*, generally we should approach the *Veda*, the revealed truth, and that is also classification according to the, considering the stages of the recipient they have given their instalments. And that is collected in _____ [?] *śāstra* in *Vedānta*, just *Brahma-sūtra* by Vyāsadeva. He collected the very important passages from the *Upaniṣads* and has proved that the Brahman, that should be the only object of our search really.

Dayādhara Gaurāṅga: *Athāto brahma-jijñāsā*.

Śrīla Śrīdhara Mahārāja: *Brahma-jijñāsā*, and now what this true conception of Brahman is.

Śaṅkarācārya came to explain that, "This is non-differentiated mass of consciousness. And we must enter there and we lose our individuality."

But Rāmānuja and others, they came to say, "No. Brahman, on closer inspection we shall find that that is a domain, a zone, where we can detect that He's personal, Vāsudeva, person. A point of Brahman, we ourselves as person, so the huge source of that consciousness that is not an objective thing, but it's subjective, and that is person, a big person, infinite personality. Then when we can

see that we see Brahman is Parabrahman, that is Vāsudeva who is accommodating everything in Him, and who is living everywhere. Vāsudeva.”

Then in more close inspection we find there is some potency just by the side of that person. Then that becomes Nārāyaṇa. Then Nārāyaṇa we find there not only Nārāyaṇa alone but His group also there. In this way the Vaikuṅṭha, the servitors, all these things, we can see that Brahmapura.

Rāmānuja has given the example that a bird is entering the jungle and disappears from here. But it does not mean that he’s dead, it’s living there, with his chicks and hen, and nest, He’s living there, taking food.

So when one enters that zone of conscious area, that does not mean that he’s lost, he ends there, no. He enters there and he lives there. So if we can secure our entrance into that zone of pure conscious area, we can retain our individuality. And so many there are retaining their individual existence and they’re all engaged in service. In this way he explains.

And Mahāprabhu says from *Bhāgavatam* that, “There is another sphere higher than that Vaikuṅṭha. Here it is calculative service, and there that is automatic. And here we think that power is the source, is the prime cause of everything. But there we find that love and beauty, that is the guiding principle of the whole existence, not power, but beauty or love. That is the most fundamental plane. And we can connect ourselves with that. We can wake there and live there permanently and very happily. That is the happiest form of life when we can reach that area of spontaneous loving service. Everyone is of that temperament. And the central Lord is there _____ [?] encouraging everyone to do so.” That is the nutshell.

So Jīva Goswāmī has taken *Śrīmad-Bhāgavatam* as the highest authority, and he has shown, “Why I’m accepting *Śrīmad-Bhāgavatam*.” He says that, “*Śrīmad-Bhāgavatam* has got the characteristic of one of the *Purāṇa*, it has got the characteristic of the *Veda*, it has got characteristic of the *Tantra*, it has got characteristic of *smṛti*.”

The Vedic truth, the revealed truth, comes in a general way and takes three courses. One, *tarka-panthā*, means to satisfy the learned, who have got understanding, satisfy the intellect. Another, *smṛti*, to apply itself in daily life, in food, in any other activity, within all these things mixing with our daily habitual practices, that is *smṛti*. How should we regulate ourselves in our twenty four hour’s living practices, that is *smṛti*. But to satisfy our intellectual guidance, that is *tarka*, *Brahma-sūtra*. And another, *Purāṇa*, the points of departure, to advise us like a friend. “Someone did so and he got this bad result. Someone did so and he got this result. If you do this you’ll be beneficial in this way.” So he advised. And in searching many previous historical reference they’re trying to convince you. That is *Purāṇa*.

Jīva Goswāmī says, “In *Śrīmad-Bhāgavatam* we find all these characteristics in one place. _____ [?]

smṛti, it is considered as *smṛti*. Then it is *tantra*, clear. All our activity also harmonised there. And *Purāṇa* also, so many stories to encourage you, to attract your attention towards so many previous incidents, so *Purāṇa*. So all the signs, symptoms, of all different types of *śāstra* is found in one place, and that is *Śrīmad-Bhāgavatam*. So we can take it blindly to be the highest *śāstra* for our cause, because from all points it can satisfy all sorts of enquiries, in one place.”

In *Tattva-Sandarbha* you'll find it in detail. Jīva Goswāmī has written *Sat-Sandarbha*, six *sandarbha*. First is concerned with epistemology, *Tattva-Sandarbha*, what is the evidence. He's analysing and divides it into ten. Then eliminating one by one, showing defects in them, the evidence. Then lastly he has come to *śrauta*, or *āpta*, and shows that in transcendental affairs this is only the source of our knowledge. Should be, in this way.

And then he has told that we can rely on *Bhāgavatam* as revealed truth, the scriptures, the containers of the revealed truth, in a most developed and regulated way suiting to us he has proved that. And then what is in *Bhāgavatam* he gave the conception of Brahman, Paramātmā. The Brahman, all comprehensive aspect of the Supreme. And the all permeating aspect. And then the all capturing - capturing attention of all in the service, representing His dutiful aspect, *bhajanīya*. Bhagavān means *bhajanīya guṇa-viśiṣṭha*.

Brahman, Paramātmā, Bhagavān. What is Bhagavān? Whose very existence is so much attractive that He commands your attention for His service. He's Bhagavān, who can attract your heart for His worship, for His reverence, for His love. He can attract your heart, your love, your very existence. That is Bhagavān. That aspect, the fulfilment side, represented by Bhagavān.

And what is Brahman? What is - from the scriptures - what is Paramātmā? What is *jīva*? What is the conception of Bhagavān, both Nārāyaṇa and Kṛṣṇa, and the difference between Them? And Kṛṣṇa is Svayaṁ-Bhagavān, the most original. Reality the Beautiful. And that is the prime cause of the whole existence, the beauty and love.

So you are to go through that *Sandarbha* by Jīva Goswāmī. And on the basis of that, you are to read what Rūpa Goswāmī has spoken about *rasa*, and different stages of *rasa*. *Śanta*, *dāsyā*, *sākhya*, *vātsalya*, *mādhurya*, and all these things. And to have a strong critical ground, and foundation, you are to study this *Sat-Sandarbha*. And through which who has got taste they will go, pierce through these stages and go to the beautiful. And there they will cultivate about Him in a particular style.

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

Devotee: Mahārāja, may I ask? What is the position of a person who has heard from a pure devotee, such as Śrīla Prabhupāda, or yourself, and is chanting Hare Kṛṣṇa, but has not taken the *Hari-Nāma* initiation? Can he still make some spiritual advancement?

Śrīla Śrīdhara Mahārāja: Who are you?

Bhakta Tom: My name is - I'm a friend of Dev Nārāyaṇa. My name is Thomas Savage [?] from New York. And I've brought the letter from Dev Nārāyaṇa.

Śrīla Śrīdhara Mahārāja: Your name?

Bhakta Tom: Thomas.

Aranya Mahārāja: Bhakta Tom.

Śrīla Śrīdhara Mahārāja: Bhakta Tom? Now, what does he say? One who has got that first *Hari-Nāma mālā*?

Aranya Mahārāja: No, no. He asks, "If someone is - a person has heard from Swāmī Mahārāja and yourself, two pure devotees, but they have not as yet received *Hari-Nāma* initiation, what is their position?"

Śrīla Śrīdhara Mahārāja: They will try to be in a position of search, what Swāmī Mahārāja has given to the world. Some sort of hopeful news for the soul, and he has left the surface...

82.11.25.B_82.11.26.A

Śrīla Śrīdhara Mahārāja: ...and visit, and try to have *sādhu-saṅga*, the source, to have connection with the agents of divinity. And by wondering, and by hearing about the divine things, where I'll be more attracted I shall keep up that connection. And I shall, if possible, surrender myself to that source, and try to be benefited from that fountain-head. In this way. Search. So many lives we're coming and going, coming and going, here in this plane. Now we have come across the chance of our high future, bright future, and we shall try to take up that advantage. Run hither, thither, try to find where is the source. Where from this ray is coming here? And where I shall be attracted most I shall keep connection, try to have permanent connection, and emulate our position, make progress towards that domain. In a nutshell, continue the search, *ānusandhān*, where I shall get the fulfilment of my inner hankering. Eliminating our desires for the present superficial world of enjoyment, engage ourselves for search of inner fulfilment of life. Hare Kṛṣṇa. Search, search, search, *jijñāsā*, *sandhān*. Where is He? Who can satisfy me? My inner question, answer, what do I want? I'm wandering in these different stages of life, but what is my real innermost need that can satisfy me, fulfilment of life?

Some say, "You are seeking for power. Power can satisfy you."

But the devotees of Kṛṣṇa say, "No. You are searching for love, beauty, not power. Power cannot satisfy you, but beauty, harmony, love, that can satisfy your inner self. Beauty is controlling the whole, not power."

Who are attracted by this sort of thought, understanding, they run to Kṛṣṇa consciousness.

Kṛṣṇa controls everything by the sweet sound from His flute. So sweet, they can't avoid, anyone, none can avoid the call of that sweet flute. It unconsciously attracts the very gist of every heart. "I am here. I am there. I am here." This is, "I have found my own plane. I want this. I'm searching from infinite time for this sweet plane, sweet life." The inner approval will come.

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

Dayādhara Gaurāṅga: Mahārāja, if the *Purāṇas* are giving us history, and therefore...

Śrīla Śrīdhara Mahārāja: History of different type. The *tamasīc Purāṇa* supplying history of a particular type to attract you to the end of that *Purāṇa*. *Rajasic* also says, *sattvic* also says. And *Bhāgavata Purāṇa* is *nirguṇa Purāṇa*. It is attracting towards the higher realm, above this, transcending this *tamasīc*, *rajasic*, and *sattvic*, the *nirguṇa* is there.

Dayādhara Gaurāṅga: Hmm. Then, how do the *Upaniṣads* fit in, aid us?

Śrīla Śrīdhara Mahārāja: One, from the dedicative meaning of *Purāṇa* has been given in two ways.

One, *vedartha-purāṇath*. The *Purāṇa* is supplementary to the *Upaniṣad* and *Veda*. *Vedartha-purāṇath*. The *Purāṇa* means to fulfil. It is giving fulfilment to the meanings and purpose of the *Veda*, *Purāṇa*.

In another sense *Purāṇa* means old, ancient. That also is the meaning of the word *Purāṇa*. Previously things are collected here. What we find in the *Veda* which came along with the creation of this world, this *brahmāṇḍa*, but before this *brahmāṇḍa* there were so many other *brahmāṇḍas*. They're created and then dissolved in time. But the *Purāṇa Ṛṣi* that gives so many incidents which are pre Vedic, they come along with the creation of this *brahmāṇḍa*. And in *Purāṇa* we find so many incidents that are not mentioned in the *Vedas*, but it was mentioned explicit in the previous *brahmāṇḍa*, former *brahmāṇḍa*, former creation. That is also collected by some *Ṛṣis* here, who lived in different *brahmāṇḍas*. Do you follow?

Dayādhara Gaurāṅga: Yes. How is it coming to us?

Śrīla Śrīdhara Mahārāja: It is coming by so many sources. The *Ṛṣi* that lived in that *brahmāṇḍa* and this *brahmāṇḍa*, he can get the experience. Who was a member of the previous *brahmāṇḍa* and also he's known here, he can give that, mention that incident in a previous *brahmāṇḍa*. In *Veda* we find, *treda vidade padam* [?] "He put His stride in thrice way." Only this mention in *Veda*. And *Purāṇa* gives the story of Vāmana Avatāra. How to Bali He came, and by three steps He conquered the whole. The story is not given in the *Veda*, but only very minute mention, slight mention, in *Veda*. *Treda vidade padam* [?] Nothing else. But the story is supplied in the *Purāṇa*, is taken from other *brahmāṇḍa's* experience by some *Ṛṣi* who can withdraw from the *brahmāṇḍa* and come here again. In so many previous *brahmāṇḍas* they were living, and in this *brahmāṇḍa* he has given this. Direct revelation got from his previous life.

Dayādhara Gaurāṅga: So same stories in *Bhāgavatam* as in *Purāṇa*, same stories?

Śrīla Śrīdhara Mahārāja: Yes. It is accepted and quoted by Jīva Goswāmī. So we're to write the reasonable aspect. So we're to go through this *Sat-Sandarbha*, *Tattva-Sandarbha* of Jīva Goswāmī. That is meant for the scholars. But those that do not care for any scholarship, but have got their taste, and following their taste they like to develop, they may not...

Dayādhara Gaurāṅga: Go through *Tattva-Sandarbha*.

Śrīla Śrīdhara Mahārāja: ...go through these books, which by reason explains the things. And Jīva Goswāmī has done that.

I wrote one poem about Bhaktivinoda Ṭhākura. There is a stanza that was appreciated by my Guru Mahārāja very much. There I have written:

*śrī-gaurānumataṁ [svarūpa-viditaṁ rūpāgrajenāḍṛtaṁ
rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitaṁ
jīvādyair abhirakṣitaṁ śuka-śiva-brahmādi sammānitaṁ
śrī-rādhā-pada-sevanāmṛtaṁ aho tad dātum īso bhavān]*

["What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa

Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? *Śrī-rādhā-pada-sevanā*: that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy.”]

The highest attainment of our life, *rādhā-kaiṅkaryam*, how it develops, I’m putting that. *Śrī-gaurānumatam*, which is sanctioned by Śrī Gaurāṅga. *Svarūpa-viditam*, and appreciated by Svarūpa Dāmodara. *Rūpāgrajenādṛtam*, the very gist of which was known to Svarūpa Dāmodara, and *rūpāgrajenādṛtam*, Sanātana appreciated. And Rūpa Goswāmī he distributed directly, and *rūpāgrajenādṛtam rūpādyaiḥ pariveśitam*, distributed by Rūpa with his followers. And *raghu-gaṇair-āsvāditam sevitam*, and Raghunātha with his followers tasted it very satisfactorily, with great satisfaction, and also added something to it. *Rūpādyaiḥ pariveśitam raghu-gaṇair-āsvāditam sevitam, jīvādyair abhirakṣitam*. Jīva, Baladeva, and others, *abhirakṣitam*, gave protection to these things, from the quotation of *śāstra* and reason, they have protected these nectarine advices, *abhirakṣitam*, from the trespassers.

That ordinary *āula, bāula, karttābhajā*, they will say that, “This is given by Mahāprabhu and Rūpa Goswāmī.”

They say, “No. We’re door keepers, gate keepers. We don’t allow your stale and mean thoughts to mix with all these things.” They have given protection. “This must be of such quality. And yours is nasty quality, imitation. And this is real.”

In this way protection is given by Jīva Goswāmī and Baladeva Vidyābhūṣaṇa’s commentary on *Vedānta*, and from so many references from the *śāstra*, giving protection to what was given by Rūpa Goswāmī under the direction of Mahāprabhu. *Abhirakṣitam, samyak rakṣitam*, and complete protection is given to that high *rasa*, that mean thought may not enter and mix and pollute that, *abhirakṣitam. Śuka-śiva-brahmādi sammānitam*. And Śuka, Śiva, Brahmā, Uddhava, they showed great respect for that truth from a distance. What is that? *Śrī-rādhā-pada-sevanāmṛtam aho*. That is the service of Śrī Rādhikā, the highest servitor of Kṛṣṇa. *Tad dātum īso bhavān*. You can lead us to that high, valuable substance, you Bhaktivinoda Ṭhākura.

So this is the position of the high, beautiful service. Sanctioned by Mahāprabhu, the value really known to Svarūpa Dāmodara, and Sanātana appreciated. And Rūpa was appointed to distribute that valued thing with his followers. And Raghunātha he could taste the very sweetness of it with his followers and something added. And Jīva and Baladeva Goswāmī they came to give a barrier, that this is transcendental. Mundane things won’t be allowed. The imitation must not be allowed to enter into the genuine world.

So that is Jīva Goswāmī. So that *Sat-Sandarbha* you are to read, then your intellectual appetite will be appeased. You go through that book.

Dayādhara Gaurāṅga: And Professor [Nishi Kanta] Sanyal...

Śrīla Śrīdhara Mahārāja: Professor Sanyal, it may be a good book...

Dayādhara Gaurāṅga: In his pamphlet that Bhaktisiddhānta Saraswatī Ṭhākura appreciated so much, the, what was it? *The Erotic [Principle and Un-Alloyed Devotion]* He wrote small book, and criticising those scholarly interpretations of tenth canto of Kṛṣṇa *līlā*.

Śrīla Śrīdhara Mahārāja: By, those who are not wholly of faith?

Dayādhara Gaurāṅga: Yes. By *sahajiyās*, and many, many scholars...

Śrīla Śrīdhara Mahārāja: Yes. He refuted them. But that will be good. Professor Sanyal's book is a standard one.

Dayādhara Gaurāṅga: Yes. But my question is, this small pamphlet he wrote, that is comparable to the idea of Jīva Goswāmī's barrier? It is contributing to the barrier?

Śrīla Śrīdhara Mahārāja: In general I can recommend to you Professor Sanyal's book up to Jīva Goswāmī's standard. But in particular cases I'm to consider. But in general I can give approval to the writings of Sanyal. But any doubt arising, suspicion, you may bring that particular instance to me.

Dayādhara Gaurāṅga: What was it that Raghunātha and his followers, what did they add, to the distribution?

Śrīla Śrīdhara Mahārāja: Cleared that Rādhā *dāsyā*. The service of Śrī Rādhikā, Who is the best servitor of Kṛṣṇa, to concentrate our attention to that.

Sanyal, in his praise to Gurudeva, he mentions, "I do not know Kṛṣṇa. Because you say that I should worship Kṛṣṇa so I do, I go." He's addressing his Gurudeva. "Because you say that I should search for Kṛṣṇa, so I go to search. Otherwise you are all in all in me." He's seeing Rādhārāṇī in Gurudeva.

Once, in Rādhā-kuṇḍa, we heard, one influential gentleman of the locality, he's circumambulating Rādhā-kuṇḍa. Then one of the intimate disciples of Prabhupāda, our Guru Mahārāja, came to him and told:

"Prabhu, they also believe in Rādhārāṇī. They're circumambulating Rādhā-kuṇḍa."

Then Prabhupāda remarked, "They believe, they have faith in Kṛṣṇa, and because Rādhārāṇī is intimately friendly to Kṛṣṇa, so they're giving respect to Rādhārāṇī. But our question is opposite. We're connected mainly with Rādhārāṇī, and because Rādhārāṇī wants the service of Kṛṣṇa, so we go to serve Kṛṣṇa."

Do you follow?

Dayādhara Gaurāṅga: Hmm.

Śrīla Śrīdhara Mahārāja: We have got direct - we're serving unit. We have got direct connection with the wholesale serving unit, we're a spark of it, direct connection with the whole serving unit.

And whole serving unit is wholly engaged in the service of the positive, Kṛṣṇa. And so under the direction of the direct serving unit, as a part, if we are demanded, we go to Kṛṣṇa. Kṛṣṇa is indirect approach. And direct, we're connected with our own officer, own leader, own general. We're in direct connection with him. Do you follow?

Dayādhara Gaurāṅga: Hmm.

Śrīla Śrīdhara Mahārāja: So Rādhā *dāśya* is that. We come forward in the name of Kṛṣṇa, but when we come nearer, then we find that my next officer is all in all in me, who can give the highest satisfaction to Kṛṣṇa. To do in submission of his direction, that will give the maximum service of Kṛṣṇa. And if I cross him, who knows the real service, and go direct to serve Kṛṣṇa, we'll be losers. Do you follow?

Dayādhara Gaurāṅga: Yes.

Śrīla Śrīdhara Mahārāja: That is clearly given by Raghunātha dāsa. "Oh Kṛṣṇa." No, he's addressing to Rādhārāṇī. "You are my Mistress. You are my Lord, everything. I want Kṛṣṇa if You are there. But if we find Kṛṣṇa and You are absent then I don't want Kṛṣṇa. I don't want Vṛndāvana, Yamunā, all these things, anything, even I do not want Kṛṣṇa where You are not present."

This is appreciation - the negative unit appreciates the negative whole. And the negative as a whole, his direct connection with the positive. We're negative unit, we're *śakti*, potency, so we're this particle of potency. We have got direct connection with the potency as a whole. And the potency as a whole, that will have direct connection with the positive as a whole. So our attempt must be subservient to the negative whole, the serving whole, and the served whole. Predominating Moiety and Predominated Moiety. The passive and the active.
 _____ [?] So today I finish here.

...

Śrīla Śrīdhara Mahārāja: ...gave some example in the lecture. The logic, *tarka*, argument, what does it mean? That in this plane everything should be examined. Suspiciousness, doubtful characteristic, it presupposes the atmosphere is doubtful, suspicious character. So logic must be used. But that is a very lower, uncivilised plane, when everyone is suspicious that he'll cheat me. I must examine. Lower people only can live in that plane. And in the higher plane none can cheat another. So *tarka*, this argument, this examination, all these are properties of lower plane of life.

Dayādhara Gaurāṅga: *Athāto brahma-jijñāsā.*

Śrīla Śrīdhara Mahārāja: If your affectionate mother is taking a sweetmeat, "My boy, take this sweetmeat." "Oh, if I have to check that whether there is poison." Then he'll be in a sad life, most undesirable life. "I shall go to use my logic when my mother is giving a sweetmeat." A most deplorable life, an intolerable life, a most savage life. He told that, "A mother is giving a sweetmeat to the child. Oh, there may be poison." Intolerable life. Then one gentleman from the audience he appreciated, he cried out at this, "Here, here, here." The plane of suspicion, that in itself is most undesirable and intolerable in the land of love and mercy. The *tarka*, the judgement, this is good,

bad, examine, all these are unnecessary mean things. They're not present there, redundant in that plane. The plane is such that to try to examine anything and everything that is of mean temperament. Those fellows cannot have any entrance into that high life.

Hare Kṛṣṇa. Gaura Hari bol.

Parthamitra: Mahārāja, can you explain,

tarko 'pratiṣṭhaḥ śrutayo vibihinnā nāsāv ṛṣir yasya mataṁ na bhinnam

["Dry arguments are inconclusive. A great personality whose opinion does not differ from others is not considered a great sage. Simply by studying the *Vedas*, which are variegated, one cannot come to the right path by which religious principles are understood."] [*Mahābhārata, Vana-parva*, 313.117]

[In the BBT's *Nārada-Bhakti-Sūtra, Sūtra 75*, purport, p 170]

Śrīla Śrīdhara Mahārāja: What is his question?

Parthamitra: The verse from the *Mahābhārata*, *tarko 'pratiṣṭhaḥ śrutayo vibihinnā*.

Śrīla Śrīdhara Mahārāja: I can't follow. Anyone? Aranya Mahārāja is here? What is the verse?

Devotees: [26:42 - 28:08 ?]

...

Śrīla Śrīdhara Mahārāja: *Nāsāv ṛṣir yasya mataṁ na bhinnam*.

dharmasya tattvaṁ nihitaṁ guhāyām, mahā-jano yena gataḥ sa panthāḥ

[Yudhiṣṭhira Mahārāja said: "The real secret, the solid truth of religious principles is hidden and concealed in the hearts of unadulterated self-realised persons, saints, just as treasure is hidden in a mysterious cave. Consequently, as the *śāstras* confirm, one should accept whatever progressive path the *mahā-janas* advocate."] [*Mahābhārata, Vana-parva*]

It is mentioned when Yudhiṣṭhira Mahārāja with all his brothers and wife Draupadī, going away from finishing twelve years living in the jungle, then according to condition, one year of _____ [?] that unknown living. And if they can be detected then again they will have to live in the forest for twelve years. Then one year again in unknown quarter. Again if they're detected, again they will have this condition.

_____ [?] He's going from jungle living towards _____ [?] At that time, too much tired, they're taking shelter under the tree. Then Yudhiṣṭhira felt too much thirst, all of them, more or less, and he told that, "Search for some water. I feel too much thirsty."

Then first Draupadī, wife, went in search for some drinking water, but she's late. Then the youngest brother, Sahadeva, then Nakula, then Arjuna, then Bhīma, all went for searching drinking water but none returned. Then Yudhiṣṭhira himself started, and found that there is a path in the jungle that led to a good tank, and he reached there and found to his wonder that his wife and four brothers already floating on the tank.

"What's the matter?"

When he was just approaching them, one bird, a crane in a big form he chanted a *śloka*.

[?]

[*Mahābhārata, Vana-parva, 313.114* ?]

"What is the news? And what is the wonder in the world? And what is the road, the way out? And who is really happy? Please reply to these four questions, and all your friends will get their life again."

Then Yudhiṣṭhira came and tried to reply to his questions.

First, _____ [?] "What is the news of the world?"

That is in general he took it _____ [?]

"This is the news of the world, that this infinite time has held all these souls as captives. And in a great cauldron of ignorance they're posted, and they're being fried. All the *jīvas* they're being fried, caught in ignorance _____ [?] The month and the season, they're compared with the stand by which we make the, we fry, the frying stand _____ [?]

And the sun is represented as fire, and ignorance is as a cauldron, and the *jīva* the contents. And the eternal time that is handling the whole thing.

In this way _____ [?] What is the general news of the world he told, "That all the beings are being fried in fire. What is the meaning? *Ādhīyātmika, ādhibhautika, ādhidaivika*, these three paths. Some coming from within as repentance of disease. Some coming from other environments. And some from the famine, flood, etc., from nature's accidental disaster. By all these afflictions the *jīva* soul is being afflicted too much within fire. This is the general news of the world."

_____ [?] What is really the wonder in the world? "According to me the wonder I find that every moment we see that they're dying, but we do not prepare ourselves for that inevitable consequence. We try just in the opposite direction to maintain, to keep up our present position. That is most wonderful to me. As sure as death. Death is sure we see, but we don't prepare ourselves for death. But we're just in the opposite side trying to stand in our present abnormal mortal position. That is most wonderful to me."

_____ [?] What is the way out? Then _____ [?] *vibihinnā nāsāv ṛṣir yasya matam na bhinnam*.

dharmasya tattvam nihitam guhāyām, mahā-jano yena gataḥ sa panthāḥ

"According to my consideration, the way out is this. If we go the scriptures we find different interpretations, *veda vibihinnā*. In the name of revealed truth, so many things are extended to us, *veda vibihinnā. Śrutayo vibihinnā*, even following those directions where so many experts, scholars, they, to catch the meaning of that high revealed truth, and try to apply in our daily life, they're also of different opinions, *śrutayo vibihinnā. Nāsāv ṛṣir yasya matam na bhinnam*. All the research scholars they're of variegated opinion, of different opinion, meaning. Every meaning has got its own opinion, all differing from one another. So we're puzzled, perplexed, to select what is the way out. *Nāsāv ṛṣir yasya matam. Dharmasya tattvam nihitam guhāyām*. So what is the conception of our real duty, that is covered in the depth of the unknown cave. So I think,

mahā-jano yena gataḥ sa panthāḥ. That extraordinary man - here it is meant *mahā-jana* means, when the Lord comes down here as incarnation, if we can catch the path recommended by him, that will be our way out." This is the *śloka*.

*tarko 'pratiṣṭhaḥ śrutayo vibihinnā nāsāv ṛṣir yasya mataṁ na bhinnam
dharmasya tattvaṁ nihitaṁ guhāyām, mahā-jano yena gataḥ sa panthāḥ*

That is the *śloka* there. And he [the crane, who was Yamarāja in disguise] was satisfied, and all his four brothers and wife, Draupadī, they got their life back, and took water, drank water.

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

Parthamitra: So Lord Brahmā he says, *jānanta eva jānantu*.

Śrīla Śrīdhara Mahārāja:

*jānanta eva jānantu, kiṁ bahūktyā na me prabho
manaso vapoṣo vāco, vaibhavaṁ tava go-caraḥ*

[There are people who say, "I know everything about Kṛṣṇa." Let them think that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much: As far as Your opulences are concerned, they are all beyond the reach of my mind, body and words."]

[*Śrīmad-Bhāgavatam*, 10.14.38] [From Śrīla Prabhupāda's *Caitanya-caritāmṛta*, *Madhya-līla*, 21.27]

"Let those that say we know everything, let them talk such a delirious thing. But *jānanta eva jānantu*, those that think that they know much, let them say so, "that I know." *Jānanta eva jānantu. Kiṁ bahūktyā*. What more I shall say to You my Lord? *Kiṁ bahūktyā na me prabho, manaso vapoṣo vāco, vaibhavaṁ*. Neither our body, by our mind, and by our words, I confess that I could not measure Your infinite character, and reach, I could not understand. You are unknown and unknowable. Your ways are all mysterious, unaccountable. So I fail to know You my Lord. And those foolish persons, though announcing they have known everything, let them talk in delirious ways. That is the meaning. But my finding is this, that I'm not able to know even a drop of the whole. All unintelligible. The part of infinite is also infinite. Everything is unknown. Every point is unknowable, every atom unknowable. I find this, that You are of infinite character. Every part of You is infinite. This is my finding. And let the foolish people may by beat of drum declare that they have known everything. They're all foolish." That is the meaning. Gaura Hari.

Parthamitra: Prabodhānanda Sarasvatī, he's expressing this idea, and he says, *yastu sastrani tat tikaha* [?]

Jivanamṛta caitanya _____ [?]

Śrīla Śrīdhara Mahārāja: I can't follow.

Parthamitra: He says in one verse, he's trying to understand that the logicians they comment on the Vedic literature. The learned logicians - he says, *yastu sastrani* [?] - the logicians, those that are logic, their comment on the scriptures, in many different ways.

Śrīla Śrīdhara Mahārāja: I can't follow.

Dayādhara Gaurāṅga: The logicians, they comment on scripture in many different ways.

Śrīla Śrīdhara Mahārāja: Yes. But having the verse I can say.

Parthamitra: *Yastu sastrani tat tikaha jivanamrta caitanya* _____ [?]

Śrīla Śrīdhara Mahārāja: I can't follow the spirit, but it must be something like that, in the same line.

"Let them say what they like." That Sārvabhauma saying _____ [?]

"Let them say according to their level of knowledge. But what I have got I tasted this is my absolute consideration that I have..."

82.11.26.B_82.11.27.A

Śrīla Śrīdhara Mahārāja: ...something like that. I don't follow your pronunciation, so can't understand the *śloka*, what it is. But it must be something like this. My heart's approval, my own heart is the highest evidence for me what I have attained. Let the others talk high in their own way. I don't care for that. My heart's inner satisfaction is the proof positive. That must be there, I think, but I have not followed it, the *śloka*. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi. Dayal Nitāi.

Parthamitra: Yesterday Mahārāja you were speaking on the *Śrīmad-Bhāgavatam*, how it was, Śukadeva, and more or less it was slightly covered, but revealed by Rūpa and Sanātana. So my question is, the *Bṛhat-Bhāgavatāmṛta* what was spoken by Mahārāja Parīkṣit to mother Uttara, that is not mentioned in the *Śrīmad-Bhāgavatam*. Where did he get that from, that story that he told of Gopa Kumāra?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. You see, where from this *Bhāgavata* came?

Parthamitra: The *Bṛhat-Bhāgavatāmṛta*.

Śrīla Śrīdhara Mahārāja: *Bhāgavatāmṛta, Mahābhārata, Veda*, where do they come from?

Parthamitra: From Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: It is already there, floating, it is all *nitya*, eternal. Forms of knowledge are all floating in the eternal world. Only so many Ṛṣis they catch, through their medium they come to this plane. But it is already there. All *nitya* means eternal, eternally existing, all those ideas in different shapes and ways. So what is not floating this time, a particular cloud is not floating this

time, that does not mean that it won't float in another time, or float in future sky. So eternal sky they're holding all these things, and sometimes something is coming through someone.

So that story has got eternal characteristic, and through Sanātana that has been explained. Sanātana Goswāmī says, "I'm not writing myself, but someone is forcing my pen to write in this way." Have you marked this? He says that, "This writing is not mine. Someone is forcing me to go on writing. Otherwise, what audacity I have got that I'm describing the character of the Queens of Kṛṣṇa Himself? Who am I, or where are They? And I'm describing Their character. It is not mine. Someone is forcibly writing through me." So revealed truth comes down, eternal truth comes down through someone here.

Kavirāja Goswāmī says,

ei grantha lekhāya more 'madana-mohana', āmāra likhana yena śukera paṭhana

["Actually *Śrī Caitanya-caritāmṛta* is not my writing but the dictation of Śrī Madana-mohana. My writing is like the repetition of a parrot."] [*Caitanya-caritāmṛta, Ādi-līlā, 8.78*]

"Just as a parrot speaks something when inspired by another, by another agent, it is like that. My production is parrot's production. Someone is in the back."

The eternal knowledge comes down in this atmosphere in such a way, through some channel or other. Revealed truth means that. Revealed truth means which is eternal in the world of ideas and thought. And that is coming here through something, some medium. So we're to consider saying the nature of the truth that this is of revealed characteristic, and not of empirical research. When you can detect this, this should be grant as revealed truth, and this is productive of this intellect here. The revealed truth generally comes through some medium, Ṛṣi, not creator, but they're seer, and they're medium, they're giver here. That passive passage, through them it is coming, inspiring him and coming out. In this way, that is the nature of revealed truth. Bhaktivinoda Ṭhākura has written *Jaiva Dharma*. That is also that in some *kalpa* or other it was actual thought here, it may be, it is coming through him. Do you follow?

Parthamitra: Yes. So it seems that that explanation that one Spiritual Master, Guru, he may explain...

Śrīla Śrīdhara Mahārāja: So Guru is of two kinds, transparent and opaque. The opaque Guru they're not good medium. And the transparent Guru, there are symptoms of Guru written in *Veda*, *Bhāgavatam*, *Gītā*, what will be the symptoms of a proper Guru. That is real, transparent Guru, through whom the revealed truth can come. And opaque Guru also, ha, ha, according to our Guru Mahārāja, opaque, the light cannot come through it. They cannot be mediator of higher truth, a copyist, and non realistic they are, not proper transmitter. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Parthamitra: So the revealed truth between two different Gurus may seem different, but it is revealed...

Śrīla Śrīdhara Mahārāja: They may know a little, there may be a little variegated nature, *vilāsa* is there, fleeting modification, maybe. As *sākhya rasa*, so many, Subal, Śrīdam, all with a little

speciality in them. Just as I told to ISKCON that, "I'm not one with you. Even I'm not one with Swāmī Mahārāja." And they were disappointed. Everyone has got his special characteristic. Swāmī Mahārāja and me, many things common and some difference, as everywhere in the *parśada* also, Subal one type, Śrīdam another type, Madhumaṅgala another type. Some sort of distinction they must have, at least one.

But little Distinctive Absolute, according to Rāmānuja, distinctive, not all same, but distinction there will be, little common and difference, common and difference, something, something. As here also in the material existence so many differentiations. In the spiritual world also differentiation, but many things similar. So you are to understand. And this difference, that is not in quarrel, that is necessary for the existence of the pastimes of the truth which is necessary. Just as opposition party in the parliament has got its place. So also Rādhārāṇī's camp, Candrāvalī's camp, and even the difference between the anomic position between the *rasa* is there. The *vātsalya rasa* and the *mādhurya rasa* there is some anti feeling, it cannot be avoided. The mother will think, generally, that the son is captured by his wife, so she's always alert _____ [?] It is nature.

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet [ato hetor ahetoś ca, yūnor māna udañcati]

[Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]

[*Ujjvala-nīlamanī*]

Rūpa Goswāmī explains, just the serpent goes by crooked way, not straight, so the *prema*, the waves of love are moving in a crooked way. Its nature is such. *Ato hetor ahetoś ca, yūnor*. So, sometimes with cause or without cause, both the parties are possessed with some *abhimāna*, the difference, the love quarrels come now and then. The nature of their love is such. The love moves in such a crooked way. It is its nature, Rūpa Goswāmī says. Sometimes with cause, sometimes without cause, they begin to quarrel, husband and wife. But this can't be avoided. It is the nature of love. So difference does not mean lower and higher. It has got its own position in perfection, out of necessity. In a distinctive absolute the difference must be, otherwise it cannot be *līlā*. It will be stagnant, it will be static. So the dynamic waves must flow in this way.

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol.

Aranya Mahārāja: One time you said that there are differences of opinion between spiritual personalities. You said on the lower platform it is due to *anarthas* - and on the higher platform it is due to *rasa*.

Śrīla Śrīdhara Mahārāja: Yes. The very nature of *rasa* requires this difference. That is distinction. Everyone has an eternal value. That distinction has got its eternal value, this *rasa vaicitya, vaiśiṣṭya*, that means many in one, plurality and unity, they're harmonised, then there must be some distinction. Otherwise we're to sacrifice one side, the plurality sacrificed altogether, then it will be oneness, non-differentiated.

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

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

Dayādharma Gaurāṅga: Mahārāja, what's the basic difference between Rāmānuja and Madhvācārya's teachings?

Śrīla Śrīdhara Mahārāja: In a nutshell, Rāmānuja says that one with differentiated character. And Madhvācārya gives stress to the difference of *jīva* and Bhagavān, much stress given there, in the fight with Śaṅkara who says that *jīva* and Bhagavān are one and the same. So direct opposition to the *māyāvādī* Śaṅkara - Madhvācārya laid much stress on the difference.

Dayādharma Gaurāṅga: And Rāmānuja accepted both?

Śrīla Śrīdhara Mahārāja: Rāmānuja one, and oneness in many, that in a general way he has depicted. But all of them have got some difference in the conception of the Gauḍīya philosophy as Mahāprabhu has given. They're not clear, and sometimes in opposition, that Kṛṣṇa conception is the highest conception of the Absolute. More or less they go so far as the Nārāyaṇa conception in Vaikuṅṭha, as a constitutional king. And a king as absolute autocrat, that is only clear in *Bhāgavatam* and in Mahāprabhu's conception. The truth is autocrat, truth is love. But Rāmānuja's truth has got law also, and He's a constitutional king. Something like that. He has got also respect for law, and the aspect above law, that side is not clear there. Law and the conception of truth and law of same plane.

Dayādharma Gaurāṅga: But Madhvācārya is giving a little glimpse...

Śrīla Śrīdhara Mahārāja: Though some instances are illustrated there, that anything that's done for the interest of the satisfaction of the Lord, that is justified. So many instances.

For Vaiṣṇava *sevā*, a chaste wife of a Vaiṣṇava she's going to offer her chastity to a merchant and to get something in return for the service of the Vaiṣṇava. She's risking, but the event did not occur, but she's taking the risk.

Committing dacoiting to construct the compound wall of Ranganatham, it is justified, by Rāmānuja. In some of its literature we find that. But still they're of opinion that Nārāyaṇa is the lawful constitutional king. He's the Supreme.

And these are all below. Those stealing mentalities will vanish and he'll be pure servitor of Nārāyaṇa. But according to us, the stealing for Kṛṣṇa, that holds higher position than the law abiding temperament. All risk no gain. And when we realise our position, we go to home, then we find that no risk all gain.

"That I'm quite at home. What was with me, that was abnormal. And so easily I've come here. To begin, all risk no gain, but end, no risk all gain. That is my very nature. How, everything as in a dream I experienced so much trouble in life? What was that? This is reality and that was non-real. How I was enticed and captured in that imagination, it is wonderful." Then all gain and no risk.

And generally, Kṛṣṇa says, "I risk, so them."

*ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]*

[Śrī Kṛṣṇa says: "As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects."] [*Bhagavad-gītā*, 4.11]

"As you will come and approach Me with your prayer, then I shall grant that. That is the general. *Ye yathā mām prapadyante, tām̐s tathaiva bhajāmy aham.*"

Gaura Hari. Gaura Hari. Gaura Hari. Risk and gain. All risk. I'm after such a great prospect that almost it is impossible for me that I shall be able to reach there. It is so high. I'm with small resources and my aspiration is the highest. It is almost impossible for me to go, so all risk no gain. With this faith we must approach. But if we can reach the goal then we shall find without little risk we have attained so much gain. Inconceivable home sweetness I'm experiencing here. Am I wandering in a dreamland, concoction, or imagination? What is it?

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

In the case of Jagāi, Mādhāi, no discouragement, they went to attack the giver, but through that they got. What inconceivable thing.

āmi — vijñā, ei mūrkhē 'viṣaya' kene diba?, sva-caraṇāmṛta diyā 'viṣaya' bhulāiba

["'Since I am very intelligent, why should I give this fool material prosperity? Instead I shall induce him to take the nectar of the shelter of My lotus feet and make him forget illusory material enjoyment.']

[*Caityanya-caritāmṛta, Madhya-lilā*, 22.39]

"If some ignorant person approaches Me, and does not know what to pray from Me, but I'm not ignorant, I shall teach him, 'Don't ask this thing, this is futile. You ask this thing, *sva-caraṇāmṛta diyā.*'"

This is also, and there is another, *muktim dadāti karhicit sma na bhakti-yogam.*

[*rājan patir gurur alam bhavatām yadūnām, daivam priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ astv evam aṅga bhagavān bhajatām mukundo, muktim dadāti karhicit sma na bhakti-yogam*]

["Śukadeva Gosvāmī continued: My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pāṇḍava and Yadu dynasties. He is your spiritual master, worshippable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favour attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."] [*Śrīmad-Bhāgavatam*, 5.6.18]

"There's a section wanting devotion. 'No, no, no, don't take - pray for devotion, but get liberation.' I deceive them, to another class. According to *sukṛti*, inner purity, not only the good language or the petition is enough. But who is giving the petition, His position should be considered. Only the formal thing cannot achieve the desired result. But the man, he may not know

how to put a petition, but his real initiative, real good man, I help him. But a man who is formally all right but at heart he's deceiving, I deceive him. And generally, according to petition, I cooperate, publicly, he who has dealings from above, to see different parties."

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

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

Nitāi Gaura Hari bol. Gaura Nitāi.

...

Parthamitra: ...*Śrī Śrī Prapanna-jīvanāmṛta*, there are chapters, one mentioning *Strong Conviction in The Lord's Protection*.

Śrīla Śrīdhara Mahārāja: Lord's protection, yes, *rakṣiṣyatīti viśvāsaḥ*. That He will look after me. He will protect me. To foster such faith in Him, that He will surely protect me. To acquire and to maintain such faith that He will protect me surely. Intense conviction that He will protect me without fail. To maintain such faith in Him. Try to acquire. He's the real protector and He'll surely protect me. That is the life.

Parthamitra: So the other chapter, *Accepting the Lord as Guardian*.

Śrīla Śrīdhara Mahārāja: *Gopṭṛtve varaṇam*. To accept Him as the guardian, protector, and to continue that faith that He must protect me, He *will* protect me. Because it is His indispensable, intrinsic nature whoever comes to take shelter under Him, then He protects him. He has promised like that.

[?]

When Vibhisana, the younger brother of Rāvaṇa, came to take shelter under the holy feet of Rāmacandra, then Rāmacandra gave him shelter, granted.

And Lakṣmaṇa came with a proposal. "My brother, he comes from the *rākṣasa*, the demonic section, so should We rely on them? They're enemies camp. He's younger brother to Our greatest enemy, Rāvaṇa. Should we put confidence in him?"

Then in reply to that Rāmacandra told, this *śloka* is there. "My brother Lakṣmaṇa, You know for certain that this is My vow, and My nature, that if anyone once prays for his shelter under Me, I grant that forever. I grant him safety. If anyone comes with a single sign, he comes to take shelter under Me, I grant him safety, protection, for all the time, for eternity. This is My nature. It is mentioned in that *śloka*. _____ [?]

Only once if anyone says _____ [?] 'I'm under Your discretion. Please grant me shelter under Your Holy Feet.' Then I grant him shelter forever. My very nature is such."

So *gopṭṛtve varaṇa*, we shall ask Him for our, pray for our shelter under His Holy Feet, and we can go on maintaining this faith that He will surely protect us. Because His nature is such, so gracious His nature. He can't throw me off from His shelter, there.

Parthamitra: So the difference between those two chapters - they seem that they're the same.

Śrīla Śrīdhara Mahārāja: Now one, Jīva Goswāmī Prabhu has discussed and found out that *gopṛtve varaṇa*, he's praying for his acceptance for his shelter. That is the main thing in the whole of *śaraṇāgati*. That is the very gist, substance, to pray for his shelter. To pray to Him for his shelter. *Gopṛtve varaṇa*. 'You are my protector.' That is the main thing in the whole of *śaraṇāgati*, and others are subsidiary. *Gopṛtve*. To pray to Him as a protector of ones own self. *Śaraṇāgati* mainly centred in this thought. Others are parts thereby, and to maintain at the same time, 'He *will* give, He cannot but give.'

But the question will remain here, whether I have surrendered totally or not? My ego, has it allowed me to surrender to His Holy Feet fully, or self-deception? The question is there. If there is no question, if that anyone surrenders totally, He will protect him, that is unquestionable. But the question remains here whether I have successfully surrendered myself really to Him or not. Self analysis. But that is the truth, that if He - it is His intrinsic nature that all time, eternal habit, that He protects His refugees. Whoever comes under the shelter of His protection, He protects him. That is one of His intrinsic characteristics. It cannot be otherwise. But the only question is whether I could surrender to Him or not. There are a few other different ideas, but they're of similar nature. To offer ones own self, to cast, to throw ones own self to His custody, that is one, and at the same time to go on with the idea that He will surely protect me.

There the example is given by Bhaktivinoda Ṭhākura. The cow boys, they're welcoming so many risks in their life, backed by the confidence that, 'My friend is there and He will surely protect.'

[5] *rakhā korobi tuhuṅ niścoy jāni, pāna korobuṅ hāma jāmunā-pāni*

[Fearless and confident of Your protection, I will drink the water of the Yamunā.]

[6] *kāliya-dokha korobi vināśā, śodhobi nadī-jala, bāḍāobi āśā*

[The Kāliya serpent's venom poisoned the Yamunā's waters, yet that poison will be vanquished. You will purify the Yamunā, and by such heroic deeds enhance our faith.]

[Fourth Principle of Surrender: '*Avaśya Rakṣibe Kṛṣṇā*—*Viśvāsa, Pālana*.

Faith in Kṛṣṇa as Protector. From song 3]

In a part of Yamunā one big serpent was living, and by his poison the whole area was contaminated. But the cow boy friends of Kṛṣṇa they did not care for that. They used to drink that poisonous water, fully surveying that, "My friend is there. We don't care about any poison or anything. He will save us. He'll protect us." So they go ahead to invite danger with the confidence that 'On our backing our friend is always backing us.' With that confidence they invite danger. "We don't care about any danger, because at our support, our friend is there, who has got such supernatural power, or charm, or anything else."

Generally they're already in a position, they do not want "You protect me." Only very rarely as in the Govardhana case, then all of the whole of the locality they came and prayed for protection. When Indra, the king of the heaven, when his annual worship was closed he was enraged very much. And he ordered for the general destruction of that *goṣṭha* by heavy rain, and that hail storm

and thunder, all these things. And then all the *goṣṭha* they came to take refuge. "Oh Kṛṣṇa. You protect me from these disasters, the great certain destruction." And Kṛṣṇa managed. Otherwise they're always fostering this idea that 'He's there among our protectors. We do not care about anything else. No danger we're afraid of. He's there. He cannot but protect us.' That is the idea they maintain.

Parthamitra: So what is the difference between *gopṛtve varaṇam* and...

Śrīla Śrīdhara Mahārāja: *Rakṣiṣyatīti viśvāsaḥ.*

Parthamitra: Yes.

Śrīla Śrīdhara Mahārāja: Yes. The first part, that to invite Him as a protector, that is *gopṛtve varaṇa*. And the later part that, "He will surely protect me."

Parthamitra: Oh, I see.

Śrīla Śrīdhara Mahārāja: Two parts. The first part is to accept, to invite Him, to pray to Him, "Please protect me. I'm under Your protection. Accept me." And then to maintain the idea, "He will surely protect me, when all possible dangers will come." In two parts _____ [?] one and the same, but if analysed then these parts are found out there.

Parthamitra: I see.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari bol.

Parthamitra: We hear that there is no birth or death in Goloka. But in the *Brhat-Bhāgavatāmṛtam* we see that Kṛṣṇa He went to Mathurā and He has killed Kāmsa many times.

Śrīla Śrīdhara Mahārāja: Yes. That birth and death, and appearance and disappearance. Sun setting, the death of the sun. Sun rising, the birth of the sun. Something like that. Imitation of birth and death, but *jīva* is transferred to somewhere else. Death means complete separation from this zone, but that is extended to another zone. All the *līlā* of Kṛṣṇa, like sun, everywhere it is rising, and everywhere it is setting, everywhere it is noon, somewhere. It is continuing in a cyclic order. So Kṛṣṇa *līlā* also, what occurred here went to next *brahmāṇḍa*, next plane, eternally wandering. Do you follow?

Parthamitra: Yes.

Śrīla Śrīdhara Mahārāja: Sun invisible, but it is visible in the next country, in this way, next *brahmāṇḍa*, it is being extended. Again, in a cyclic order it is coming again, in Dvāpara-yuga here. Winter or summer, that also revolving, all in cyclic order, moving. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Parthamitra: Mahārāja, how does one become empowered to preach Kṛṣṇa consciousness - to spread the Holy Name - to propagate the Holy Name?

Śrīla Śrīdhara Mahārāja: The general order of Mahāprabhu is there, to propagate in a general way. But in a particular way to give the Name mantra, and to take the responsibility fully, that is a little difficult. There are ten offences against *Hari-Nāma*. One is that, *asraddha-dhano nāma-dhana*. [*Padma-Purāṇa, Brahma-Khanda, 25.15-18, 22-23*] & [*Gauḍīya Kaṅṭhahāra, 17.69-75*] Who gives the Name to another, and makes him disciple, that he takes all his charge. In general way we can inform the holiness and purifying characteristic of the Name to one and all. But particularly to take charge of a particular person, 'that I shall give you wholesale relief from this mundane of *māyā*,' that sort of responsibility only can be taken when he gets internal inspiration to do that. That is a risky thing. So when one feels urge within him that, "Yes, you may take charge..."

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Śrīla Śrīdhara Mahārāja: "...your purity shall be intact. I shall be responsible for that. I shall take the responsibility."

If some inner urge one feels in him, then he can begin. Otherwise it will be *nāmāparādha*. *Asraddha- dhano nāma-dhana*. [*Padma-Purāṇa, Brahma-Khanda, 25.15-18, 22-23*] & [*Gauḍīya Kaṅṭhahāra, 17.69-75*] There is want to give *Hari-Nāma* who has not properly come to the standard. That is our eagerness to become a Guru. For our name and fame we want to capture the position of a Guru for some other aspiration than the real obligatory duty without the sanction, without the license. But the general news of the greatness and glory of the Name, to spread all around to every corner of the world, that is allowed to everyone. He has got little entrance into this zone. But to take the responsibility of a Guru who will take the whole burden of the disciple on him, until he's purified, that is risky. And that should be accepted only when one feels a particular inspiration and urge within, that is.

Otherwise this Yati Goswāmī, they say a son of a Guru is Guru. They're in the physical lineage, they're going on with their trade. The family also, the son of a disciple he's taking mantram from the son of a Guru. This physical lineage is going on.

But we do not accept that. Their internal realisation must be there. It is all internal, spiritual. Spiritual means internal. We have faith in that internal wealth. Spirituality is not mere imagination. It is reality. It is more real than the world in which we're living. It is more real.

Faith. We must see the truth. We must feel the truth. And we shall try then to distribute that truth to others. We must settle there in that plane. As long as my position is flickering there, how can I help others? When I'm settled in that plane and I get some instruction from *caitya-guru*, inspiration, accept the risk and responsibility to deliver others, in this way extending me to anyone and everywhere. Then he may begin.

And he's only a transparent medium. The medium must be transparent. Transparent Guru and opaque Guru. Through Guru we can see the *paramparā* and Vaiṣṇava. Not that 'Don't go there.' The Guru *paramparā*, Guru, Param Guru, all these things, the Lord, everything may be viewed through him.

Just as like a spectacle, in the ordinary way we may think that some barrier between the eye and the sight, so it is causing some hindrance. But it is not, it is rather enhancing my view. And with the telescopic system far becomes near. Guru *paramparā*, from Guru to Guru, to Guru to Guru, in this way. Generally we think that coming through so many, hindrance, so it may not be very clear. But just the opposite. By many glasses set together the telescopic system, far becomes near. So Guru *paramparā* is like that.

So many guardians, so many helpers. Here in the land of exploitation we want many servants _____ [?]

'I shall be master, and I shall dictate, and men and money will be at my disposal.' Generally we want that. But opposite in the upper plane, we want many guardians, many who will think good of me. I shall be servant to all. They'll all be very much gracious to me. That will be my wealth, so many well-wishers, all well-wishers.

*bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ, jñātvā mām śāntim ṛcchati*

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

"When one can come to realise that I'm the highest dispenser, dealer, controller, but I'm friendly to all, they can find peace then."

Yes. The Ultimate Authority He's my guardian, He's my sympathetic friend. So I can live in peace. No apprehension of any future injustice for me. So many guardians, many well-wishers, many Gurus. All Vaiṣṇavas are our Guru, all well-wishers, so I cannot but be safe. So many well-wishers, so many sympathetic eyes over me, so I'm quite safe in that plane. We must not be afraid of Gurus.

So it is here we may be afraid, because we think we're to obey him. Whatever he'll say I'm to carry out. It is a very risky life. If I can't do that then I shall commit offence. All this apprehension may come here.

But if we can get out of this plane of exploitation, because everyone is eager to exploit us, so that apprehension. But there just the opposite, everyone wants to help one another. So no such apprehension of being attacked from the enemy camp. All friendly, and specially so many interested Guru, they take special care of us.

Gaura Hari bol. Gaura Hari bol.

No self interested persons, they're all God interested, one interest, common interest. That is the plane of harmony, common interest, harmonise. And discord, I'm separate, many separate interests, there discord. And only one common interest, harmoniously they're moving there, trying to utilise every atom there for that common interest, marvellously.

Still, in the higher stage of service we find a form of particular diversing but that is all created as we find in drama, that is all a show. That is a necessary part to enhance our service, a special design, in the promotion of the service. Competition is also there, but competition for Kṛṣṇa consciousness, Kṛṣṇa's satisfaction. Here, competition amongst many interests. And there, competition for one interest, so harmony.

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

Parthamitra: So one may have a desire to preach and...

Śrīla Śrīdhara Mahārāja: And to preach under the direction of Gurudeva, that is safe. His order, where he's guided he's going on. Responsibility with the highest General - and his connection with the highest authority, and they're working under the direction of that General who is connected with the highest authority. Something like that. But to take the whole responsibility in ones own self that is risky, and in that we must be sure of some higher connection of the highest authority. When we find an urge within, go on, risk yourself. Hare Kṛṣṇa.

Devotee: Mahārāja, Parama Devī dāsī has a question for you.

Parama: Guru Mahārāja, there are some people who are in the guise of Vaiṣṇavas, who are not. Who are acting as masters and want others as servants. How can we know who is pure, who we can trust?

Śrīla Śrīdhara Mahārāja: Not clear. What does she say?

Parthamitra: There are many people in the guise of Vaiṣṇavas, who are wanting to be accepted as master and people to follow them. But how do we know who is actually pure?

Śrīla Śrīdhara Mahārāja: How we know about other things, that one is educated, another is non educated? How do you know? One is intelligent, another is stupid, how do you know? As much as you can come in a plane of intelligence you can feel intelligence in others also. If you can feel within you that 'this is education' you can feel then whether others are educated or not.

So also, when you come to real, pure devotion, what is devotion, when you can feel within you, then you'll be able to judge whether his words, his deeds, are in accordance with devotional practices. You'll understand when you get.

As you can judge other things, if that element is one, a lawyer can understand a lawyer, a doctor can understand a doctor. In this way, direct experience. And indirect experience through faith. If there is a good doctor, all may not know, no knowledge in the medicine. But so many others whom I can believe, they appreciate them, so I go to that doctor. "He's a good doctor because he's recommended by so many gentlemen whom I can put faith in." The first in this way. Then when you've had experience with the doctor, that "His medicine cured me several times, I got, I felt it myself," you will go to recommend to other patients. "Go to that doctor. His diagnosis, his medicine, is very helpful."

In this way you'll be able to know who is a real *sādhū*, what is the criterion of a *sādhū*, what is the criterion of a Vaiṣṇava. You're to be acquainted with that quality, that thing, then maybe. To know, symptoms have been given in this way.

*bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka-kālah
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam*

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."] [*Śrīmad-Bhāgavatam*, 11.2.42]

A Vaiṣṇava must have these symptoms in him. What are they? There are many symptoms, but in a nutshell, *bhakti*. He must have ever increasing earnestness towards the Lord, *pareśānubhavo*. He must have some clear conception, clear and more clear conception, a progressive clear conception of what he is. And *anyatra, viraktir*, and he will withdraw from other things, his taste and his likeness and attraction. He'll be apathetic to the worldly things. That means *kanak*, no greed for money. *Kāminī*, for the male, no attraction for the female. And for the female, no attraction for the male. And *pratiṣṭhā*, and name and fame, that popularity in this world. And he's engaged for something else. That is the general external qualification.

Then again, mere withdrawal from this world is not the highest qualification. The renunciators, they also withdraw from this world, but their instruction is more or less destructive, not constructive. The Vaiṣṇavas they give some constructive idea of the spiritual world. And amongst Vaiṣṇavas also there are many sections of sections. And *Śrīmad-Bhāgavatam* has dealt with them all clearly, the gradation amongst the Vaiṣṇava faith. And Mahāprabhu Śrī Caitanya how, eliminating other spiritual conceptions, and He's giving the development of the whole theistic idea.

Generally, first we're actuated by *ajñāta-sukṛti*, unknown. *Sukṛti* means my energy utilised by some real *sādhū* for the service of God. Then from that I feel something within me as *śraddhā*, faith, far fetched thing. A far fetched conception about the truth. That appeals to the heart and creates the taste.

"Oh. And this sort of goal I like very much from the core of my heart."

In this way he's drawn towards the truth, *śraddhā*. And then he mixes, he keeps company with so many that talk about that sort of truth, goal of life, aspiration of life. And the *śravaṇa-daśā*, he goes to many and hears about that. Then when he finds that his instructions, his feelings, his grace, it seems to be very effective, and very attractive, and very promising. So he comes to surrender to him.

"Please take me to the goal, as you say. I want that. The conception of your home, back to God, back to home. The conceptions you're giving about the home are very attractive to me, and I want to go to such home. Please take me there."

And this way of surrendering will come, and according to him, to his direction, he'll go on with the practices, *śravaṇa, kīrtana, smaraṇa, bhajan*, etc. And he'll find, if he's sincere, he'll find in himself gradual improvement, or nearness to the plane. The conception of the home, there he'll

find gradually nearer and nearer. And he will attain such a position when he's fully confident that it is there, it is real. And these are all indirect. More earnestly he'll make his progress. And after that, some position may come when he'll be asked, "Please recruit others also. What good benefit you're tasting yourself, not alone, you distribute to others also. Take, give this nectar to all."

In this way the life improves from the nescience to science, from non direct to direct, from the caution to the meaning of love, the progress is there. The final taste, the responsibility within us, *hr̥daye nābhya nujñāto*.

*[vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hr̥dayenābhyanujñāto, yo dharmas taṁ nibhodhata]*

In *Manu-saṁhitā* [2.1] there is a *śloka* saying, "What should be our duty, the definition of duty, that pious duty, holy duty? *Vidvadbhiḥ sevitaḥ*. Those that have got sufficient knowledge in revealed truth. *Sevitaḥ sadbhir*. And other symptoms, the honest persons, I'll gather around that. And what sort of honest persons? *Adveṣa-rāgibhiḥ*. Who are indifferent to the loss and gain of this world, what we consider to be very real, illusory world, *adveṣa-rāgibhiḥ*. *Hr̥dayenābhyanujñāto*. And you must have your inner heart's approval to accept that.

Your heart will say that, "This thing is living, is spreading within me. It's noble and unprecedented sort of satisfaction, pleasure in me, gives me a very auspicious, and promising, and very hopeful news to me, to save me. It will save me. I'm surrounded by the threatening of the mortality, *janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9], all the bad elements of this life. But this will deliver me from this. Not only that, but some positive attainment of very hopeful and sweet life they're giving in relation with the highest truth."

This sort of thing. As you can understand things here, so we'll be able to understand things there, but with separate senses, super intelligence. And the beginning, the help from the other sources, that is to be depended on. Just as a man who by accident has lost his senses, he cannot help himself. But the others will come and help him. He's unconscious, but when that consciousness will come back, he'll cooperate with the nurse and the doctor. "That this is so, here pain, here is this disturbance." And with the cooperation of the doctor he will be healed of his disability and adversity.

So in the beginning, when we do not know anything, the others help is indispensable for us. That is *sukṛti*. Then when we get a sort of consciousness, then with the help of others, with the cooperation of them we can improve our condition. And our inner heart is an important factor to accept what is good and bad, heart's approval is a part. And also the previous *sukṛti* can carry him to a particular group and then go on. The chance of independent selection comes to me as much as I'm awake. And then it may take me in such a position, "I'm quite confident that this is reality, this is good. Then I feel that I must go and help others. It is so sweet, I must distribute to others also." The fitness of intensity comes to such an extent, not only he's satisfied, "I want to satisfy others with the very same medicine." Broadest, it's nature, on the whole, it is said in *Bhagavad-gītā* also,

[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]

One who sincerely wants his own good, he cannot be deceived by others, because there is God. The omniscient God is there overhead. So only you, yourself, can cheat you. The others cannot cheat the omniscient guidance of the Lord - vigilant eye overhead, the head of everyone. If we do not like to cheat ourselves, no outside enemy can do much wrong. He'll come to relieve me. We're going, not to be a stone, but all consciousness and all love, we're going to get His service. So He's the protector there, He'll protect. Only I must be careful of my internal enemies. My responsibility is there, that I must not deceive my own self. If I'm sincere in my hankering, in my will, aspiration, then everything will be all right, because He's there. But He may not approach me. I want to invite. He's perfect. I'm imperfect. But He's perfect. With this idea all through we shall approach. Gaura Hari bol. Am I clear?

Parama: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Devotee: Mahārāja, amongst the Godbrothers, how does a devotee, unsure of an older devotee's qualities, how does he avoid him or his association without creating offence?

Śrīla Śrīdhara Mahārāja: First, he needs to understand whose company will improve him. Whose practices, behaviour, conduct, is in accordance to *śāstra*, and according to the advices of the Vaiṣṇava. Then, he will, when he's free he may have free choice of the company. But sometimes when working under a superior, and in the combination he finds that there is more desirable *sādhu* with whom to work, then he will pray to the inner authority.

"That I think that this company with whom I've been asked by my superiors to work on, not compatible. My Lord, please give me relief of this unhappy environment."

And He will manage it otherwise, inaugurate. We have got that sort of experience when under the direction of our Gurudeva. We had to travel in preaching camps in different parties, but when we came first we were under the direction of a particular leader. But at times we found that the leader is not very desirable. Then we had to pray, not complaining against the authority. "That I won't be able to work under him." Not disobedience in the system, but internal prayer. "O Lord, You know everything. I find this is not very suitable and this is causing harm to my spiritual realisation. Please give me relief."

But don't go so far, even that we may not file a petition to the Lord. We should take it that this sort of circumstance, environment, has some necessity for me, to teach something, direct or indirect. Our attitude should be this. Whatever comes, this is earned by my previous *karma*. My previous *karma* has earned such environment, and it is necessary to teach me. And whenever my teaching will be finished the environment will change. And we have got experience of that in the practical field.

Whatever the circumstance, the environment may be undesirable, but if we're sincere we must take in a good motive. That has been sent by the Lord, sanctioned, without His notice nothing can happen, not even a straw can move. So I'm put in such deplorable environment. He's seeing this thing. And as soon as this necessity will end it will be removed, and I shall be placed in another environment. There's no fault, no error in His divine decision, there cannot be any error. We're to face all circumstances in such attitude.

tat te 'nukampām susamīkṣamāṇo, bhuñjāna evātma-kṛtām vipākam
[hṛd-vāg-vapurahir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."] [*Śrīmad-Bhāgavatam*, 10.14.8]

It is earned by my own past deed, so I must not quarrel with that which my own deed has produced, but I must finish its effect. It is necessary for me, and as soon as the necessity will be finished it will be withdrawn, and I will be put in another separate environment. We're to wait for the divine dispensation. That will be the highest policy, the most sober and sacred and desirable and helpful policy is that, in every life. It will increase our faith in the Supreme Personality, the supreme command of all the environments ever may come, or now is, or in future. This policy of a devotee will be most suitable and helpful. *Tat te 'nukampām susamīkṣamāṇo*. The undesirable things have not come suddenly to punish me, but it is necessary, it is self acquired. And it will get its fulfilment and then vanish, and then next chance higher I shall get. But if I avoid this, it may be taken out, again it will come to get its realisation from me, to clear off my debt. In this attitude we shall face all the circumstances, and that will be the best attitude of any progressive devotee. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So, the most important instruction for the devotees. Whatever circumstances we're to face we must face it faithfully, because it is not without any cause. It is earned by me, and we shall lose no faith in the divine absolute dispenser. Without His notice nothing can exist, nothing can come. He's at the back. He's my well-wishing guardian. He's seeing all these things. As soon as its necessity will be finished it will be withdrawn. I shall conquer that. I must not fly away defeated by the circumstances, then again it will come to have its debt realised from me.

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

That will extend my faith also, make it firm, faith will be more firm if we face in this way and find that the mist is clearing, the cloudy atmosphere clearing, sun's rays have come.

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

karmaṇy evādhikāras te, mā phaleṣu kadācana
[mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."]

[*Bhagavad-gītā*, 2.47]

Your responsibility is only with the work, only with the duty. All you can concentrate, you can collect, engage yourself only to discharge your duty well. Don't care for the result, consequence. Consequence is with Him, in His hand. The resultant - I may do my part, but the resultant depends, the consequence depends on the resultant of many forces. So it is in His hands, the effect always in His hands, because that will have to come as the resultant of many activities. So I should not bother about the resultant. That does not depend on my activity. That is the consequence of the combination of the resultant of the many activities, many duties. I'm a part, so I must concentrate what is given to me as my duty.

Karmaṇy evādhikāras te, mā phaleṣu kadācana / mā karma-phala-hetur bhūr. "Don't bother your brain with the consequence. *Mā te saṅgo 'stv akarmanī.* That does not mean that you'll withdraw from the action, from your duty, because the result is not in your hand. That will be foolishness to the extreme. The result is in My hand. It is the wholesale thing, not the effect of your own energy, but by the spirit of the many energies such things occur, the contribution of the many."

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

Don't care, give more attention for this, but as much as possible you'll try to select favourable good association as you can understand. And at the same time, putting faith in the wholesale consciousness of whom you're approaching, to get whose benefit. He's everywhere. He's all good. He's absolute. None can oppose His will. So you must maintain, foster in yourself that sort of faith. I'm smallest of the smallest, but to whom I'm going, my guardian, He's greatest of the greatest. As much as I'm hopeless, so much He will be extending Himself as His grace to me.

ye yatha patita haya, tava dayā tata tāya, [tāte āmi supātra dayāra]

[Śrīla Bhaktivinoda Ṭhākura says: "Your grace is given in accordance with the necessity of those who really deserve it. In that consideration, I have some claim. I am fallen of the fallen, the most fallen, so I have some claim to Your grace."] [*Gīta-mālā, Yāmuna-bhāvāvalī*, 19]

As much as one is fallen, so much the attention is drawn from the Gracious Absolute to him.

In a family, mother's affection is little partial to the weak. And those that are strong, mother may not care so much for them. But with the weak mother's attention is concentrated.

This is general, but quality, the goodness, must be presupposed.

But there is mercy above justice, we shall also note that, mercy is above justice. Love has no recognition, sometimes, of quality, ignoring good or bad quality, love comes and gives us all. That is our solace, our hope. That as much wicked I may be, still I'm not eliminated from the gracious boundary of the Supreme Graceful Lord, Gracious Lord.

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

82.11.27.C_82.11.28.A

Bhakta Thomas: I'm a friend of Dev Nārāyaṇa. I wanted to ask, concerning the neutral devotee, the first position, or *rasa*, neutral devotee, I understand that a neutral devotee is one who has some affection for Kṛṣṇa but does not necessarily want to have a relationship of serving Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: What do you mean by neutral devotee?

Devotee: *Śanta-rasa*.

Śrīla Śrīdhara Mahārāja: That is not neutral. Neutral means both sides he has got, but *śanta-rasa*, that mere submission to the truth, not active tendency to satisfy Him, that is *śanta-rasa*. That is mere submission and slight attraction, but not so much inspiration as to serve Him, to satisfy Him. That is lowest *rasa*, the submissive closeness, nearness of the truth, not any active transaction. That is *śanta-rasa*. That is not to be called neutral. Neutral both the parties, no regard to mix with any party, but many parties of different types and he's neutral, he's numb, he's for none. But *śanta-rasa* means submission, submissive to the truth, but not actively engaged to follow His dictations, to satisfy Him. That is *śanta-rasa*. the lowest order. *Niṣṭhā*, the poor truth, not active, the service, serving, not practically in service, practical connection, but admits and submits to the truth, that is the lowest conception of a devotee.

Bhakta Thomas: So, my question is if someone is having that position simply submissive but still not so much actively wanting to serve...

Śrīla Śrīdhara Mahārāja: Yes. That is also, there are also so many inter stages, analytical stages, the *śanta-rasa* to Vaikuṅṭha, *śanta-rasa* in Vṛndāvana, they're different. And in that posing also, the flute also *śanta-rasa*. The Yamunā, the river, the hill Govardhana, the forest, the earth, the sand, all *śanta*. So many birds also *śanta-rasa*, beasts also *śanta-rasa*, there gradation in *śanta-rasa* also and different type in *śanta-rasa*. The seat *śanta-rasa*, cows are *śanta-rasa*, so many *śanta-rasa*. Passive attitude, more or less passive attitude, they're serving in a passive way, *śanta-rasa*.

Bhakta Thomas: I see. So how is it that they have changed their position in the spiritual world without having such a deep desire to want to serve Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: There is personality inside. You see the Ganges is there in the watery body, but the person Ganges is there, the Yamunā person is there, though water flow of a river, his body. So the person within and the body is in a passive way rendering service. We are to consider that, they're person, they're not property, not things only, but they're suitable to render that sort of passive service. The *śimhāsana*, the *cakra*, the dress, the bed, all *śanta-rasa*, the food, *śanta-rasa* but passive mood, rendering service, but there is personality within. Posing is such, just as in a drama a man he's playing the part of a dead body.

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

Devotee: Mahārāja, today is the disappearance day of Śrīla Gaurakiśora Dāsa Bābājī Mahārāja, so could you please say something about him?

Śrīla Śrīdhara Mahārāja: Gaurakiśora Dāsa Bābājī Mahārāja, he was born in Pharidapura district near Padmā River. He came in a merchant family, but, and he took initiation from Advaita Goswāmī, but afterwards when mature in life he left the world and went to Vṛndāvana. His previous name was Varṁśī dāsa and then when he approached his Gurudeva, who was the disciple of Jagannātha dāsa Bābājī, one Bhāgavat dāsa took his, this *bābājī-veśa* from him and began his *bhajana*, mainly taking the Name, *mahā-mantra*. And he used, his habit was very strict *vairāgya* habit, his *vairāgyam*, his renunciation was very, very, firm and strong.

Then about thirty two years he passed in Vṛndāvana. After that he got some inspiration within and came to live in Navadvīpa. And there is the place where he used to live, sometimes in a cottage and sometimes in a public *dharmaśālā* to avoid the crowd, the mob.

By the direction of Bhaktivinoda Ṭhākura he has no disciples. He did not initiate anybody we are told. He might have given one or two, but not to be traced. Bhaktivinoda Ṭhākura knew him because he also had connection with Jagannātha dāsa Bābājī Mahārāja, and he recommended our Guru Mahārāja to take *Hari-Nāma* from him. And my Gurudeva Bhaktisiddhānta Ṭhākura at that time he was Bimalānanda Sarasvatī and his *sannyāsa* name is Bhaktisiddhānta Sarasvatī. Bimalānanda Sarasvatī previously was his title given by astronomer section, Sarasvatī. He was *brahmacārī* from his birth and only reading *śāstra* and observing the *vrata*, etc, and having a press and publishing books and journals in spiritual matters. Purely recommended by Bhaktivinoda Ṭhākura to take *Hari-Nāma* from Gaurakiśora Dāsa Bābājī Mahārāja, he approached.

Then Gaurakiśora Dāsa Bābājī Mahārāja told, "Yes. I am not independent. I shall ask my master. If he agrees to accept you through me then I shall fulfil your desire."

Our Guru Mahārāja told, "I was famous at that time as a good Vaiṣṇava theologian, well read in the Vaiṣṇava scriptures, and of pure character, conduct, and education, and knowledge of Vaiṣṇava philosophy, all these things. I was already famous in the society, still he ignored me."

"Yes I shall ask."

"Then next time I approached him, have you asked Mahāprabhu?"

"No, no, I forgot, I forgot to ask permission."

Guru Mahārāja told to us, out of his humility we take it, "That I had some pride in me that I'm a good scholar, extraordinary scholar, and a man of pure character, but when I heard that he forgot - so many so called stalwarts in the Vaiṣṇava school, they're all aspiring to get me as their disciple, but I don't approach them. They're approaching me in some way or other, but I don't approach anybody. Under the direction of Bhaktivinoda Ṭhākura I'm going to Gaurakiśora Bābājī, and he says that 'he has forgot.' There so many other stalwarts in the *sampradāya*, they're so eager to get me as their disciple and he says that so neglectfully. Oh I have got that pride in me, so I am unfit for his discipleship. Then next time I approached..."

"Yes, Mahāprabhu has accepted your prayer, you come."

And he gave *Hari-Nāma*. And perhaps we are told he was his only disciple.

Like Lokanātha, Narottama. Lokanātha Goswāmī did not make many disciples, not in a mood to make disciples, but his disciple Narottama, he inundated the whole of North Bengal, collected numberless number of disciples.

So our Guru Mahārāja, Gaurakiśora Dāsa Bābājī did not extend his grace to many, but our Guru Mahārāja taking the misers property and distribute like anything, and aspire to conquer the whole world with the Name of Mahāprabhu under his banner.

So Gaurakiśora Bābājī Mahārāja was of such temperament, *nirapekṣa*, without caring for anything, but only for the Lord and His grace.

Once we're told that Pran Gopāla Goswāmī who was a very renowned scholar of *Bhāgavatam*, and could explain *Bhāgavatam* very beautifully, a popular explainer of *Bhāgavatam*.

But he approached Gaurakiśora Dāsa Bābājī Goswāmī once, "Bābājī Mahārāja, they say that I can explain *Bhāgavatam* very nicely. I like that if you hear one day my explanation of *Bhāgavatam*, then I'll think myself very fortunate."

But he does not say anything, twice, thrice, he came with proposal, but he did not speak any word. But one day he himself made some arrangement, just before him and with his own men and own materials he came and made a *sabhā* and gave invitations to many devotees, and began *Bhāgavatam* reading just in his front.

Bābājī Mahārāja is sitting without saying, uttering anything, always sitting, he's there taking Name. Then the Goswāmī went on, all the audience went away. Then he was asking his personal attendant, "cleanse this place and smear with cow dung to purify."

"What's the matter Bābājī Mahārāja? It is already clear and pure. Goswāmī came and discussed about *Bhāgavatam*, explained *Bhāgavatam* here. It is already pure, so why am I to again brush, you say, and to smear cow dung to purify?"

"Oh, you heard the explanation of *Bhāgavatam*, but I heard only money, money, money. If he can spread amongst people that Gaurakiśora Bābājī Mahārāja heard his explanation of *Bhāgavatam*, it will fetch more money for him. That trade. He made *Bhāgavatam* subservient to his ordinary sensual life. We should serve *Bhāgavatam*. *Bhāgavat* is Kṛṣṇa Himself and we must serve *Bhāgavatam*. Leaving every comfort aside, we shall try to take the instruction of *Bhāgavatam* from door to door, to get relief to so many suffering souls. But he's utilizing that *Bhāgavata-kathā*, that purest, that world saving, that nectar, he's trying to utilize for his own sensual life. To serve his sensual life he's committing offences against *Bhāgavatam*, it is not service of *Bhāgavatam*."

In this way. Another new, young man taking initiation from somewhere, he built a cottage just on the Ganges bank, and he began to imitate Gaurakiśora Bābājī. Very, in abnegation, in renunciation, only once he takes some food and that also in earthen pot, he takes this skull of a, the human skull, used that as a pot, the water and everything in the skull. In this way he used to show just something like this (tin kari grubhasan?) The external renunciation, very stern renunciation, and he lived there and to chant the name, then some approached, "That this boy has come to imitate you and has erected a cottage, competition in your side. What is this?"

Gaurakiśora Bābājī Mahārāja remarked in a very serious way, "That if a lady enters into the labour room and imitates some sound as she's feeling the pain of giving birth to a child, then child will come? That imitation of the sound, and the imitation of the practice, the child won't come. So the mere imitation, the *śuddha-sattva*, we must come and perform many things before giving birth to a child, many things happen before. So omitting all those things, to approach real Guru, and then serve him, then to take the Name, and dedicating. And then coming in contact with

śuddha-sattva, pure conscious area. And then by serving, attending to a particular place. And then one may show all these natural *vairāgyam* when taking the Name. But he enters only like a lady and imitates that he has got the highest level. It's a mere imitation, cannot do anything." This we hear he told. In this way he has got many remarks about *śuddha-bhakti*.

And lastly when he disappeared there was a quarrel. The *sahajiyā* section wanted that they will have under their control the *samādhi*.

And our Guru Mahārāja was informed. He was in Māyāpur, he came, "No, though he lived amongst you but he was far from you. You are all *sahajiyā* section. But he was a pure devotee, *mahā-bhāgavat*. And I'm his disciple, I want to manage, take care of his *samādhi*."

Then he had to approach the police station, and the sub inspector he ordered that our Guru Mahārāja, as he was disciple of him, according to *his* wish his *samādhi* will be finished. It was done so.

And at that time Prabhupāda first met Kuñja Bābu, Kuñjabihari Vidyābhūṣaṇa, who was afterwards his general secretary, and then afterwards he was *sannyāsī*, Bhakti Vilās Tirtha Mahārāja. He met him at that time and gradually he approached him, and became disciple, and began to organize the preaching campaign.

And again, Guru Mahārāja, when by the current of the Ganges, that *samādhi* place was broken, he removed the bones of Bābājī Mahārāja to Māyāpur. And there he, in a box, we were present at that time, the remains were taken in a box, and with mantram that was put under the ground there in *samādhi* Māyāpur. And the temple is built just in the eastern side of Rādhā-kunḍa there in Caitanya Maṭh.

I have composed also a *śloka* in praise of Gaurakiśora Bābājī. *Namo namo gaura-kīśora tubhyam*. A few [10] stanzas I composed about Gaurakiśora Dāsa Bābājī [Called *Śrīmad-Gaurakiśora-nāmaskāra-daśakam*]

And previously also there are other poems made by another ___ [?] *vande gurum gaura-kīśora*, in this way.

And mine is *Namo namo gaura-kīśora tubhyam. Guror guro me paramo gurus-tvaṁ* [verse 1], in this way.

Kvacid vrajāranya vivikta-vāsī [v 3] *Kvacit punar gaura vanāntacārī, surāpagā-tīra-rajo-vihārī* [v 4] *Bahir-virāgī tv-avadhūta-veśī, namo namo gaura-kīśora* [v 3]

sadā harer nāma mudā raṭantam, gr̥he gr̥he mādhuakarīm-aṭantam
namanti devā apī yam mahāntam, namo namo gaura-kīśora tubhyam [verse 5]

In this way a few stanzas I have composed about him. Gaura Hari bol. Nitāi.

[The full *śloka*, *Śrīmad-Gaurakiśora-nāmaskāra-daśakam*, is within
Śrī Śrī Prapanna-jīvanāmṛtam, pages 197-201
And *Śrī Kīrtana Mañjuṣā*, pages 43-47]

So I dissolve the meeting now.

Jaya Oṁ Viṣṇu-Pāda Śrīmad Bhaktisiddhānta Saraswatī Prabhupāda kī jaya!

...

Parthamitra: Guru Mahārāja, I have heard...

Śrīla Śrīdhara Mahārāja: Who are you? Who is he?

Kṛṣṇa Kiṅkarā: Kṛṣṇa Kiṅkarā.

Śrīla Śrīdhara Mahārāja: Then?

Parthamitra: Parthamitra dāsa.

Śrīla Śrīdhara Mahārāja: Parthamitra, then Aranya Mahārāja, Bhakta Thomas, Arthur, and here is Parama.

Yes. Put your question.

Parthamitra: Yes. Parthamitra. I'm asking, I've heard very vaguely of a pastime of Kṛṣṇa called Paying the Toll. Kṛṣṇa, He would hide in the bushes of Vṛndāvana and Rādhārāṇī, with the other *gopīs*, would come to pick flowers, and Kṛṣṇa would come out of the bushes and say that She had to pay a tax, because He owned all the flowers of that forest.

Śrīla Śrīdhara Mahārāja: We should not venture to try to conceive about those *līlā*, because the misrepresentation will be heard and in future we shall have to meet the great difficulty, when really we shall face that soil, position. So it is not to be tackled. Only if we come in connection, we should show our reverence and keep it for our future. Do you see?

The higher mathematical astronomicals, here the brain will be puzzled and we will misconceive, and afterwards we will have to face a great difficulty. So many misunderstanding, or malunderstanding will come to take place. It is not so, as conception we can have in our best consciousness here, it is far, far, beyond, so we shall not. Fools rush in where angels fear to tread.

Only this much we shall try to think, that Kṛṣṇa is all in all, and all His whims, His desires, are purest and purifying the atmosphere. The standard of purity must be realised, what is the real standard of purity, to be acceptable to Kṛṣṇa. Only pleasures are condemned for our selfish end. Because we are deviated from the Absolute Good of Reality. So what is normal, or absolute good in the highest realm, if that sort of right is exercised here in this mundane plane it is a great hindrance to that, to reach there.

The prejudice, mollified prejudice, that won't be, it will be very hard to remove them. That is *aparādha*, Misconception, but misconception not innocent but in the form of offence, because that plane is not material. Not objective but subjective. Whatever misbehaviour towards the higher subject, that is all offence, and that is detrimental to us. We should remember, fools rush in where angels fear to tread. So we may hope the time will come once, when we shall be able to deal with those things properly.

*anyābhilāṣitā-sūnyam, [jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā]*

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11]

Fleeting desires in our stage, *jñāna-karmādy-anāvṛtam*. Systematic activities with religious colours. Having some relation with the spiritual truth, elevation, but with connection with spiritual truth, that is *karma*. *Jñāna*, to understand that the environment where we are present, everything is undesirable and harmful. And eagerness to renounce the whole present circumstance and environment, *tyāga*, liberation, emancipation. *Ādi* means *yoga* and *śaithilya*, our negligence and also enquiry after things subtle, higher, where we can have some subjective position, in the subtle world where we can have our subjective position, we can control our subtle forces, *anāvṛtam*.

Ānukūlyena-kṛṣṇānu. And also to reject the proposal of going against the pleasing play of the Lord, that is *śuddha-bhakti*, *bhakti* proper. Then there is the Paravyoma, and then Kṛṣṇaloka. Then there is also *śanta*, *dāsya*, *sākhya*, *vātsalya*, though not the same with this world, but similar, we can try to enter into.

But this *mādhurya-rasa* is very mystic, and of the highest type, especially *parakīya*, *parakīya*, which is not sanctioned by the society, nor by the scripture, such independent contact with the Lord. He's above all, above everything, not only above my life, my highest prospect, the society, the relatives, even my conception of religion. Everything is one side, and all rejected for the quest for our union with the truth, with the highest substance.

So step by step we must have to go forward. Otherwise if from the lowest step we try to understand the highest, that will be misconception and those errors will be very difficult to be removed. So we're told that, don't try to approach from this mundane plane. The *Bhāgavatam* has given the greatest warning.

*naitat samācarej jātu manasāpi hy anīśvaraḥ
vinaśyaty ācaran maudhyād yathā 'rudro 'dvijaṁ viṣam
[īśvarāṇām vachaḥ satyaṁ, tathaivacharitaṁ kvachit
teṣāṁ yat svavacho yuktaṁ buddhimāms tat samācharet]*

["One should never imitate the behaviour of great personalities. One who foolishly does so, even mentally, is doomed, just as one who imitates Lord Śiva drinking poison."] - ["The instructions of the great personages are always true, but their conduct and their practices may not always be useful to the beginners. So the sober person will accept those practices that are backed by his words, understanding that in his higher stage he may do something which may not be useful to those of a lower stage. He has such spiritual power that what may be seen as a defect in the beginner, cannot harm him in any way. Therefore the fair minded beginners will accept those practices which are in consonance with his instructions, as being useful to their progress."] [*Śrīmad-Bhāgavatam*, 10.33.30-1]

Yes, that is the highest achievement, no doubt, but never venture to approach that in a non scientific way. In a proper way. If you do you will be finished. *Naitat samācarej jātu*. *Jātu* means never, no, *jātu*, never try to approach this higher truth. *Naitat samācarej jātu*. Even by mind, even mentally. The *sahajiyās* are practically trying to imitate that, but *Bhāgavatam* has said clearly that not even mentally should you try to approach those *līlā*, that heavenly, the divine *līlā* of the Lord, so secret, private, purest thing, even mentally. *Manasāpi*. What to speak of physical imitation, but

mentally also you don't indulge yourself to bring that thing in your imagination, *manasāpi. Anīśvaraḥ*. Who is not master of his own self, who has not controlled all his selfish propensities, tendencies, *anīśvaraḥ*. If he does so what will be the effect? *Vinaśyaty ācaran maudhyād*. If due to foolishness, stupidity, he ventures to approach, even by mind, he will be destroyed, ruin is sure. *Vinaśyaty ācaran maudhyād*. Even due to his ignorance or stupidity or foolishness, he ventures to mix, to associate with that higher truth, he will be finished. How? *'Rudro 'dvijam viṣam*. Who is not Mahādeva, Śiva, if he goes to drink the poison he's sure to die. But it was ornamental to a man of position like Mahādeva. Mahādeva, He took the poison, but He was Nīlakaṇṭha, some ornamental spot came in His throat, He did not die. But if in inferior position than Śiva he goes to drink the poison he's sure to die.

This is also like that, so don't venture, it is not so. It is not so lower achievement, the highest achievement. And you are to follow step by step, step by step. And according to your purification you will be able to perceive, to conceive. Otherwise it will have no meaning to you. So if really we want that high thing, then we must be very much careful. Otherwise your future, your prospect, will be spoiled forever. If you love you, if you love your own self, then for the sake of the prospect of your own self you should avoid it. Otherwise that will be suicidal.

It is there, the smallest portion can satisfy. Even the conception of ones own soul can suffice to create a sensation of wonderfulness in his mental plane. It is practical. If eliminating your mind which is mixed with this mundane ideas and thoughts, with the help of your pure intelligence, reason, conscience, you can catch up, you can rise up to the level where your soul is, your own soul, *ātmā*, and you will be charmed to have the conception of that. That can stupify you, sufficient, the conception of your own soul is sufficient to stupify, that what am I doing here?

82.11.28.B

Śrīla Śrīdhara Mahārāja:

*[āścaryavat paśyati kaścid enam, āścaryavad vadati tathaiva cānyaḥ]
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enam veda na caiva kaścit*

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."]

[*Bhagavad-gītā*, 2.29]

Ātmā, the spirit proper, the soul, is such a thing of such wonderful type that when anyone comes to have a touch of that soul, his own soul, he'll be stupefied, finding, "What strange substance is there and I'm that strange thing, I am. And what are these material achievements for which we are running, life after life? This is all nasty thing. And how higher substance is my soul, it does not require any help from all these material world. He can stand by himself, and how peaceful, pacifying. A new world, he's giving the glimpse of a new world, whose comparison can never be drawn here in this world, however astonishing they may be. The scientific research on this, that, all trash, all will be, it has come and it is surely to be dissolved."

janma-mṛtyu-jarā-vyādhi-[duḥkha-doṣānudarśanam, Bhagavad-gītā, 13.9]
 [The perception of the evil of birth, death, old age and disease]

And that is eternal, and that is self conscious. And no mortality, or no harm of anything can touch it. Then that *jīva* soul. Then that Paramātmā. Then the land where they live. And then the highest from whom everything as this wonderful world emanating. And the highest conception of the *līlā*, both positive and negative, grouped highest type, however it should be.

Ones own soul is sufficient to supply the charm for his future, real spiritual life, neglecting, spiting whatever aspiration we may conceive here in this world. Our going to the moon, and some news from the sun, and this or that, all mortal nasty things, undesirable. Not only that but all trespasser to dispossess us of our own wealth, all these enemy clan.

[Śrīla A.C. Bhaktivedanta] Swāmī Mahārāja told in New York, "Oh you engineers, you have built such big palaces, so high. But have you thought about your transient mortal characteristic of your own body? They will live for hundred thousand years but what about you, the builder of this big palace, you engineers, where should you go? Have you thought of that?"

Only what is required that we shall try our best anyhow to meet face to face with that soil, soil of soul. What is soul and what is matter? Then the development gradually there to the highest.

Otherwise everything will be camouflage, everything will be hoax. For some days we shall associate with all these things and a reaction will come and we shall go and preach to the public, "Oh I have tried my best to get that but that's nothing, all hoax."

Outcome from designed persons as the communists say, "They're enemies of the society, only giving hoax to the ordinary public, and causing hindrance to their peaceful life here in the material world."

Without our proper attention to learn, to take the labour of learning a, b, c, d, we cannot hope to have the pleasure of reading a novel, a good book. Before that we must have sufficient knowledge about the letters and the meanings of the word. Then we can hope that we shall read and we shall get some pleasure by reading the thoughts deeper.

Gaura Hari bol. Gaura Hari bol.

*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]

So many experts that have at least laboured hard to understand his own position, who is he, he's the soul. Even from there it is difficult to go up. They're captured by the charm of their own soul. As we're charmed by the material things, this body and the food of this body, so the liberated souls they're also charmed by their souls, own souls strange position, and does not want anything else, *ātmārāma*.

But there are few *ātmārāma* that comes to say, "No, there is higher world made of stuff superior to that by which we've been composed of." *Ātmārāmās ca munayo, nirgranthā apy urukrame.*

Generally the spiritualists they do not have any recognition of the superior world. They say, "We're in the highest position. What we have found in our soul, there cannot be any higher thing." All imaginary and speculation.

But very few of them can have such favourable conception to the higher world. But those that are living in that world, when they come as messenger, as agent of that world here, with the help of them we can pass to that world, and we can know things of that world. When the Lord Himself comes in different forms, or sends His own agents, then it is possible for us to know about that land, that plane, and the gradation how there is.

And then it is also difficult to have faith in that. Only by the help of *sukṛti* that we can understand there is Nārāyaṇa, Vāsudeva, Rāmacandra, Dwārakesh, Mathurā, Vṛndāvana, and Kṛṣṇa holds the most supreme position. Apparently He's a thief, He's a debauch, He's whimsical. But still He's admitted by the highest spiritualists of a particular section, that that is the highest conception. His whimsical, His autocracy, that is the best boon for us. The highest thing is of such nature that His aggression towards us will be the highest benediction for us, blessing for us.

Through our true reason guided by spiritual faith we can understand to certain extent as it may be, it may be possible. The highest good is above law, above morality. That if with proper distribution of the wealth amongst us all, we are separate personalities with separate interests, this is lower position, we must transcend. We're all included in Him. He's our common guardian, well wisher, and everything. All our fulfilment in His holy feet. All with the highest fulfilment of every existing atom is in the attainment of the holy feet of the highest Lord. He's so pure, so affectionate, and so intimate to us. Truth is so intimate, and so much well wisher, and so much desirable for us.

We heard from Guru Mahārāja, "Don't delay for a minute. If you say that 'there is a fire, I must extinguish that and I'm coming' no, no, what will burn to ashes, that is your enemy. All your inner hankering can be satisfied only in the holy feet of your Lord. You cannot conceive how much demand, and how much variegated nature of demand is within you, and for what. And there they will all have their fullest satisfaction in His holy feet. He's such, He's such, so search for Him. Your life will be fulfilled. These are all undesirable trashes, ashes, rubbishes. So go forward, onward, according to the direction of the guide He sent to you. Elimination and acceptance, no other, no attraction for anything in the environment, go, go, go onward, onward, onward, until you reach such, the Vṛndāvana."

Bilvamaṅgala Ṭhākura says when he's having some approach towards Vṛndāvana,

*[māraḥ svayam nu madhura-dyuti-maṅḍalam nu
mādhuryam eva nu mano-nayanāmṛtam nu
venī-mṛjo nu mama jīvita-vallabho nu
kṛṣṇo 'yam abhyudayate mama locanāya]*

["My dear friends, where is Kṛṣṇa, who is Cupid personified, brilliant as a *kadamba* flower? Where is Kṛṣṇa, sweetness Himself, the sweetest nectar for my eyes and mind? Where is Kṛṣṇa, who loosens the hair of the *gopīs*? He is the supreme source of divine bliss. He is my life and soul. Has He come before my eyes again?"] [*Kṛṣṇa Karṇāmṛta*, 68]

Māraḥ svayaṁ nu. "What do I feel in my mind, and some strange conception coming down in my mind? *Māraḥ svayaṁ nu.* The most charming feeling we find here in our cupid conception, the union between man and woman, that represents a wonderful pleasing sensation in our mind, is it of that type? *Māraḥ svayaṁ nu.*

The supplier of all such pleasures, has He come Himself to me? Who is supplying such pleasing sensation to the world, has He come Himself? *Māraḥ svayaṁ nu.* No, no, it is not so. *Madhura-dyuti-maṇḍalam.* It is a light, it is knowledge, it is consciousness and so beautiful, charming and sweet, so sweet consciousness, halo, I find it. *Madhura-dyuti-maṇḍalam nu mādhyam eva nu.* Again I find the very gist of that very wonderful substance, that consciousness, *mādhyam eva nu mano-nayanāmṛtam.* What is this? My eyes are being bathed in nectar. Such a colour for such a figure has come to touch my eyes, fulfilling, enchanting, capturing all the *nāths* of my eyes most satisfactorily, never experienced such thing in my eyes. *Nayanāmṛtam.* The nectar is entering into my eye and capturing the whole of my eyesight. *Nayanāmṛtam."*

Then higher conception came more. *Nāma-rūpa, venī-mrjo nu.* "I'm transformed into His maidservant and He's adoring His dealing with me most affectionately, this mean maidservant, so much kindness, so benevolent, so generous. Is it possible for a fellow of my position may be embraced by such higher sweetness personified, so much adoration? *Jivita-vallabho nu.* And what do I feel? I have got my shelter, permanent shelter of my life, full and complete assurance from the permanent shelter. In such a sweet domain I'm taken in, my charge is taken in by such a magnanimous sweet personality. What more I can think? Wonderful, wonderful, wonderful."

In this way Bilvamaṅgala Ṭhākura has described his progress towards Vṛndāvana, what is Vṛndāvana.

Gaura Hari. Nitāi Gaura Hari. Nitāi Gaura Hari.

Mama jivita-vallabho nu kṛṣṇo 'yam abhyudayate mama locanāya. "By such stages of wonderful stride that Kṛṣṇa is approaching towards me."

Gaura Hari. Nitāi Gaura Hari.

If we're deceived in such a high and sweet errand, that will be most deplorable. We must not do anything which may cause any hindrance to our progress towards that land. Very carefully we must try to go to that plane. We must not dig our own grave.

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

We shall try to keep always in our front the model of Mahāprabhu and others. How highly they're praising and approaching towards that. All those big stalwarts highly qualified and they're approaching towards, and with what, how much reverence and respect and heart felt attainment. That must be brought as model on our front always. And don't go to have a very cheap bargain, never allow ourselves to the cheap bargain, purchase things of very small value, never. Those

highly qualified stalwarts standing on our front they say, "How wonderful, we can't, we can't touch, how wonderful."

This ordinary infinite can, this material infinite, how he's small in the position of this material infinite. The sound infinite, the eye infinite, colour, and the touch infinite, so many forms of infinite. We're in the midst of that, and how, what negligent position we hold there. This is all finite and finite is so big infinite to us. On the other side infinite also within atom, atom then molecule, then again the electrons. In this way you go to analyse infinite, and the big thing also infinite, whatever, that is infinite, this material conception infinite.

Then to trace, to get the spiritual thing, and who represents with the source of the infinite, not only that He says, "My every part is Infinite." How should we approach Him, with how much heart?

Still He says, "It is possible, there is a way to come to Me though I am Infinite. That is My grace, My free grace, My mercy, not justice. If you come by the way of justice, no hope. If you can catch the thread of My mercy and come by that road you may have Me."

Kṛpa, His grace, free grace, *kṛpa*, *ahaitukī*, *bhakti*, *ahaitukī*.

"My department I want to extend. I want to make Me known to you, that there is a department I want to take you in on My lap. Within My heart I want to catch you. I have heart and heart is also very magnanimous and very spacious. I can accommodate you all in My heart, in the innermost part of My heart. It is possible and only by My grace, and not by your right. Take the path of *śaraṇāgati*, and with the help of the *sādhus* sent by Me, you can come to Me and have your desired result, and you do not know what to desire. Everything you'll have to learn, and that is My responsibility, and I extend that sort of responsibility to the world."

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

This is inconceivable, but sometimes His representatives come here and tries to give some sort of conception of the inconceivable. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi.

acintyāḥ khalu ye bhāvā na tāms tarkeṇa yojayet
[*prakṛtibhyaḥ param yacca tad-acintyasya lakṣam*]

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."]

[*Mahābharata, Bhīṣma Parva, 5.22*]

Who is above the jurisdiction of knowledge, don't try to force it to come down within the box of your reason, don't do it, try to do that. *Acintyāḥ khalu ye bhāvā na tāms tarkeṇa*. Your reason may be applied to this line, plane, and solid something, the air, the electron, all this and that, water, fire, within that, your box of reasoning, your judgement. *Acintyāḥ khalu ye bhāvā na tāms tarkeṇa yojayet*. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, if we have a dream at night about Kṛṣṇa or the devotees, is it to be considered just a dream or is there some message there?

Śrīla Śrīdhara Mahārāja: It is generally a dream in general cases, but it may have some value. When the mind can eliminate these worldly desires from it, it can go towards the truth. According to the realization of the higher strata, real things come to cast its shadow, before. But in ordinary minds many kinds of dream. That is not all true. That is true in the mundane sense. The imagination and shadow cast from the above, that is to be differentiated. Not any dream is true. That is true in its own layer. Some sort of aspiration was in me in previous life and that is recurring. So just as when we're awake so many thoughts are coming and going. Sometimes the memory of home, sometimes the memory of Swāmī Mahārāja, sometimes the memory of a wine shop, or a market, the mind coming and going. So also when we sleep the mental world remains active and so many things coming and going. But in a very particular case it is possible that higher truth is coming down and casting its shadow, but rarely, rarely it is possible. And who has purged out all this material consciousness of enjoyment, exploitation, and salvation, their mind is always a reflection of the higher world is taking place.

Ye kāle vā svapane, dekhinu vaṁśī vadane, sei kāle āilā dui vairi. Rāmānanda Rāya says, quoting about the *gopīs*, "When in my dream I had a look of the Lord with flute in His mouth, at that time two enemies approached me." *Ānanda āra madana.* Some sensation to be united with Him and the ecstasy therein, these two enemies came, and did not allow me to have a clear sight of my Lord, the clear vision of my Lord, be barred. So I'm thinking that if in any time in the future I get such chance, then I did not try to look at Him, but I shall try to satisfy those enemies, that they may not come, so the sight will be permanent, will stay for some time more."

*[ye kāle vā svapane, dekhinu vaṁśī vadane, sei kāle āilā dui vairi
'ānanda' āra 'madana,' hari' nila mora mana, dekhite nā pāinu netra bhari'
punaḥ yadi kona kṣaṇa, kayāya kṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala
diyā mālya-candana, nānā ratna-ābharaṇa, 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's 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."]

[*Caityanya-caritāmṛta, Madhya-līlā, 2.37-8*]

Nitāi Gaura Hari bol. We're talking high things, where we are, and only by the grace of the Guru, *mahā-jana*, Vaiṣṇava. And that we can try somewhat to have a conception, slight realization of these things, by these ways, futile attempt. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. What can we do?

*bhūmau-skhalita-pādānām bhūmir evāvalambanam
[tvayi jātāparādhānām, tvam eva śaraṇam prabho]*

["For those who have stumbled and fallen upon the ground, that very ground is the only support by which they can arise once again. Likewise, for those who have offended You, O Lord, You alone are their only refuge."] [*Skanda-Purāṇa*] & [*Śrī Śrī Prapanna-jīvanāmṛtam*, p 86]

A child when he tries to learn walking he's slipping down, falling down, and again with the help of the ground he's standing, again falling, again standing. You can't check that attempt in him.

So also with us, without trying, possible or impossible, without caring for that, what should we do? Our charm for this world has finally been finished. If we want any engagement, engagement in this type of, whether you say imagination or reality, or whatever, we're captured by the charm of such talk. We get or do not get. The leading idea in our mind, the principal guiding idea of our life is such. Search for Kṛṣṇa, Reality the Beautiful. Die to live. All risk no gain. *Hato va vapsisa sagram dipava bhoka sei mayi* [?]

Either gain ground or die. Just as in ancient times we're told that the Romans, they took the soldiers in a ship, and helped them to land in a country, and then burned the ship, do or die. No way to fly away by the ship again, to go back. You have no other alternative but to fight, so fight with your utmost energy and conquer the country, or be killed to the finish. No other alternative to go back, the ship is burned to ashes. So do or die.

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

Parthamitra: So Mahārāja, how does one subdue his false pride?

Śrīla Śrīdhara Mahārāja: The only way it is recommended, *sādhu* and *śāstra*, association with the higher thought. The false ego can be destroyed by the help of the real ego. By the force of the association of the real ego, that can do away with the false ego, the pride. The association is the most powerful thing to convert one to another, from one plane to another, the association, and that is of two types. One living scripture, the *sādhu*, and another, scripture, the words of the *sādhu* collected in some emblem. *Sādhu-śāstra-krpāya*. No other alternative.

[sādhu-śāstra-krpāya yadi kṛṣṇonmukha haya / sei jīva nistare, māyā tāhāre chāḍaya]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.120]

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

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

spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end.”]

[*Śrīmad-Bhāgavatam*, 11.3.31]

Bhaktyā sañjātayā bhaktyā. Nothing can produce *bhakti* but *bhakti* herself. So there is light in the heart of the *sādhu* and that light can be extended to light the candle in your heart. Only *bhakti* can produce *bhakti*, nothing else can. No intoxication can produce *bhakti*, as Jayatīrtha is conceiving that intoxication helps our *bhakti* a great deal, wonderfully. Only *bhakti* can, *bhakti* is *ahaitukī*, the most fundamental plenary substance, devotion, dedication. Exploitation, enjoyment, cannot produce dedication, it is the enemy party. Dedication comes from dedication. From intense to surface, from the centre to the circumference it can come. *Bhakti* is the most fundamental element, nothing can produce her. That is dedication, and we live by dedication, and we die by exploitation, and we’re reduced to cipher by renunciation.

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

Die to live. He’s Reality is for Itself. The Whole is not subservient to anything else, then He’s not Whole. Everything meant for Him, and we’re for Him, and it is a blessing to us that we’re for Him. We have got some position in His heart. We’re for Him, that is our solace, our consolation, that we’re for Him. With that connection we may hope to come to Him, that we’re for Him. And He’s for us at the same time, vice versa. We have no other goal but Him. That is our claim. “Our claim that we’re not outside You my Lord, we have come to seek our comfort outside You, far from You. That is *māyā*. I’m done, I have committed suicide. But because I belong to Your staff, that You was not possible with me still living. I still have hope returning home, sweet, sweet, home.”

janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam

[The perception of the evil of birth, death, old age and disease - *Bhagavad-gītā*, 13.9]

Always we must calculate about the enemy attitude of the environment where we’re living at present. How hateful is this environment we’re living in, and we want to extend our empire, mercy in this nasty land, we are busy to extend our empire, kingdom, foolishly.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Śrī Gurudeva. Śrī Gurudeva. Śrī Gurudeva. Gaura Hari bol.

yā nīśā sarva-bhūtānām, tasyām jāgarti saṁyamī
yasyām jāgrati bhūtāni, sā nīśā 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 uninterrupted 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]

Devotees are awake in a particular plane, and that is night to the ordinary people. And where they're fully awake, ordinary intellect, devotees are sleeping there. No necessity, no consciousness, energy to be wasted there in that plane. Gaura Hari. Gaura Hari.

82.11.28.C_82.11.29.A

Śrīla Śrīdhara Mahārāja: Dayal Nitāi. Mahāprabhu Gaurāṅga Sundar. Any question from any quarter?

Devotee: Yes. Śrīla Śrīdhara Mahārāja. It seems you're speaking, and that all of us we're still very much within this material world. And we want to get Kṛṣṇa from you, but still we're very fallen and we keep...

Śrīla Śrīdhara Mahārāja: Mahāprabhu Himself says, "So much alert we should be that devotion, that is independent consciousness higher than My position. Devotion is the nature of higher consciousness, superior consciousness, than the consciousness by which I made of."

Do you follow? That is the point. Then, so, we must be very suspicious that, 'I have got devotion.' That is independent. We cannot capture and keep it within my fist. Very subtle, as I am gross, very subtle, very efficient, and in all respects that is a higher thing. Only our self abnegation and our humility can draw His grace towards us. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So we can never assert and say that, 'I have got in my possession that higher thing.' His grace extended may be withdrawn any moment, any second. We are going to cast our fate to such infinitely uncertain substance. But that is higher. I want His company for my good fate. And again to enter there, how difficult. Mahāprabhu says to warn us against our disability in this way.

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

["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*]

"Not a drop of real devotion in Me."

"Why? You are shedding so much tears and dancing and chanting and shedding so much tears always day and night. And You say You have not a speck, a drop of devotion in You."

Mahāprabhu Himself says: "*Krandāmi saubhāgya-bharam prakāśitum*. Only to show to the public that I have got such a great fortune, extraordinarily fortunate am I. To advertise to the

public all these tears coming down. That is for the *pratiṣṭhā* of a devotee, *pratiṣṭhā*, fame, name. My heart is not so much purified as only to hanker for My Lord. It is still in the relativity of this mundane world for their appreciation, for their applause, for their popularity 'I am a devotee' to advertise Me I am shedding tears, *pratiṣṭhā*."

Kanak, kāmīnī, pratiṣṭhā - three enemies. The *pratiṣṭhā*, the most subtle and the greatest enemy - my position, my prestige. Very subtle, undetectable, and most ruinous, *pratiṣṭhā*. So we can never say. That is a voluntary extension of His wealth to you. You cannot claim that to be your own, it is such, individually.

But at the same time you can see, "No, I see the grace has been extended to him permanently, in the devotee. In my Guru it is there, all permanent, fixed there. So in so many devotees we hear it is there, the backing of the Lord is always there."

But in your case you will be very much susceptible.

Mahāprabhu is making us careful that so much crying and shedding tears and dancing, all this madness.

"Oh, it is only to advertise that I am a devotee."

Be so much susceptible in your own case. It is so fine and so independent nature of the Lord. Never go to assert yourself in that plane in any way. Always keep up your humility, "that I'm in want, I'm in want." That is the key of having a life of high elevation. Always keep up in your mind, "I'm the most needy, most pitiable person my Lord." At the bottom of your heart this wealth must be there, sincere, the sincere feeling. "I am the most needy." And the devotees will say in the background, "As much as you will feel that 'I'm the most helpless' so much attention of the high is drawn there." Others will say. But when you will say, "No, there is no need, I have got everything," that will withdraw. "Oh. No necessity of Mine here."

So that Kuntī Devī told: "Keep me always in danger so the earnestness for Your presence will be permanent in my heart, and You cannot but be there. But when I will be in opulence, have enough, I'm satisfied with my environment, You will be away. I can't tolerate that. I can't tolerate that. Always in need and You will be nearby."

That is the key to success. Try to increase the negative aspect, and the positive will automatically be drawn, in other words. And that must be sincere, not a practice, ha, ha, then that will be imitation. A sincere feeling, that is the most desirable wealth of a devotee, to think himself sincerely to feel that, "Really I'm in want. I'm in want." Increase your hunger. Health will be there. If your hunger is there, the health is there.

Devotee: So in the meantime what does one do?

Śrīla Śrīdhara Mahārāja: Ha, ha. The same repetition I told, association. Whatever we want I must go to like. If I want money I shall have to approach the moneyed man. It is a plain thing. What I want really I must approach to such a place where it is there. And the transaction:

*dadāti pratigrhṇāti guhyam ākhyāti pṛcchati
bhūṅkte bhojayate caiva [ṣaḍ-vidhaṁ prīti lakṣaṇam]*

["Offering gifts in charity; accepting gifts in charity; revealing one's mind in confidence; enquiring confidentially; accepting *prasāda*; and offering *prasāda* are the six symptoms of love shared by one devotee and another."] [*Upadeśāmṛta*, 4]

In this way by service we can draw, serving attitude.

One story in Gaurakiśora Bābājī Mahārāja's life. He was living in such a state of mind of Kṛṣṇa consciousness. He was out to beg something, to collect something. So many young boys and girls were throwing some dust.

You are all afraid here, "Oh you red-monkey, red-monkey." Or what do they say?

Physically he was a person of this Bengal, and he's out for begging for his livelihood, and going, and the boys are throwing dust. And what was his outlook? He says: "Kṛṣṇa, I shall complain to Yaśodā Mayī, mother Yaśodā. You are after me. Ha, ha, ha. You are disturbing me in such a way I shall lodge my complaint to Yaśodā Mayī and she will give You a good beating."

Devotees: Ha, ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Ha, ha. That was his outlook, towards where he's living we can guess from this in what atmosphere he's living. The boys are troubling, in our eyes, and his vision is in another light.

"I shall complain to Yaśodā and I know how to teach You the lesson proper."

Devotee: Mahārāja, there's another story about one person who came to him and wanted to invite him to a program or something and he didn't want to go.

Śrīla Śrīdhara Mahārāja: Who?

Devotee: There was one person who came to him and wanted him to come home. The story is very vague but I know...

Śrīla Śrīdhara Mahārāja: I don't follow.

Aranya Mahārāja: Neither do I. I don't follow either.

Śrīla Śrīdhara Mahārāja: You also don't follow. Then who has followed him?

Parthamitra: He says that one person had come to Gaurakiśora Dāsa Bābājī...

Śrīla Śrīdhara Mahārāja: Gaurakiśora Bābājī's *āśrama*?

Devotee: Yes. And he wanted something off Gaurakiśora Dāsa Bābājī, and he said he'd do anything for Gaurakiśora Dāsa Bābājī if he came home to a program.

Aranya Mahārāja: What the point is, some man approached Gaurakiśora Dāsa Bābājī and he wanted some benediction from him, and he said that he would do anything that Gaurakiśora Dāsa Bābājī asked him to do.

Then Gaurakiśora Dāsa Bābājī asked him: "You just stay here and chant Hare Kṛṣṇa with me."
That is the story. So he wants to know what goes behind that?

Śrīla Śrīdhara Mahārāja: What is behind that? Then, that is a simple thing. If any of you take *Hari-Nāma*, take the Name, stay here.

In another time there was that Vaṁsī Dāsa Bābājī there, and two gentlemen came.
"Bābājī Mahārāja, a little grace for us, a little grace."
He took his *kaupīna*, "Take this." Ha, ha...

Devotees: Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: ...and they fled away. Ha, ha. The one thing they know as wealth is that Kṛṣṇa, the Name Mahāprabhu has given, "Take the Name of Kṛṣṇa. I'm doing that and I ask you to do that only because there's no other thing which should be sought and which should be given, *dadāti pratigrhṇāti*, no other thing to want and to be given. Nothing should be begged other than the grace of Kṛṣṇa in His Name. And nothing should be given, the only transaction should be here, that is the transaction of the Name of Lord Kṛṣṇa."

So we're all in fire. The only normal question should be how to get out of this fire. If any other question then it is irrelevant. We are in fire, the fire of *pittap* means *ādhyātmika* - the misery coming from within as disease or repentance. *Ādhibhautika* - and trouble coming from the fire that is sorrow coming from outside, from other elements. Or *ādhidāivika* - famine, flood, this natural disaster. These three kinds of sorrow, like fire, are always burning us. So the only relevant question will be, "How to get out of this fire, burning?" So, that has been given, "the Name of Kṛṣṇa, the Name of the Lord." Through the sound we should take, we should try to get shelter to another place where there's no burning of this fire. Do you follow? So when you approach the *sādhu* he won't say anything else. "Yes, try to get out of this fire that is burning you." This is a general question.

When the crane, Dharma, religion personified in the form of Dharma put questions to Yudhiṣṭhira: "What is the news?"

Yudhiṣṭhira answered, replied: "The news is this that all these souls are being burned in three kinds of sorrow. That is the general news."

So the general problems of this world as a whole is that so many souls are being burned through ignorance. And to relieve them from there is the only question, only answer. This general dealing the *sādhus* have got. Their life is for that. The only one question here. "How to get out of this burning atmosphere and get out. And that is the Divine Name extended to us with the help of this sound, through the sound, the subtle-most thing that can predominate over all this atmosphere. Only with the help of that can we work out our relief from the wholesale burning atmosphere. The sound can help us."

The most subtle sound here comes from ethereal vibration, and that is the most gross thing in the Vaikuṅṭha, in the transcendental world, though nearer. The subtle most substances here are the gross there, nearer.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Is it clear? No?

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

Aranya Mahārāja: That is one of the arguments that they're posing that, "We can appreciate the subtle sound vibration by using some grosser elements. That will help us bring us closer to the subtle sound vibration. By the use of some gross elements we will gain appreciation of the subtle sound vibration."

Śrīla Śrīdhara Mahārāja: That is by tape?

Aranya Mahārāja: No, no. By maybe the use of intoxication and drugs like that.

Śrīla Śrīdhara Mahārāja: Oh.

Aranya Mahārāja: They say "That by these elements we will gain affinity or appreciation for that subtle sound vibration."

Śrīla Śrīdhara Mahārāja: What to speak of by using that gross thing, even by using and taking help of the very subtle power, as *yoga*, by *prāṇāyāma*, I've practised it, if we go on with *prāṇāyāma* we find that the mind is sober and calm. But that is also temporary. All temporary things can produce temporary results. *Yamādibhir yoga-pathaiḥ*, Nārada says here...

*yamādibhir yoga-pathaiḥ, [kāma-lobha-hato muhuḥ
mukunda-sevayā yadvat, tathāddhātmā na śāmyati]*

["The agitated mind, repeatedly taken captive by its enemy in the form of depravity rooted in lust and greed, is directly mastered by serving the Supreme Lord, Mukunda. It can never be likewise checked or pacified by practising the eight-fold *yogīc* discipline, which is generally based on sensual and mental repression (*yama*, *niyama*, etc)."] [*Śrīmad-Bhāgavatam*, 1.6.35]

Yama, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇa*, *dhyāna*, and *samādhi* [the *aṣṭāṅga-yoga* propounded by Patañjali performed in eight steps - namely self control, mental control, posture, breath control, sensual constraint, mental abstraction, meditation, and meditational trance centred on Viṣṇu].

The *rāj-yogī* who wants to attain the control over their whole mental system, they can pacify their whole mental system and can utilise in any way they like. Devarṣi Nārada says by these processes we can acquire supremacy over subtle forces and control our mind. But that does not mean that that will force the Supramental substance to come to us. Do you see?

Aranya Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: I can control my boat, but the storm is not responsible to the boat. Some sort of efficient comfort you may get by a good boat, but the storm may become that no efficiency in a boat will help you, no guarantee. So, *yamādibhir yoga-pathaiḥ*, you can control your mind some, but that does not mean that you can control God. Control over your mind does not necessarily mean that you have controlled God. God's ways and laws are something else. We're to accept that law, to indent that in our area to make us fit to go there. *Yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ*, if your *kāma* - the lust; and *lobha* - the greed, anger, etc., may be controlled, but for the time being. Again it will revert.

*ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nādrta-yuṣmad-aṅghrayaḥ*

[Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:] ["O lotus-eyed Lord, although non-devotees who accept severe austerities and penance to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

The Brahmā's talk: *ye 'nye 'ravindākṣa vimukta-māninas*, by taking their own resources, by the help of that they're climbing up to the highest point, according to their right. But from there if they cannot have any connection with the higher sphere they will have to revert. By getting passport you may go to the last limit of your country. But if you cannot secure a visa you'll have to revert again. So that aspect of mind, that aspect of substance within you, that guides you in this world, here and there, everywhere like the passport. But passport can never give visa of the other world. So you may have the full control over your mind, and you may get even at the outside of your mind in the highest position where from the whole mind may be at your disposal. At present you are servant of so many mental faculties, come from a low body you are servant, but you may be a master of your mind. That does not mean that you can force God to come within you. He's another thing, more subtle, more higher, than in very nature that is inconceivably higher position. Why will He come to you, by you controlling your mind? So no mental arrangement, disarrangement can help you. It must come to the plane of soul. So *sukṛti* and *sādhū-saṅga*, wherever there is represented the God atmosphere, that element will come and push your soul, and soul will awaken and the mind will evaporate.

Do you follow? Am I clear?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: That is another transaction. So, *yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ*, only for the time being you can be master of your own house, for the time being. You are now slave in your own house. The masters are your anger, your greed, your lust, so many things they're masters, and you're their slave in your own home. The present position. By acquiring the process of *yoga* you can come to such a position that you can control all your tendencies within. That does not mean that can give you the visa to enter into the Vaikuṅṭha.

It is another thing, a most subtle, most fine, most pure, and they can assert here, but you cannot have any assertion there. It is gross, that is subtle. Ether can pass through everything, even stone, water, fire, everything, but stone cannot pass through ether. It's a fundamental, highly powerful, fine substance. So God can approach everywhere. God's power can control everything. But everything, these material gross things, cannot have any power to do anything with that subtle power, it is so fine. It is fundamentally different. Do you follow? No?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: To certain extent, *dig-darśana*, leading towards.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Today we like to finish it here. Any other urgent question from any quarter?

Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Try to think.

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

No other question, urgent, all inquiry stopped?

Devotees: Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Inquisitiveness finished?

Devotees: Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Then we dissolve.

...

Śrīla Śrīdhara Mahārāja: Mukundamālā going to join _____ [?] Mahārāja? Leaving for Bombay?

Parthamitra: No. Japamālā.

Kṛṣṇa kiṅkarā: Mahārāja, Parama has a question for you.

Parama: Guru Mahārāja, how can we reach the level of understanding that Kṛṣṇa is our only security?

Śrīla Śrīdhara Mahārāja: That will be whether you have got real faith in God. Is there someone [_____ ?] self analysis first, that who am I? The security also for which things? Body, no security. Kṛṣṇa also not giving so much security to this body. This is like a diseased body. A body is a disease to the soul. So we're to have the realisation of our real self that is soul. And if we go to that plane, reach to that plane, then we will see just as here the earth is guarantee of this body, staying, standing on. So the soul is standing, is a child of that plane, soul will find around that soul's world. And there is one director under whose command everything goes on. And if He can give guarantee then that is sure and certain. All other guarantees have got no value. Whether there is a chaos or a cosmos, any system of government, any good rule, all these things we're to

first feel the necessity. And then gradually out of, necessity is the mother of invention, we'll have to search for that plane.

Everything is surmised. Suppose before I read a drama and get some pleasure, before that I shall have to undergo, to understand the letters, the grammar, the dictionary. Then we can hope with the basis of that knowledge to read a book and get some pleasure. Whatever we do in the beginning with some inference we shall have to approach. And then when we can see the thing we feel encouraged and go on.

So, about Kṛṣṇa also, whether there is God at all? Is it a reign of a super considered person, or anarchy? Or only Satan is the master of the whole world? These things we're to consider in the beginning. And when we are convinced that, "No, it is a reign of goodness," then we shall approach to find out what is that goodness, what is that good hope. How to get it? Then we shall come to understand that there is God. God means the person who has got every right of doing good or bad. Then we are relieved, we can put faith in any conception of Godhead. We're much relieved that there is one, and He's all good, and no injustice can go on, we're under His rule. Then we must have a satisfactory life. And there is judgement, order, and mercy, all these things we're to understand if we have real conception of Godhead.

And now, what is the characteristic of that Godhead, the ultimate dispenser of the whole, the guardian of the whole universe? What is His characteristic? We're told that He's such and such, He's such and such, He's such and such. Then ultimately Mahāprabhu and *Bhāgavatam*, the Vedic truth, says that the highest conception of Him is Kṛṣṇa and He's beauty and love. He loves everybody and He's very beautiful, very charming. So it is very easy to obey and to live in His connection. And then we shall try to go to that direction to search for Him. That Kṛṣṇa conception of Godhead is where I want to live.

So in the beginning, whether there is possibility there is any power who can control the whole, who can maintain peace and justice, and save us from anarchy, and the undesirable attack of the environment? In this way it must move on. And when we can feel from within our own heart that there is justice here with our experience. And with the experience of others, with the experience that is related in so many books, I'm to risk, to take faith, to do accordingly. And as much as we'll be able to make progress we shall feel something in the way. That yes, I'm feeling myself, and which is more real than we feel with our eyes, or ears, about this material world. This is apparent, this is treacherous. What the charm we find in the beginning we're to see that that is not the thing. What it promises to do cannot satisfy me, it is not guaranteed. All these we can see, we can feel, we can learn, in this plane, the treacherous plane, *janma-mṛtyu-jarā-vyādhī*.

*[indriyārtheṣu vairāgyam, anahaṅkāra eva ca
janma-mṛtyu-jarā-vyādhī-duḥkha-doṣānudaśanam]*

[...detachment from sensual delights, absence of egotism, an objective view of the miserable defects of material life, that is, birth, death, the infirmity of old age, disease, etc.] [*Bhagavad-gītā*, 13.9]

karmanyara amanyanam sukha dukha hatyai sukhaya ca [?]

pasyai paka vit padyasam mithum carinam minar [?]

When a man in the beginning of a systematic life he takes resort to his labour, energy. By using our energy we shall get comfort. Comfort seeking, pleasure seeking, is our innate habit. We want happiness. We don't want sorrow or misery. It is natural, we can find in ourselves by self analysis. All of us we want maximum happiness, and we want to avoid all sorts of misery. And for this purpose, in the beginning, we take resort to our own labour, and seek for happiness, pleasure.

Then, anything else?

Parama: _____ [?]

Śrīla Śrīdhara Mahārāja: You can't hear?

A man in his organised attempt, he comes to this conclusion that, "I shall have to marry. I want married life." So, one goes to marry _____ [?] It is all transient.

I'm collecting something and the time is always trying to remove it.

pasyai paka vit padyasam mithum carinam minar [?]

In the beginning I need not have any house, any room. But if I marry to satisfy my inner desire, then I shall have to have a house, and children will come, then some help of the animals also. Then pasu, apta, I shall have to enter a society, apta, vihapatar pasubhi, karpiti sadivesh chare [?] One by one the child is going away. Then repair is necessary for the house. And the society also giving some pressure. Undesirable things are happening around, so many floods, famine, all these things. We find that we're going to collect things for our pleasure, but the environment is disturbing me in a hopeless way. Then they become disappointed and try to find out some higher sort of happiness.

And Buddha, Śaṅkara, so many others come, and they teach us to neglect this material pleasure and to find some internal peace. And when we're too much disturbed by the adverse influence of the material environment we take to that course.

"Yes, this is all mortal, all captured by the death. Ultimately my own body is going towards infirmity and to the disease in the end of my life."

Then we can come to understand that this is not a place suitable for our living. We should seek after some higher shelter where one can live happily. In this way we want to eliminate this mortal environment and to go to the subtle and higher soil to find that there we shall erect some house and live happily. In this way, eliminating the mortal, gross things, we enter within us and try to find out this mind, this intelligence, and the soul, and the Supersoul that is God, and His area and how we can live there. All these inquisitions, enquiry, and after, when we're satisfied in our enquiry in our search, then we give up our living here and we try to go to that land for our living. In this way, with elimination and acceptance, we go towards Godhead.

And if there is none, nothing, no guarantee of our future life, future peace, then they're rejected, they're all atheistic people...

Śrīla Śrīdhara Mahārāja: That domain is desirable for us. In this way, in search of God, and what characteristic of God? What do we want? We want the beautiful. We want the Absolute Good, Autocrat. We want harmony. We want mercy. We want love. In this way, when we select that we try to go towards the domain of Kṛṣṇa. In this way. And we can feel guarantee if we make real progress, then we shall feel what is all ready stated in the *śāstra*, I have experience of those things on the way. And that makes my conviction more firm and strong and I advance, go ahead, with more vigorous, double force I have. Because I find on the way that what is mentioned in the scripture I'm finding that on the way, so that must lead to the highest goal. In this way. We withdraw from the so-called pleasing sensations of this world and we risk our life to get accordingly the high ideal. I shall try my best to attain that land of my dream what is extended to me, that there is such a land to live. I select that. I want with all my risk. Do or die. Rather, I shall live there, or I do not want to continue my life. With this sort of promise we make advance towards the goal desired. Somewhat clear, no?

Parama: Yes.

Śrīla Śrīdhara Mahārāja: All right. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Sukha-rūpa kṛṣṇa sukha.

[sukha-rūpa kṛṣṇa kare sukha āsvādana, bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa]

["Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."] *[Caitanya-caritāmṛta, Madhya-līlā, 8.158]*

The happiness, we can't say, even not the worst atheist, can't say that he does not want happiness. All common, we want happiness, but how to be happy? One takes to dacoiting, a thief stealing, becomes a thief for happiness. One kills persons, that's also happiness. And one gives everything, becomes poor himself and gives everything to satisfy the want of others, and he feels satisfaction. So happiness, or pleasure, or satisfaction, that has got a qualitative difference. One can find a pleasure in robbing, another can find pleasure in giving everything to others. But there is a qualitative difference. In this way, by appreciating the higher quality of happiness, we shall have to go towards the conception of Godhead.

The justice, not anarchy, but justice, control, power, and sympathy, that. And to go to find out that sort of life, ultimately we come to see that there is one by whose will everything can be systematic and everything can be controlled. And everything may be helpful to our inner satisfaction. In that way we go to the conception of Godhead. The Mohammedan, Islam has given some conception of Godhead. Christianity has given. So many other nations, they have also given in their own way. And the Vedic *śāstra*, they have also given conception of that ultimate power in such way. And Mahāprabhu has given from the *śāstra*: "That Kṛṣṇa conception of Godhead that is

most desirable for all of us." And we like that. We have selected that. And we preach that. And we try to accept that for us. That is the question. Ke?

Bhakta Thomas: Bhakta Thomas.

Śrīla B.R. Śrīdhara Swāmī: Bhakta Thomas. Gaura Hari. Gaura Hari. Gaura Hari.

The most appealing to the inner most heart. Kṛṣṇa conception of Godhead appeals to the inner most place of our heart. The finest cord is touched by that. If one can realise he will find the most desirable conception of Godhead, that is that phase of Godhead, that's most charming for us. And our innermost heart does not want that power will control everything, but sweetness should control everything. And we have faith in that. And that is given by *Bhāgavatam* and Mahāprabhu.

"Do such and such things and you will find yourselves in the domain, in the plane, where you will find that everything is controlled by sweetness."

We want to live in that kingdom. As a soul, we come to Kṛṣṇa-*Nāma*, Kṛṣṇa-*bhakti*, Vṛndāvana, *gopīs*, Yamunā, all these things. Gradually eliminating all others, our inner most attention as our soul will represent us there, and we shall be in the midst of such holy things.

Some days before, one lady came here, in a red robe. She was a follower of the Śakta School, Śiva, Durgā, Kālī, all these. I asked her, "That after your *sādhana*, you will attain the plane where your object of worship is living, and you may become one of His paraphernalia? You're worshipping Kālī. Do you want, you have seen Kālī and Kālī's paraphernalia, so many, they're eating that blood and the cut off hand, do you want that position?"

"No, no, I don't."

"Then do you want to be one of the servants of Śiva, Mahādeva? He's living in the cremation ground, and the ashes smeared on his body, and sometimes this gangika, and in this way he's going. His dress is the skin of the tiger, and his mates, friends, attendants, are also of such type. Do you want to be one of the attendants there? *Bhūta, preta*?"

"No, no, I don't want."

"Then do you want Nārāyaṇa of Vaikuṅṭha? Four-handed servants are busy always hither and thither serving Nārāyaṇa. And if you want Kṛṣṇa conception then there will be so many cowboys, friends, and Yaśodā, Nanda there. And so many *gopīs* serving in different ways that Godhead Kṛṣṇacandra. What do you like?"

"I like that. That Vṛndāvana paraphernalia I like most."

"Then why are you going in the wrong way? If, in the heart of your heart you have appreciation for this, that you want to become one of the paraphernalia there, that is the sweet prospect, or position. Then why are you wild-goose chasing, chasing wild-geese?"

"I did not understand so much. Because my family was in this way, I'm also going in that way."

What is the need? What we can feel to be the highest thing for our aspiration? Very sweet thing. Power hunter, or somehow or other there will be chaos and I shall go on looting. Someone may think that let there be anarchy in the country and we shall rob and loot. That is their temperament. There is a proper government and we shall be ruled by coercive measure. And then sweet and loving affectionate family, they're living all free, all affectionate to one another and they're moving and working in a very pleasing way.

In this way we're to select our goal. What sort of goal? This is our choice. And then from the Absolute standpoint whether that is or not, that cannot be, that is another question, the guarantee,

as you say. We're to enquire, we're to understand what is true, what is non-true. What is apparent truth, and what is real truth. The apparent and the real, we're to find out the distinction between the two, and who will be the judge. The judge is within us, not this body, nor these worldly things. The judge is within and we're to appeal to that, to clear the judge from all sorts of prejudice so that he may take right choice. And we shall consult also the precedence of other judges where previously given in their degree. With all these considerations we shall march on. The *śāstra*, so many opinions are there of the precedence, so many precedence are there, noted. And so many *mahā-janas* also are still there roaming and we can get information from them. In this way we shall try to march on to our desirable zone of our highest choice. Hare Kṛṣṇa. Gaura Hari. *Māyā* distant?

Parama: Yes.

Śrīla Śrīdhara Mahārāja: Good.

Bhakta Thomas: Mahārāja, may I ask? Sometimes an atheist will challenge the devotee by saying, "Simply because you are chanting all the time, you are forcing yourself to think about these religious activities. It is because you are forcing yourself all the time to think about these things, and anything that you may think or feel or believe, it is only because you have forced yourself to think this way, because you are constantly conditioning your mind to think about Kṛṣṇa. And so whatever you may believe it is because you have conditioning your mind to think this way."

Śrīla Śrīdhara Mahārāja: What does he say?

Parthamitra: He says that the atheists, the non-believers in God, the *carvakas*, they say that the devotees believe in Kṛṣṇa only because they're constantly...

Śrīla Śrīdhara Mahārāja: That may be that the devotee has got faith in Kṛṣṇa, that may be a mania, an imagination. What is the guarantee that is true? Is it?

Parthamitra: Yes. They say, "Because we constantly chant, that is just conditioning our mind to think like that. Because we're constantly chanting we're just conditioning our minds."

Śrīla Śrīdhara Mahārāja: We're entering into hallucination. What is the guarantee that that is truth? Is it?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: You ask yourself why you have left the paraphernalia of the atheist and trying to search for some theistic world, you answer.

Bhakta Thomas: Because of something that I have felt.

Śrīla Śrīdhara Mahārāja: Why you're not satisfied with the atheistic proposal and you're out to search for something theistic? Why?

Bhakta Thomas: Well, because I've...

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha.

Bhakta Thomas: I've been very unhappy, before I was very unhappy and...

Śrīla Śrīdhara Mahārāja: So analyse that, that that proposal could not satisfy you and you're to search after something higher. Is it? More prospect, greater prospect you are out for. The proposal of the atheistic could not satisfy you. So such awakening in your knowing system, your heart, or your consciousness. Some subtle, fine, things have come that are not satisfied with the proposal of the atheistic, their gross prospect.

The Carvaka class they say: "Eat, drink, and be merry. What is the guarantee that if this body is dissolved again you will live? What is the guarantee that soul is immortal? So dismiss all these hypothesis and imagination, all these things. Eat, drink, and be merry." Are you satisfied with this proposal?

Bhakta Thomas: No.

Śrīla Śrīdhara Mahārāja: Why? Why enquire within you? This is a base life, a mean form of life. No pleasure here really. No sober, judicious man can be satisfied with this proposal, this conception of life. They hate this.

"Rather I shall die. I won't accept this proposal, this prospect of life. We hate it, we shall go enter infinite. About us, all around, there is infinite, and what do you say, this is only finite being, mean conception of the finite thing? What is this? Eat, drink, and be merry? I shall die. A man is suffering here and I shall take him wine and dancing? What is the fun there?"

So this base sort of pleasure attracts those persons. Who have got little higher awakening of life, they hate such proposal, and such sections, and such world. The beasts, the trees, in the creation we see so many things. They're also engaged after material pleasure and passing. The animal life, are we satisfied with that? Rather, I lose my time in useless search, still I won't run after the achievement of this main thing.

atho ya prapsasi sagram nitya bhavo casay mayi [?]

In the search of the high I may finish my life without getting anything. But still I feel myself dishonoured to be satisfied with this animal hankering, satisfaction. Do you follow?

Bhakta Thomas: Yes.

Śrīla Śrīdhara Mahārāja: In this way by elimination, everywhere. Progress means elimination and acceptance. Acceptance of the new, and fine, and durable happiness, and elimination of the temporary and lower pleasure. Here, we're nuisance to the environment. Everyone is eating another, can't avoid. To maintain this body means causing death to innumerable number of animals, insects, and others, the creepers. Where there is life there is feeling of pain, and I'm disturbing to keep up this body. Is it desirable for a sensible person to cause displeasure to others and try to please one's own filthy nature? So why are you out to search for some better life? Why? Why you abhor the present life, can't tolerate the present form of life? You enquire yourself and

increase that propensity, and you will find the whole thing will be clear to you. Go higher, higher, higher. Am I clear? No?

Bhakta Thomas: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Do you understand what I told?

Bhakta Thomas: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: You must enquire yourself whatever progress you're making, why? What is the guarantee there? If anything there is guarantee and in the higher march also that same guarantee will come for you.

Parthanitra: In the *Caitanya-caritāmṛtam*, one verse I read explains that *Kṛṣṇa-kathāmṛtam tapta-jīvanam*.

Śrīla Śrīdhara Mahārāja: In *Bhāgavatam*, *Gopī-gītā*.

*tava kathāmṛtaṁ tapta-jīvanam, kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvī gṛṇanti ye bhūridā janāḥ*

["O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers."] [*Śrīmad-Bhāgavatam*, 10.31.9]

These are the symptoms of the discussion of the Lord Kṛṣṇa conception of Godhead. These things gradually come to us, to the society. *Tapta-jīvanam*. Who are suffering much from misery of this mortal world. But when Kṛṣṇa consciousness, some guarantee and assurance comes for higher and permanent life, the soul thinks it is like medicine coming to cure my repentant mentality. *Tapta-jīvanam*.

It is enlivening me, supplying life, vitality, to me. The life is worth living. Though I'm living in the mortal fire, always burning. The association of the mortal things in the subconsciousness, that I may lose everything. I may lose my son, my wife, my body, my property, any time, and I myself may be snatched away from this happy paraphernalia. These sort of subconscious feelings are always giving some pain in my heart.

That Kṛṣṇa *kathā*, that news that such a world is living, for our living such a world is waiting. If we try we can go to be a resident of that world. Then it gives life to our present condition, enliven us. *Kavibhir īḍitaṁ*. The great scholars have given us, these great men, they have given this news to us. *Kalmaṣāpaham*. I have done many things wrong in this present life and the reaction has come to attack me, to devour me. That reaction also can be removed by that highest potency. *Kavibhir īḍitaṁ. Kalmaṣāpaham. Śravaṇa-maṅgalaṁ*. And as much as I shall attend to the prospectus story of that land, it will enter into my heart, to the depth of my heart, and will make everything facilitated to take me there. *Kalmaṣāpaham. Śravaṇa-maṅgalaṁ. Śrīmad-ātataṁ*. And I shall be able to see that so many higher personages are also flocking to go to that land. I shall meet them.

*tava kathāmṛtam tapta-jīvanam, kavibhir īditam kalmaṣāpaham
śravaṇa-maṅgalam śrīmad-ātataṁ, bhuvī grṇanti ye bhūridā janāḥ*

And then I shall be able to realise at last, that those that are giving, that are preaching, on behalf of the happy life of that plane, they're really the giver. They're really the utilitarian class, they're doing good to others. All others are false agents. This is *the* place where everyone can be happy. And those tidings are given by those agents and they're the real beneficers of this world. Who can give clue to such a helpful, happy life in the ultimate, they're real friend to the world. All others are deceivers, who are giving some half-truth, more dangerous than falsehood. They're giving, "Take this, take this," and that is also finished, only question of time, so they're all deceivers ultimately. And who give the news of the happy domain of Kṛṣṇa, they're the real deliverers of the world. And they're the real friends of the world, because they're not giving hoax to the people. They're taking men in such a plane that will satisfy to the utmost nerve of the whole. In this way that *śloka* runs.

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

Parthamitra: Sometimes in the *Śrīmad-Bhāgavatam*, the *gopīs* when they speak they say that, "This Kṛṣṇa *kathā*, that better we should talk about something else." They say that, "We're talking about Kṛṣṇa but..."

Śrīla Śrīdhara Mahārāja: This saying is of the *gopī*. *Gopī*, themselves, they say this passage, they sing this passage about Kṛṣṇa?

Parthamitra: Yes.

Śrīla Śrīdhara Mahārāja: The Kṛṣṇa is such, so sweet, so enlivening. And those that give this news to the world, they're real friends of the world. And all our fine earnestness can be satisfied only by this proposal, this prospect, and nothing else. On the whole the *gopīs* are saying, they're madly, they're tasting these things and their expression coming from their mouths. "We feel that Kṛṣṇa *kathā* is such and such." They're feeling and they're vomiting what is Kṛṣṇa *kathā*, giving out, preaching for our benefit. The Kṛṣṇa is such, such and such. And if it touches anyone's heart s/he will leave everything aside and run to those that are engaged in such transaction. And by their association will try her/his best to get out of the present liabilities and as soon as possible run to that domain to be a resident of that place.

*sarva-dharmān parityajya, mām ekam śaraṇam vraja
[aham tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

"Give up all responsibilities of all conceptions of your duties here in different planes and run to My feet. I shall look after you, wholesale. The responsibility about you is Mine. You won't have to repent. You have left everything and come to Me alone, no repentance. I shall see."

More than fulfilment you aspire, you will relish more than you can imagine and aspire. It is such.

I have got some duty today to give *Hari-Nāma* so early retirement is necessary from this discussion.

...

Bhakta Thomas: How does one deal with the negativity of the mental platform caused by the phases of the moon?

Śrīla Śrīdhara Mahārāja: I can't follow. Can you repeat what he says?

Parthamitra: He says that, "How does one deal with the negative qualities according to the phases of the moon?"

Śrīla Śrīdhara Mahārāja: According to the?

Parthamitra: The lunar, the moon is affecting us, the astrological, the astronomical effects on our consciousness.

Śrīla Śrīdhara Mahārāja: On consciousness, the moon? The moons influence causes madness. You say lunar? What is that with this Kṛṣṇa consciousness?

Bhakta Thomas: It seems to cause myself to hover on the mental platform.

Śrīla Śrīdhara Mahārāja: Moon representing the enjoyment, the lust. The crude idea of enjoyment has got some relationship with the conception of the moon. So, too much aspiration for enjoyment of this world unsatisfied, makes us lunatic.

Freud, you know [Sigmund] Freud? A Frenchman, the psychotherapist, his detection is this, "That all the cause of this madness is dissatisfaction of the carnal desire. He had some crude desire, intense, could not find its satisfaction, then this is the cause of his madness. Of all madness, the science is this."

So moon has got that sort of connection with that sort of pleasing aspiration. So moon has been thought to be responsible to a certain extent for this lunatic disease. The *kavi*, the poets who love this *mādhurya-rasa*, this lust, what is called lust, love and lust, the sensual pleasure, they're very fond of this moon. The moon gives excitement to all these things, this sort of pleasure, connected. So, in that connection, the moons attack sends one mad. Understand? No?

Bhakta Thomas: Yes?

Śrīla Śrīdhara Mahārāja: Partially. Think it, think it.

Parthamitra: How much influence does our astrology, or our previous...

Śrīla Śrīdhara Mahārāja: Yes, astrology to a certain extent is a science also. It is true to a particular boundary. And the higher astrologers have already admitted that our astrological calculation cannot control those that are having connection beyond this mental area - that is towards Godhead, *jitendriya*. Who have crossed the influence of the mental world, this astrological calculation won't be found true in their case.

It is only based on the mental activity. Just as one man can say, if one is murdered by a man, one may say, "This murderer must be hanged." By his intelligence he may say he'll be caught and he will be hanged. A thief will be put into jail. An ordinary man can say in the physical way, "He has given a good beating to his brother, and his brother will come also to beat him one day." This is ordinary calculation like prophesy in this material plane. And the mental plane, also action and reaction. And they can be found by some token of the movement of the planets, and they can read that and they can make prophesy, but to a certain extent.

Those that are passing the rules and regulations, the area of the mental world and towards the transcendental, about them, the astrologers cannot say anything. They admit this.

Now we finish here today.

...

Devotee: Mahārāja, yesterday we were speaking about the cycles of the moon and it's causing one to be on the mental platform. Is there a particular method, once you experience that mental platform, is there a particular method to get away from that and bring yourself back to Kṛṣṇa consciousness?

Śrīla Śrīdhara Mahārāja: It has got some natural relation with the experience of enjoyment, the moon, the element which excites the soft enjoying aspect. So all the poets, they're very fond of getting the connection of the moon when they're going to give any description about the influence of the Cupid, and to cultivate that type of pleasing sensation in our mental system.

And also, the departed souls that have charm for the pleasure of this world, they, after death, went up to the moon, and then again returned from there to here.

*[dhūmo rātris tathā kṛṣṇaḥ, ṣaṇ-māsā dakṣiṇāyanam]
tatra cāndramasam jyotir, yogī prāpya nivartate*

["If he expires on a dark night within a fortnight of the dark moon, during the sun's six-month southern orbit, the fruitive worker on the path of action reaches the heavenly plane, but subsequently has to undergo rebirth."] [*Bhagavad-gītā*, 8.25]

Who have got some affinity, some prospect, or crude enjoyment in this world, they after death may go to the moon. And for some time of staying there, they're to return back to the earth, to enjoy again. And those that want to get out of the charm of the world, they go towards the sun, towards the light, not sweet light of the moon but real light. And through light they want to come to understand what is the real subjective characteristic of the soul and the spirit absolute. And through that they pass into the subjective world.

Savitur varenyam, in *Gāyatrī* it is mentioned. Just as the sun is expressing this world to us, so really the soul expresses the world to us. The soul, that is the conscious unit within us, that is the real thing which can show, which can give conception of this world, mainly. So, which is respectful, which can attract respect and reverence of that soul, there is such a domain and that domain is

Vaikuṅṭha, or *svarūpa-śakti*, the higher potency of the Lord which is inseparable from Him, and which is positive and direct potency of the Lord. That is all Super subjective area and that is the land only for the servitors, not for any enjoyer, or any renunciationist. *Bhargo devasya dhīmahī, dhiyo yo naḥ pracodayāt*, and there the remuneration of the service is given in terms of love. That is more tendency to serve.

'dāsa' kari' vetana more deha prema-dhana

“Please engage me as Your servitor and give the remuneration which is *prema*, love.” That means which will actuate more, excite more, help more, in the further service. That tendency is the remuneration there, in the land of service. That is the capital. The income is added to the past capital. The remuneration, that is included in the bank balance. The bank balance is there and whatever serving it gets that automatically goes to increase the bank balance, not coming to the servitor. And in this way, the bank balance is serving attitude, and serving attitude increases more and more. That is the specific tendency and nature of the whole of the *svarūpa-śakti* realm. *Dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahī.*

*[janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ svarāt
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā]
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahī*

[“O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.”] [*Śrīmad-Bhāgavatam*, 1.1.1]

The halo surrounding Svayaṁ. Svayaṁ means the Lord, His domain is such. That is all conscious, and not only conscious, but very sweet...

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Śrīla Śrīdhara Mahārāja: ...ever flow there. Who is he?

Bhakta Thomas: Bhakta Thomas.

Śrīla Śrīdhara Mahārāja: So moon has something in it which excites our lust, our tendency for enjoying this world. *Kāma*, it requires to send back here, moon, for mundane pleasure. And dissatisfied pleasure makes us crazy, mad, perplexed, puzzled, when dissatisfaction of the sense pleasure here. That is the cause of anomaly the derangement of the brain. So moon has got some connection with madness. It causes excitement, but no arrangement for satisfaction, then it will be mad.

Parthamitra: So Mahārāja, how to be come free from this lust?

Śrīla Śrīdhara Mahārāja: Ha, ha. That is the same question repeated. Only way, *sādhu-saṅga*, and *śāstra-saṅga*. Whatever little free will spared, you're to utilise that capital. With the help of that, you're to associate with the *sādhu*, with the saint, and with the scripture. The least freedom that is spared, still remember, remaining, to utilise that.

...

But that will help us a great deal. But still, if you ask, "How we can utilise us?" Then we shall say, we're not free wholesale. We're slave to so many mental tendencies. But still, whatever little freedom we have got, we should try our best to utilise it, in the company, in the association of the *sādhu*, and reading the scriptures. That is also the production of the saints, *sādhus*. No other way. Positive association can help us to get out of the negative tendency. This is scientific.

So only, anyhow, I'm fainted. Whenever little awakening, consciousness awakes in me, I shall try my best to put me towards those that love me, those that are interested in my present existence. Whenever I have accident and fainted, unconscious, whenever little consciousness awakens in me that may be utilised. "Oh, take me to my home. The address is there."

And they may carry me, my body to there. And they're careful about my body, my parents, my wife, children, and they'll take care on my behalf. So whatever little arrangement of freedom may be with me, I shall try to take me to the *sādhu*. And they know the value of the spiritual life, and they will nurture of their own friends, how to help this patient to be cured from the disease.

The *sādhu* will say, "He's mine, my friend, and he's under disease. And when he has come to me it is my duty to cure him from the disease, of exploiting mentality. That is the main disease. And another disease, the mentality of renunciation, total. And not to participate in the sweet substantial existence in connection with the Supreme Lord. These are the two diseases, exploiting tendency, and the renouncing tendency. And the help, and the nature proper, is in service of the Lord, of the centre, of the Absolute Good. To remain always in connection with the Absolute Good, and to do what direction we get from the centre, my Lord, my guardian. To be faithful servant of the Lord, and thereby I can thrive most. I can gain most by that sort of utilisation of my energy."

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

Śuddha Kṛṣṇa, who is here? Who is *Śuddha* Kṛṣṇa? *Śuddha* means nectar, sweet Kṛṣṇa, *anukula* Kṛṣṇa. Kṛṣṇa is also enemy to certain, to the demon. The demons see Him as enemy, and the servants see Him as sweet, *śuddha* Kṛṣṇa. The Kṛṣṇa is nectar to whom? *Śuddha* Kṛṣṇa. *Śuddha* means nectar. Kṛṣṇa is nectar, like sweet, to His servitors, His servants, friends, consorts, parents.

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

Parama: Guru Mahārāja, if there's no enjoyment for the servitors in the spiritual world, how does our propensity for our enjoyment fit in?

Śrīla Śrīdhara Mahārāja: What does she say?

Devotee: If there's no enjoyment for the servitors in the spiritual world, how is our enjoying propensity...

Śrīla Śrīdhara Mahārāja: The enjoyment - that is also enjoyment - but of different nature. That is enjoyment proper, not exploitation. We can rob and have enjoyment. And by giving also we can have enjoyment. Different type. The highest type of enjoyment is in giving us - and giving us, not to a dacoit, or to a thief, or to a rogue. But the highest good, the absolute good. To give ourselves to the absolute good, that is the highest enjoyment. If we want to use the word enjoyment, as satisfaction. So by giving us, finished, wholesale giving, to the absolute good, we can get greatest enjoyment, if we say so, happiness, or ecstasy. But higher enjoyment is not by enjoyment, that is rather, has some bad connection with the worldly thing. That is happiness, satisfaction, ecstasy, these are the words used for that feeling.

Anyhow, the highest form of satisfaction within us we can find only, we can give us, finish us, in the service of the Lord. Just as the sandal when it is rubbed it spreads sweet scent. When the gold is put into the fire, the impurity in the gold, that is some alloy, that is being unalloyed and becomes beautiful.

Candan _____ [?] And the sugar candy if it's pressed it gives sweetness, sweet taste.

So, by giving us the Absolute Good, Absolute *Ānandam*, in return we can feel ecstasy in quality.

He's so beautiful, that to give Him, our mean self, whatever we can get in return we become the most rich _____ [?] in the wealth of our own heart. Die to live. _____ [?] and you'll find that you're living in highest and most _____ [?] Everything for Himself. We're not for ourselves, we're for Him. That is the nature, that is the health, and we're to accept that. We're to enter into that harmonising system. Now we're dislocated and we suffer from separate interest. From the idea of separate interest, we're coming into clash and we suffer. But when we come in the harmony of the whole, whose centre is Absolute Good, then we'll live in our best interest. Die to live. Apparently we'll have to give everything, but really _____ [?] you're being enriched. Apparently giving, but really, internally, you'll be enriched. Die to live. Apparently we shall have to die, but really we shall feel that from the innermost standpoint we're being much enlivened. More life, more satisfaction, we're feeling, experiencing. That is the thing.

United we stand, and divided we fall. Is it not?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: That is the real unity when we come in consonance and harmony with that highest centre. Everything is For Himself. With this best consciousness we shall march towards Him, and we shall experience the atmosphere more and more congenial to our soul, our inner existence. At the cost of our external and gross enjoyment, which has got bad reaction also. Hare Kṛṣṇa. Am I clear to your question?

Parama: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes. Die to live, this Hegel theory it contributes much to our common sense to understand what is service. What is service proper, apparently we're to die. Our mental system will be dissolved totally, and the soul will awaken in its pristine glory, in that soil. Wonderful soil we shall find around us, all blissful. We're suffering in the desert heat, and we shall be taken into some cold land, from the desert. And not to the freezing point - then again we shall die. Freezing point, the ice, too much cold, not that. Just as we can bear, where we can flourish, to that degree of temperament.

Parthamitra: Mahārāja, some devotees have different tendencies. Some like to preach and propagate in a very big way. And some like to in a more smaller way. So how can we understand that both these...

Śrīla Śrīdhara Mahārāja: According to his capacity, one can take more food and digest and may be strong. It may be useful for him, a large quantity of food. But another man cannot do so. If he imitates that man he'll be lost, if he adopts his... So according to his own capacity he will engage himself in the service. One can manage a kingdom, another cannot manage his family. So who can't manage his family, if he goes to manage a kingdom he'll be lost totally. According to one's personal capacity one should engage himself in that sort of service.

Parthamitra: Sometimes we feel that Kṛṣṇa can empower anyone to do anything.

Śrīla Śrīdhara Mahārāja: When He does it is all right.

*mukam karoti vācāraṁ panghum langhāyate [gīrīm
yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam]*

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."] [*Bhavārtha Dipikā, maṅgala stotram, 1*]

When He comes within that is *śakti*, His potency, comes within to do, he can do. Otherwise he may be lost, by *moha*. When he's carried by illusion, he goes to imitate that man, he'll be lost. *Yukta-vairāgya*. We must try to adjust us with the environment according to our own capacity. *Kaniṣṭha-adhikārī, madhyama-adhikārī, uttama-adhikārī*. There are three classes, and they do accordingly. One should not jump, attracted by the ambition, he should not jump from one class to another class, then he'll be loser. From his own position he will try his best, according to the *śāstra*, according to the advice of the *sādhu*, he will move.

Otherwise, if he wants to amass gold, and to mix freely with the ladies, but he's got no such stamina, self control, he'll be doomed. To be purchased by the gold, and some other temptation, and name and fame, he may be lost. But who has got that sort of realisation that no temptation of this world will affect him, he can handle them and take them to engage them in the service of the Lord. But if he's going to imitate another, higher saint, he goes to mix with all these temptations, he may be lost and his whole life may be spoiled. No imitation. But according to ones own position

he'll try, sincere to his own self he'll try. No imitation, no ambition. Ambition only will be that I want to be high. I want to raise myself to the higher level. That is well and good, but not by jumping, but systematic step by step we shall try.

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

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

Kṛṣṇa Kiṅkarā: Mahārāja, I understand that because we're here in the material world, it is because at one time we were in the spiritual world, but we had chosen to come to this place, to the material world. So er, if we again attain the spiritual world, if somehow we become pure, if somehow we become devotees, then is it possible that we can fall again from grace, that we can lose our position in the spiritual world?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Not clearly I understand you. Is it your question that we were in the spiritual realm, and how did we fall from there?

Kṛṣṇa Kiṅkarā: Yes.

Śrīla Śrīdhara Mahārāja: And if I again attain that place, what will be the guarantee that again we shall not fall? Is it?

Kṛṣṇa Kiṅkarā: Yes Mahārāja, that is my question.

Śrīla Śrīdhara Mahārāja: So we are supposed that we have got our birth in the marginal plane with the adopt ability with both the sides. This is *taṭasthā*.

kṛṣṇera taṭasthā-śakti, bhedābheda prakāśa
["The soul comes from the marginal potency."
[*Caitanya-caritāmṛta, Madhya-līlā*, 20.108]

The *jīva* is born in the marginal plane. Those that are in the higher plane, they're eternally there, they may come here. As Bhagavān Himself comes, He sends His own agents here, that is separate. And ordinary *jīva* his birthplace is the marginal position, between that spiritual and this material, mundane, the marginal. That is also infinite. A line is infinite, a plane is infinite, so that marginal plane infinite, so many, that is *ākṣara. Kṣaraḥ sarvāṇi bhūtāni*.

[dvāv imau puruṣau loke, kṣaras cākṣara eva ca / kṣaraḥ sarvāṇi bhūtāni, kūṭastho 'kṣara ucyate]

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord)."] [*Bhagavad-gītā*, 15.16]

The mundane side that is moving, that is *kṣaraḥ*, which is moving. *Ākṣara*, that is like static, what the Śāṅkara School takes to be the highest position, no further, that is Brahmāloka. The soil

from where the *jīva* is coming this side is Brahmaloaka, *brahmajyoti*. Not Vaikuṅṭha, Goloka, neither this mundane, up to Satyaloka. Virajā and Brahmaloaka. Brahmaloaka is *brahmajyoti*, non differentiated, so many infinite number of atoms are there. They're all points of consciousness. They come here and with the help of that side agents they're taken. They've got two kinds of adopt ability that is their birth symptom. They can come this side, they can go that side. With the help of the *sādhus* they can enter that domain, and with the influence of *māyā*, intoxication, they come this side in the mundane world and suffer. '*Virajā*,' '*brahmaloaka*,' '*bhedi*' '*paravyoma*' *pāya*.

*[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloaka,' bhedi' 'paravyoma' pāya
tābe yāya tad upari 'goloka-vṛndāvana', 'kṛṣṇa-carāṇa'-kalpavṛkṣe kare ārohana]*

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṅṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]

[Caitanya-caritāmṛta, Madhya-līlā, 19.153-4]

That is higher soil, and the *jīva* born from the marginal soil, the buffer state.

Kṛṣṇa Kiṅkarā: So I was wondering, the way I formally understood it was that every soul, every *jīva*, at one time had a relationship with Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Relationship adopt ability with the relationship of Kṛṣṇa, it is within, the possibility is there, and not vacuum. The vacuum, that can never be, attract, or that may never be dissipated. That is eternal. That is not to be lost. So *kṛṣṇera taṭasthā-śakti*, *bhedābheda prakāśa*. The *jīva* plane, where from the *jīvas* are springing, coming, *taṭasthā-śakti*, not *svarūpa-śakti*, neither *māyā-śakti*. Neither in carrying nor out carrying, but the margin. Neither water nor earth, but the *taṭ* means just close to the water, the bank portion, something clay. *Taṭasthā-śakti*, *bhedābheda prakāśa*. Both common and different, something common, something different in the crudest form in him, a point, a peculiar position of *jīva*. So they have come to suffer in the mundane under the influence of *māyā*, nescience. And by the help of science he can go up and may be accommodated hopefully in his eternal service very satisfactorily to his inner nature.

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

Imagination is a little thing. It is more than imagination. Imagination cannot enter there. More unknowable than imagination. Imagination is in the mental plane and drawn from this mundane world. Our mind, what is mind? Some corresponding thoughts and ideas drawn from this mundane world, that is mind. And imagination also plays with these mundane things, similar, that is further, more wonderful, very, very wonderful. That cannot be conceived from here.

Only like lightening sometimes it may seem to have a touch within me and then fly away. But captured by that charm, that lightening touch, we want to make journey towards that land of lightening. Because generally by our intelligence we can think that where we're living this is undesirable. *Janma-mṛtyu-jarā- vyādhi* [*Bhagavad-gītā*, 13.9], the disease, the death, the infirmity, and the birth, in the mother's womb, all these things make our mundane life as hateful

_____ [?] And our aspiration for higher and superior form of life can attract me to go there and live happily.

And the soul can live, the higher aspect of us, the soul, the intelligence, the soul. This body is mundane, mind is little better with more freedom. And intelligence, the judging faculty, that is of higher type. And then the light which makes all these things possible, conceivable, that if we can think out, that is the highest thing ever conceived in this mundane world. And that will be the lowest, and we shall go higher, making that plane, that soul may be taken, that self can be taken into the higher soil.

A man may enjoy the association of the drunkard _____ [?] of that mental disease, he may enjoy the association with some higher person _____ [?] That is better ____ [?] enjoying habit with the drunkards and dacoits and this if you can distinguish, differentiate, good and bad _____ [?]

Sometimes so much deeply encased in wine and this dacoiting and thieving, he thinks, 'No, this is good. I'm getting much pleasure here. Why that scientist, or that civilised man, or the patrons there, what are they enjoying? This is real enjoyment.' He may think.

So sober judgement may give the distinction of this lower drunkard life, and the higher life of a ____ [?]

Also in this way we can differentiate _____ [?] mortal elements _____ [?] and the clash between them. The competition there also _____ [?]

When we get on the train compartment there may be competition who will enter first. But the competition may be, "No, no. You go first, you, old man, you go first. You, lady, you go first. I shall go last, enter the compartment." The happy competition. And the brutal competition, everyone's pushing back, "I shall enter into the compartment." Something like that.

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

Today I shall take leave now. I'm to take bath and prepare myself for some initiation function.
Few minutes more I can attend.

Parama: Guru Mahārāja. Can we all get there?

Śrīla Śrīdhara Mahārāja: Yes. _____ [?]

Parama: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Infinite is such, but gradation, according to the capacity. *Śanta, dāsya, sākhyā, vātsalya, mādhyā*, in this way the hierarchy is there. Some clash _____ [?] some confidential officer, in this way the gradation is there _____ [?] The friendly circle, they'll have to work under the direction of Subal, Śrīdam, etc. They're eternal leaders in that *rasa*. In the filial also, Nanda, Yaśodā, permanent, and we may work under them. In this way. In *mādhyā-rasa* also there's the selected group, and we're to be located in some form of service. So many services are there, the bed service, the garment service, the food service, so many services. So according to my inner taste I shall be grouped there in a particular section and I'll get my duty.

And anyhow I shall get my best satisfaction, as much as may be contained in my heart, fulfilled. And sometimes also, like hunger, separation, both separation and union, separation will purify, prepare us for more relishing the food, than union. In this way so many arrangements there.

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

Heart's transaction gets the more facility, more flow, than the brain. *Bhakti* comes from heart. Heart is greater portion than brain there. *Ruci*, taste, that is thought to be the most sweet thing _____ [?] in Vṛndāvana. In Vaikuṅṭha of course the position of brain is working somewhat. But Vṛndāvana, reflex action, automatically, inspiration is working.

Gaura Hari bol. So today I stop here. Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhakta Vṛnda kī jaya! Gaura Hari.

Parthamitra: I want to know in general, how can we please you?

Śrīla Śrīdhara Mahārāja: Please me?

Parthamitra: Yes.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. What I'm for, if you do that. Kṛṣṇa is for Himself, and we're for Him. And when one shall take the same line, for which we're trying to use our energy wholesale, you will join that, we'll be pleased. What I'm to do, I'd like that others will also follow. My life is meant to do for Him, do for Kṛṣṇa, and I should like naturally the others will follow the same route. It is natural everywhere. And what I want to do,

*śrī caitanya mano'bhiṣṭam, [stāpitham yena bhūtale
svayam rūpa kadā mahyam, dadāti sva-pandāntikam]*

[Narottama dāsa Ṭhākura said: "O when will Śrīla Rūpa Goswāmī, who has firmly established in this world, the pure devotional teachings and principles of Śrī Caitanya Mahāprabhu and thus fulfilled His cherished desires, ever bless me with eternal shelter of his lotus feet?"]

What Śrī Caitanyadeva wanted to do, and in accordance to that also my Gurudeva wanted to do, I also like to want to do that. And I also like that others will follow the same path, I'm going, under the direction of Gurudeva, to Rādhā-Kṛṣṇa consciousness. To reach the domain where Rādhārāṇī is serving Her most beloved Lord Kṛṣṇa. That we consider to be our highest goal. And any day, any time, in this endless infinite time, we want to reach that goal, the highest ideal. Our

only aim of life. We consider that everyone should accept it as their summum bonum, the highest goal of life. Where *Rasa-rāja mahābhāva*, the ecstasy personified, and the appreciator and servitor of that ecstasy in its highest conception...

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Śrīla Śrīdhara Mahārāja: ...and which is the most faultless, purest conception of life. Exploitation is filthy. Renunciation is zero. And loving service is the highest zenith of purity. And we want to prepare us all for the same, that goal, the most intense loving service. No tinge of exploitation. *Tat paratvena nirmalam*.

[*sarvopādhi-vinirmuktam, tat paratvena nirmalam / hr̥ṣīkena hr̥ṣīkeśa-sevanam bhaktir ucyate*]

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [*Nārada-Purāṇa*]

The purity depends on as much as we can sacrifice ourselves to the highest object. Purity depends on that, the intensity of sacrifice. And love proper is that, based on sacrifice, not on exploitation. Love proper, stands on the plane of sacrifice. As much sacrifice so much love. The basis of love must be sacrifice, pure love. Die to live. Sacrifice does not reach and end only in renunciation, that is negative, but positive sacrifice for the perfect cause, Absolute Good. And it is living. It is not reaching the zero and disappearing, not that, *samādhi*, no. It is the most intensified life is there, highest degree of living energy is there in the sacrifice.

Standard of living. We cannot conceive, we may not reach that. But here we have some experience of heat, but in the sun proper how much heat? Inconceivable, intolerable for us. But we cannot but admit that highest degree of heat in the sun. But there are also substance that can stand that heat.

So, only from the back side of that group we can render service. So we're told that there is special group of servitors in Kṛṣṇaloka, in every *rasa*, *mādhurya-rasa*, *vātsalya-rasa*, *sākhya-rasa*, *dāsyā-rasa*. And we're to reach to certain distance where we will thrive most. We can't stand if we go nearer more. So Rādhā *dāsyā* is necessary, or Yaśodā *dāsyā*, Nanda *dāsyā*. That degree of sacrifice we cannot tolerate. Only from behind them, that first group of servitors, we can render our service, we can do our duty. And that will be our highest aspiration there. This has been recommended for us. Am I clear? To certain extent?

Parthamitra: To certain extent, yes.

Śrīla Śrīdhara Mahārāja: The first group is there. We cannot take the place of them. Only from behind them, in the second line, third line, we can do our best, and our attainment also will be highest in that position. But from there we'll be able to see, to have some experience of the higher, how things are going on there in that intensity heat area. The most intense heat area, we can have some gain. Anyhow the suitable arrangement is there. We're to try to reach that position. Gaura Hari bol. It is all *rasa*, and that is particularly no heat.

One poet has written, "The fly if he falls into a pot of honey, the fly will die." Is it not? The fly, it's wings will be smeared in the honey, and it won't come back, and it will have to die there. "But if instead of honey it is nectar, then the fly won't die." *Mukcīta nabare nabe paribe amṛta habe* [?] If the tank is filled up with nectar, and the fly drops there, fly won't die, because it is nectar. Taking that sweetness of the nectar one will live eternally. His longevity will be eternal, won't die.

So the atmosphere - I'm giving experience of the heat, that the heat we can't tolerate. But that is sweet heat. No possibility of being burned. But we can't stand, we can't lift ourselves up to that degree. It is not within us. The suitability with that is more higher things are not within us, means that.

Most intense light we cannot see, and where there is no light that also we cannot see, very little light, we can't see. Big sound we can't hear, and a small sound also we can't hear. Hear in the limit, sound. And this eye also limited in illusory limit. More light, x-ray, with higher light we shall see that. And in very meagre light we shall see darkness. Only in the middle we can see. So hearing also, sound, high sound we can't hear, and low sound we cannot hear. Only in the middle we can feel. All our senses are like that, so our position is also like that. Within this there is the high sound, there is the low sound, amongst us.

...

...potency, punishing as a reaction to the people, this Kālī Devī Mūrti, killing the demons. The potency herself rises against her own followers when they're led astray, killing her own sons, punishing the supposed sons. We're under the shelter of a particular potency, but that potency is not happy potency. That gives her energy for exploitation. We borrow energy from her, and go on with exploitation, but the reaction comes. One is exploiting another, in this way here souls are living. Without exploitation no soul can live here, and the inevitable consequence of exploitation we're to suffer. The potency herself is giving punishment to the exploiter. Bhuvanesa Durgā. In *Brahma-saṁhitā* [44?], like the shadow of the other world, the Kalapatri, the lady superintendent of the whole prison house is Durgā, Māyā, Kālī. Lady superintendent. It is producing and again devouring. Something like that.

And someone in the midst of this course of their life if they can imbibe *sukṛti*, any inclination towards the service divine, they're saved. Otherwise coming up and down, up and down, in a vicious circle going up and down. But those that have got some *sukṛti* in the meantime, have collected from the agents of the higher sphere, they anyhow get out of this vicious cycle. Otherwise, *vimukta-māninas*, they think themselves they're all free, liberated. Again they will have to come back, come down.

*ye 'nye 'ravindākṣa vimukta-māninas, [tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ]*

[(Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:) "O lotus-eyed Lord, although non-devotees who accept severe austerities and

penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet.”] [*Śrīmad-Bhāgavatam*, 10.2.32]

They find, they think themselves that, “We’re liberated.” But because they cannot come in connection with the higher current, have to revert again, downward.

ābrahma-bhuvanāl lokāḥ, punar āvartino ’rjuna [mām upetya tu kaunteya, punar janma na vidyate]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."]

[*Bhagavad-gītā*, 8.16]

karmaṇām pariṇāmitvād, ā-virincyād amaṅgalam [vipścīn naśvaram paśyed, adṛṣṭam api dṛṣṭa-vat]

["An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end."] [*Śrīmad-Bhāgavatam*, 11.19.18]

The creator, he’s also in relativity of this mortal world, and he’ll have to come down. Brahmā, the creator, because he’s in the relativity as master of this mundane world, he’s in the relativity of this world, he will have to come down.

But if anyone in the meantime can gather sufficient attraction for the higher world, s/he will be given chance to go out. The choice, the liking, the wholesale charm of this world of exploitation has left him, seems to him like ashes, trash, no charm. But has already acquired charm for the higher life, the world of service, the world of divinity. By serving we thrive, and by enjoying we go down. The main principle of devotion is this. Die to live. This life is not desirable, that the inevitable consequence is death. So die here, finish it, and try to live in another soil. We’re child of that soil. Try to think it, try to get it, try to understand it, and try to have it.

And our inner existence, which is called soul, that can only enter and live there, and not this body, not the mind. What is mind? Mind is only subtle things drawn from this mundane world. Mind is also worldly pictures on the subtle plane. That is mind. So mind is also this world in subtle form, in this connection. Mind has nothing to do with the higher world. That is to imbibe. Only a little trace we can have that this is perverted reflection, deflection, perverted.

So similar things, the principle is similar, they’re also like that. The master, the servant, friend, friend, then son, parents. This type is found there. But materially just the opposite. That is eternal, this is mortal. That is blissful, that is knowledge. Here is ignorance. That is blissful, here is misery. The difference is there, but similar. If we have liking for that, we have to purchase a ticket to go there. Everything in the beginning it is idea. “I shall go to America. I shall go to moon.” The first, idea, and then it realises gradually in action. Everything in the beginning is idea. And in course of

realising that idea, so many things happen. The ideal is the most primitive stage of achievement of anything.

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

*ārādhya bhagavān vrajeśa-tanayas-tad-dhāma vṛndāvanam
ramyā kācid-upāsanā vraja-vadhū-vargeṇa yā kalpitā
śrīmad-bhāgavatam pramāṇam-amalam premā pumartho mahān
śrī caitanya mahāprabhu-matam idaṁ tatrādarō naḥ paraḥ*

["It is the conclusive opinion of Lord Caitanya that Śrī Kṛṣṇa, who is Vrajendra-nandana, is the Supreme Personality of Godhead Himself, the topmost worshippable Deity; Vṛndāvana Dhāma which is an expansion of Kṛṣṇa and is non-different from Him is the highest worshippable abode; the *gopīs* are the highest example of the worship of Śrī Kṛṣṇa; *Śrīmad-Bhāgavatam* is the spotless evidence for knowing the Absolute Truth; Kṛṣṇa *prema* is the fifth and highest goal of life. These are the teachings of Śrī Caitanya in a nutshell."]

[Viśvanātha Carkravartī Ṭhākura's *Caitanya-matta-mañjuṣa*]

Viśvanātha Carkravartī Ṭhākura in a nutshell is putting what we want, what is our duty. *Ārādhya bhagavān vrajeśa-tanayas*. The object of our devotion is the Lord, Nanda-nandana, the son of the king of Vṛndāvana, *vrajeśa*. *Tad-dhāma vṛndāvanam*. And His capitol is Vṛndāvana, a sweet forest town. ____ [?] is there, Rādhā-Kuṇḍa there, the small Govardhana Hill is there. And so many, *kadamba*, *kamala*, all the trees - a garden town, Vṛndāvana, that is His capitol. *Tad-dhāma vṛndāvanam*.

Ramyā kācid-upāsanā vraja-vadhū-vargeṇa yā kalpitā. A peculiar type of worship there, that has been designed by the damsels of Vṛndāvana, *gopīs*. They have discovered a very peculiar, sweet type of service, *upāsanā*, worshipping, towards their Lord of love. We have got much charm for that. *Ramyā kācid-upāsanā vraja-vadhū-vargeṇa yā kalpitā*. The type of worship, the relation, designed by the *gopīs*, that is most attractive.

Śrīmad-bhāgavatam pramāṇam. What do you say? What is the underlying truth? This may be all imagination. Where is your evidence, witness, guarantee, that you may get that thing? It may be pure imagination. *Śrīmad-bhāgavatam pramāṇam-amalam*. The great scripture *Śrīmad-Bhāgavatam* which has been supposed to be the very gist of all the revealed scriptures, that holy book stands guarantee for us, *pramāṇam-amalam*. *Śrīmad-bhāgavatam pramāṇam-amalam premā pumartho mahān*. And what does it offer, that *Bhāgavatam*, really? To aspire to do, to try hard for such a thing, what is your remuneration? What do you get after all? What is the benefit? The benefit is *pumartho mahān*, *prema*, the fifth end of life, what is love divine. You'll get that. You'll be able to taste that nectar what is love divine. That is for you, *prema pumartho*.

Śrī caitanya mahāprabhu-matam idaṁ. Where do you get it? Who has preached it, given this information to you? Śrī Caitanya Mahāprabhu, that great Lord Caitanyadeva, He has come with all these findings of that. And our great respect is for this advice, this direction of our life.

Viśvanātha Carkravartī Ṭhākura in a nutshell he represents the whole thing in this way.

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

Devotee: Mahārāja, how can we understand the difference between what our mind is telling us, and what our heart, Supersoul, is telling us?

Śrīla Śrīdhara Mahārāja: So, it has been preferred, because what steps you'll take yourself, that may have mental touch and prejudice. So it is preferable to obey the Vaiṣṇava. The selfish prejudice may be less absent there. If I myself want to take the step, my own prejudice may modify this. So we're encouraged to serve in, under the direction of a Vaiṣṇava, who is on the whole considered to be holding superior position to me. That will be *vaiṣṇavānām*, under the direction of Guru and Vaiṣṇava. That will be the guarantee and very intelligent way, without depending on one's own decision. Own decision may be prejudiced by his previously acquired impulse of mind. So be safe...

...

...we're told that great number of China [?] living there. Christ. That Christism was one old religion. Just like _____ [?] Jewish. Christism.

The Dhaumya, the disciple of Vedavyāsa, who was given to the Pāṇḍavas as priest, he was a China man. From Chin he came to Vyāsadeva and learned Sanskrit and all the scriptures. And he remained a disciple of Vyāsadeva all along. And he was recommended to work as the priest of the Pāṇḍavas. Dhaumya, a China man, it is supposed.

Hare Kṛṣṇa. Hare Kṛṣṇa. And the Pāṇḍavas, after finishing their forest life of banishment for twelve years, going to some unknown quarter, then Kuntī Devī was sent with Dhaumya. "Take our mother to the capital." She was given to Dhaumya to take to the society. "We six are going to banishment - unknown quarter, unknown banishment. If it is known, then again to twelve years forest banishment."

That was the contract. Hare Kṛṣṇa. Gaura Hari bol. Hare Kṛṣṇa.

Parthamitra: Mahārāja, was the Vedic culture one time all over the world?

Śrīla Śrīdhara Mahārāja: That is the most primitive, most ancient culture. India was selected as the first basis of revealed truth, of the proper type. In other places also, to certain extent. Some place must be selected for some plan, so India was selected. India means, India was perhaps, the Himālayas was lower, Himālaya is going up and up. The first civilisation of the Indians was on the, that Badarikāśrama, that Sarasvatī, _____ [?] all these things, that Kaspian sea, near about there. The Himālaya is rising up, and the plane is also coming up from the sea, and the India is claiming this side, and that side is uninhabitable, mountain peak.

It is mentioned that Ambarīṣa Mahārāja, he made a hundred special sacrifices along the banks of the Sarasvatī. But Sarasvatī is found now to fall on the Ganges near Badarikāśrama, the Vyāsadeva's *āśrama*. Now that is so high, but that was low at that time. And on the banks of the Sarasvatī, hundreds of sacrifices were arranged by Ambarīṣa Mahārāja, it is mentioned. Now that is all mountain peaks - that was something like plane at that time.

World changing. Now they say, the present experts, they say that India was floating in the sea. And by floating it has come and washed here, and the Himālaya _____ [?] They say like that.

One German scholar he invented this theory, that these lands are all floating on the sea. And also they're of the opinion that America and Africa were joined. Now, after some great earthquake they're separate. Because the construction of the African west side, and the American east side are similar. If they come they can be joined together. The cycle has broken. And also the mountain peaks also, divided, half American side, half African. And also they say the trees and the peacocks, in Africa and America similar. So America was joined with Africa, and some great earthquake has severed them far and _____ [?] has come down in the middle. So many things.

Everything is possible by the will of God. "Let there be water." There was water. "Let there be fire." There was fire. His will. Designed and destined by the divine will. The whole thing is designed as well as destined, from the beginning to the end, within His fist. Universal power and universal owner is such.

Now we're here to deliberately dismiss against Him, such is our position. You give decree, there is God, there is no God. This is fun, for us. The designer and destine giver _____ [?] If I say 'He is,' He will be. If I say 'No, there is no God,' there will be no place for the God to live. We're dispenser of everything. A farce. Generally it is not possible for us to know _____ [?]

Śrīla Govinda Mahārāja: Oh. Another camp coming.

Śrīla Śrīdhara Mahārāja: That is also stopping, or it will pass away?

...

Śrīla Śrīdhara Mahārāja: High scholars become dumb to understand and to give any opinion about that, because it is all free.

"I'm everywhere, I'm nowhere. Everything in Me, nothing in Me."

So Mahāprabhu put the word, *acintya*. "I'm inconceivable."

His ways are inconceivable. All Rights Reserved. Giving, not giving, the extension and withdrawal, any moment, any place, extension and withdrawal.

"I'm everywhere, if I like. I'm nowhere if I like. I can withdraw, leaving the shadow."

So Mahāprabhu told that His relationship with any other thing is uncertain, inconceivable, because it depends on His sweet will. Such is the thing. What should I say?

When we say, 'I know. I am safe,' perhaps we may be in the greatest danger. That statement has got no value. *Muhyanti yat sūrayaḥ*.

*[janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ svarāt
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakarṁ satyaṁ param dhīmahī]*

["O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge

unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.”] [*Śrīmad-Bhāgavatam*, 1.1.1]

Now here, now nowhere. Those that are conscious of the fact, their position is something safe. “I’m depending always on the sweet will of my Lord.” This is nearer the truth. “Always I’m dependent on His sweet will.” That is nearer the truth.

And, “I have got something,” to say so, is to become a fool. *Muhyanti yat sūrayaḥ*. Big scholars become, are be-fooled by His ways. *Muhyanti yat sūrayaḥ*.

His ways are not understandable, not acquirable, not possess-able, that is, He’s such. To have such consciousness is to have something, ‘That I’m no one. I’m none. I have nothing. I’m only a play doll in His hands. I have nothing. A play doll in His hands.’ That is something.

‘I have got something,’ that means he’s deceived. He’s such.

Gaura Hari bol. Gaura Hari bol. So die to live. There we should be awake in that plane, that everything belongs to Him, we also belong to Him. That is the truth, the nature of truth is such. All is dependant. Potency means dependant. Potency is commanded by the owner of the potency. *Jīva* is potency, *taṭasthā*, not the highest potency. And that is a class of existence. Abnegation, ‘that I have nothing,’ that is some way or other, something. So much sincere dependence on Him creates a position of the person, though not legally, formally, but materially. As much as one is dependant on Him, His inclination, His favour, is towards him so much. That is the natural relationship. So die to live. Formally you’re to sacrifice everything, you’re nothing, but that is living proper. Ha, ha. Through living proper, thereby you can create a credit, not capital, but credit. To create credit merchants spend money like water, to create credit in the market. Something like that. The potency class, they live on credit, no capital. Hare Kṛṣṇa. If we can conceive that - credit to Kṛṣṇa, so much.

“They left everything for Me, on My account. They’re fully satisfied, they’re doing everything, they’re knowing fully well that they’re a doll of My play, that is property.”

In India, *varṇāśrama* system, that is followed. The potency, that is the lady, women class, generally they do not have anything. But still they hold supreme position in the society. Not only to the husband, but the children, worship mother like god...

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Śrīla Śrīdhara Mahārāja: ...formally nothing, no property, no right. But commands reverence, high respect, even superior position than the father. The mother has no right, formal right, social right, no formal social right, she may have, highest, than the father. Hare Kṛṣṇa. The father holds the property, but mother does not hold any property, but the greatest respect of the children. The social sanction is like that.

There is a *śloka*, *bhume gureshi mata sargadi uchata pita* [?]

The father is considered higher than the heaven, and the mother's considered higher than the land where we stand. And there's another *śloka*. Both mother and father they help the child to grow, but mother's quota is far more greater than that of the father's help to the children. So her dignity, her superiority, is much more than that of the father. This is the custom in *varṇāśrama dharma*. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Not legal possession but social or moral possession. The potency class. So *jīva* after all is potency, dependent, no legal right, but some sort of social credit. So much so that God Himself says,

*aham bhakta-parārdhīno, [hy asvatantra iva dvija
sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]*

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

_____ [?] Durvāsā issue in the case of Ambarīṣa Mahārāja.

"*Aham bhakta-parārdhīno*. I am dependent on My devotees. *Hy asvatantra iva dvija*. Oh you *brāhmaṇa*, as if I'm not independent, I'm dependent on them as if I have no freedom of My own. Freedom I have got, but through affection I'm reduced to such a position that I have no freedom. In the case of the devotees I cannot but be partial, and independent thinking has no place there. So much indebted I feel to them. *Hy asvatantra iva dvija. Sādhubhir grasta-hṛdayo*. My whole heart is swallowed by them. *Bhaktair bhakta-jana-priyaḥ. Sādhu* means the saints, the devotees, they have swallowed Me, as if. I do not have any independent thinking, but their interest. By their serving tendency they have acquired such a position in Me - wonderful."

Durvāsā, he wanted impartial judgement. "I'm a *brāhmaṇa*, Ambarīṣa is a *kṣatriya*. I'm a *sannyāsī*, he's a *grhastha*, householder. So my prestige is above his. And You are *brahmaṇya-deva*, You are supposed to be the supporter of the *brāhmaṇas*. So I have claim to You, that You must have a fair judgement in this case."

Brahmā and Mahādeva, Śiva, they frustrated him. They told, "Go to Nārāyaṇa. We can't do anything in this matter, can't interfere."

Then he had to approach Nārāyaṇa and Nārāyaṇa told like that. Nārāyaṇa also made a good argument _____ [?] "Yes, you are *brāhmaṇa*. But Ambarīṣa was observing *Ekādaśī vrata* connected with Me. You also observed that same vow, and you know that the *pāraṇa* is a part of that *vrata*, that vow. And Ambarīṣa, he only, to observe, to show the respect of the vow, he did *pāraṇa*. You also did in time. But you are his guest. He only took a drop of water to observe the indispensable part of the vow, a drop of water. He did not feed himself, without feeding you. And you also did that *pāraṇa*. And that is connecting Me, that *Ekādaśī vrata*. And you were annoyed. What he did, that *pāraṇa Ekādaśī*, that is for Me. And that disturbed you. And you say you are more akin to Me than Ambarīṣa. What are the differences there? In observance of My vow, you did, and he did, and he was faulty? What is the reason there? Who is nearer to Me, you or him?

Then you say you're a *sannyāsī*, of higher position, and he's a *gr̥hastha*, of lower position. But when you went to burn him with your *jaṭā*, that collected hair, by the fire, he did not go back to save his life. But you, *brāhmaṇa*, *sannyāsī*, when Sudarśana came to attack you, you were running throughout the whole world to save your life. You are *sannyāsī*, or he's *sannyāsī*? He did not budge an inch to save his life.

He stood with the attitude, "If I have done anything wrong, let my life be finished."

But you ran to Brahmā, to Śiva, and then you have come here, for fear of your life. Then whose renunciation is of greater type?"

In this way Durvāsā was chastised, was given stricture.

"Anyhow, you'll have to go back to that Ambarīṣa. I cannot give any judgement against My devotee. He will give judgement in this case."

Durvāsā had to come to his opponent for his judgement of the case.

"You go and see how generous he is."

What to do? Durvāsā had to come, and Durvāsā saw Ambarīṣa is standing in the same mortified posture there.

"The *brāhmaṇa* is troubled on my account. He's my guest. Some accident happened in such a way that Sudarśana chased him, and he's running hither, thither. He's my guest. Without feeding him, how can I take food?" Ambarīṣa is standing there in mournful condition. "This is bad luck for me that I could not, as it should be, could not feed my guest. When he's waiting, how can I take food when my honoured guest he's running hither, thither. How can I take food?"

Then Durvāsā went, and Sudarśana chasing, then Durvāsā went there. "Save me, there's no other saviour I've found in this world except you. You are my saviour."

Then Ambarīṣa began to pacify Sudarśana. "If for a single day I have done any devoted activity to Nārāyaṇa, oh Sudarśana, you please pacify yourself. He's my honourable guest, and you will disturb him in my presence, I can't tolerate. Please do this."

Sudarśana had to stop. Durvāsā was saved. Then Durvāsā announced,

aho ananta-dāsānām, [mahattvam dṛṣṭam adya me / kṛtāgaso 'pi yad rājan, mangalāni samīhase]

["I have seen the greatness of the servitors of the Anantadeva, Śrī Nārāyaṇa. You are so magnanimous that although I am an offender you have prayed for me. You hold an unparalleled position in the whole universe."] [*Śrīmad-Bhāgavatam*, 9.5.14]

"I'm astounded to find the generosity in the servitors of Ananta, Nārāyaṇa, how generous they are. I did so much wrong towards him, and he saved my life from the danger that came as reaction. I insulted him and he's honouring so much."

So that great *ṛṣi* began to speak aloud, announcing from all sides the magnanimity, the nobility, of the servitors of Nārāyaṇa. So one who has got nothing, one who thinks that he's not an independent entity, but he's slave, dependent to the Absolute, Absolute has also got the corresponding proper recognition for him, we see in this instance. Nārāyaṇa sent Durvāsā to him for judgement.

And here Ambarīṣa standing. "That I have nothing. I'm so low, I'm so unfortunate that my honourable guest is under trouble. This is my ill luck." He's repenting like that.

And Nārāyaṇa sent to him. "You are *the* choice. I also failed. Brahmā failed. Mahādeva failed." Nārāyaṇa also failed. "I also failed."

Next, the highest judge, His devotee, servant. So much so we find. Die to live. What sort of life we get when we can die for His account. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. It is a fortune to die a death for Him. Ha, ha. Dying we are always, every second we're dying, attacked by mortality. But to die for Him, that is the most important and honourable, and that gives the highest goal, highest fortune. Hare Kṛṣṇa. To die for Him. Dying, we're already within death, every second dying. The whole, not only us, the environment, everything we can experience, all dying, dying, dying. But die for a proper cause, then you'll see that your bright self come out which never dies.

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

_____ [?] And also, holy presence, Godly spirit, both class will go on, eternally. Any question, to our _____ Kṛṣṇa Prabhu? He will answer.

Vidagdha-Mādhava: I have one question Guru Mahārāja. Some devotees in Swāmī Mahārāja's movement feel that Swāmī Mahārāja intended to establish *varṇāśrama-dharma*. But then there are other devotees that say this is impossible, that it's not actually his real intention, that this is not practical or possible in this age.

Śrīla Śrīdhara Mahārāja: Finished?

Vidagdha-Mādhava: Well, is it the Gauḍīya mission, is it the mission of Śrīla Bhaktisiddhānta to try to establish *varṇāśrama* system at some level, or simply to distribute Kṛṣṇa consciousness, and to try to make devotees of Lord Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: This question always during Prabhupāda's time. Some say, 'he has come to establish this *daiva-varṇāśrama*,' and some other parties told that, 'no, he has come to preach Vaiṣṇavism.' And other, higher parties also, 'what for he has come?' The three divisions. Then it was discussed and decided. The highest aim to preach the Rādhā *dāsyā*. _____ [?]

Not only Vaiṣṇavism, but service to Kṛṣṇa Caran, but his special aim was to preach the service of Rādhārāṇī, Rādhā *dāsyā*. _____ [?] means the tendency of exploitation, as compared to a servant. _____ [?] Exhaustively, and throw yourself in the service of Śrī Rādhikā. That is his highest aim. And in general to spread Kṛṣṇa consciousness, and to create a favourable circumstance for that, to spread Kṛṣṇa consciousness, he went to spread this *daiva-varṇāśrama*, to help that.

In *Rāmānanda-saṁvāda* where Mahāprabhu had a spiritual talk with Rāmānanda Rāya, it is mentioned there, it began from *varṇāśrama*, and went straight to the service of Kṛṣṇa, and ended in the service of Śrī Rādhikā. And that whole campaign engaged our Guru Mahārāja, for the best

benefit of the world. The conception of full fledged theism is such. Not only surrender to Kṛṣṇa, but in particular, surrender to the highest servitor of Kṛṣṇa. That is the secret of the highest success and fortune. To begin Kṛṣṇa consciousness, there is a system of hierarchy of servitors. And from the standpoint of intensity of both quantity and quality, service, what is done to Kṛṣṇa. To take us to that standard. Surrender to Kṛṣṇa is general, but particularly to the highest servitor, the leading servitor of Him. To give us, to offer us, and at the disposal of the highest servitor. That is the key to our highest fortune. Ordinary whole thing within Kṛṣṇa consciousness. Kṛṣṇa consciousness means Kṛṣṇa's service, but there are also particular quality and quantity in this permutation combination. We reach to the zenith in *mādhurya rasa*, and who is the highest qualified of that service, there to end, Rādhā *dāsyā*, Rādhā *kaiṅkaryā*. In *Rāmānanda-saṁvāda*, in that discourse, we find it. And in Prabhupāda's,

pūjāla rāgapāṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

["The path of divine love is worshipping to us and should be held overhead as our highest aspiration."]

Externally to the ordinary public, to preach to them what is the necessity and purpose of the favourable environment. And that is found in the beginning from *varṇāśrama* proper, not the static *varṇāśrama* but the dynamic *varṇāśrama*. The valuation only from the standpoint of Kṛṣṇa consciousness. The estimation of the successful *varṇāśrama* is only from the standpoint of Kṛṣṇa consciousness. Not otherwise, that is *asura varṇāśrama*, this flesh *varṇāśrama* is *asura varṇāśrama*, that is demonic. It makes much of this material thing. And *daiva varṇāśrama*, who can understand quality. That quality for the preparedness of Kṛṣṇa consciousness, that sort of society, social management.

Just as the army division, some are infantry, some on the horses, cavalry. Infantry, cavalry, and some in other ways. And now, air, navy, and ordinary land soldiers. To fight a war, a battle, these classifications necessary.

So also for Kṛṣṇa consciousness we shall be arranged in such a way as the nation can march from nescience to science. From this materialism to Kṛṣṇa consciousness, in general. Then in particular when we enter into Kṛṣṇa consciousness, there is also difference in the achievement. Lower, higher, both in quality and quantity, we're to calculate that. And with the response of our inner heart we're to approach them. And what Prabhupāda came for, that was Rādhā *kaiṅkaryā*. We have found in his writing, and in his speech also, that he was meant for that. And for that purpose, ordinary recruitment for Kṛṣṇa consciousness, and to help the Kṛṣṇa consciousness that *daiva varṇāśrama* was given recognition as the foundation of Kṛṣṇa consciousness. In this way it came out. Gaura Hari bol. Hare Kṛṣṇa. The background is *varṇāśrama*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So make the best of a bad bargain. So it is not possible for all to engage themselves in the exclusive service of Kṛṣṇa. So the householders are admitted, household life also admitted. But the all time servant, they should have higher recognition. And then they will fight for preaching and also internal realisation. And the highest will be adherence to the follower of the Gurudeva, the highest representative, *kāma rūpa* group, suicidal squadron. Wherever dictation will come they'll do or die. And we should not think that all householders are to be of lower degree.

Because we find in Mahāprabhu's time so many *gṛhastha paramahansa*. Though in household life but still they're considered to be devotees of eternal type. Perfect life may be lived in household system also, it is possible, but it is difficult. Householder *paramahansa*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: When Mahāprabhu began to play drama, in Caitanya Maṭha, Candraśekhara bhavan, his his time, then He asked His devotees to take some part. Some Kṛṣṇa, some Rādhārāṇī, some _____ [?], some Nārada, all these things. And He told, "Only those that have got control over their senses, they'll be allowed to take part, not others."

Then Advaita Prabhu, Śrīvāsa, they told, "Then we're not going to be allowed. We're *gṛhastha*, householder, we have our children, so we cannot get the passport.

Then Mahāprabhu told, "I shall pray to Kṛṣṇa to make you proper for the time being. And you will have to take part drama."

So *jñāna śūnya bhakti*, the devotion in the form of ignorance. They sometimes may think that they're like ordinary householders, but they're not so. We have to take them as such. Though they're saying, their statement, "That we're not free from the attraction of the senses," but still, they are. It is possible in *jñāna śūnya bhakti* class. But really they're not so. It is very difficult to understand that plane where one can be such. This is all serving attitude. Not only indifference - generally if we do anything with indifference then we're not caught by the consequence, *ana śakta*. If we do anything cent percent indifferently we cannot know reaction, we can't be caught by the reaction, or the consequence, indifferent. The negative side is this.

Then the positive side. If anything is done to please Kṛṣṇa, that is going higher, in the positive side, that can never touch any mundane reaction, or consequence, above that. All these things we're to understand very carefully.

So in Vṛndāvana, in the friend circle, in the parent circle, those formally married cowherd, and the children also coming. But the attitude of the union is quite different, far from this mundane union. But only required to help the *līlā* of Kṛṣṇa. They're not the party to any sort of enjoyment. Indifference is there, renunciation total, again on the positive side the progress, that die to live. It is to maintain Kṛṣṇa *līlā*, not otherwise. Very difficult to understand, to follow. Only to maintain, to help the *līlā* of Kṛṣṇa, His pastimes, these are designed by Yogamāyā, not by Mahāmāyā. Not any individual interest there. And not even indifference, but die to live. Following that current we shall go up. For the necessity of helping Kṛṣṇa *līlā* they're meant to do so. That is the solution.

So we must not drag them down as *gṛhastha* in the *varṇāśrama* who tries by following such system to go up, towards renunciation, then towards devotion. So in *sādhana varṇāśrama* that is something, to help us to go up. And the highest group, that are already established only to maintain the *līlā* of Kṛṣṇa, meant, so that is life after death. And here, to save us from death. That will be the difference.

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

Devotee: Mahārāja, in the *varṇāśrama* system there must be cooperation amongst the four classes. So how does a *grhastha* remain Kṛṣṇa conscious if one of the other classes considers him to be lower, and presents that to him?

Śrīla Śrīdhara Mahārāja: Positive side to be detected, how much intense tendency to satisfy Kṛṣṇa, that is the criterion. Even externally take the garb of a wholesale, rather exclusive devotee, that should not be the criterion. The inner measurement, earnestness, *śraddhā*, *bhakti*, *ruci*, in this way. The attraction inside, that will be the measurement. Criterion will be there, within.

One *grhastha*, householder, he may abuse himself. "Oh, I can't leave the temptations of the senses. I'm unfit for the service of the Lord. When shall I be able to devote myself exclusively for His service?" Internally he's maintaining so.

Another, a man who is externally holding, given to the service of Kṛṣṇa, he, at the bottom of his heart, feeling for the company of sense satisfaction. Outwardly he's a wholesale servitor of Kṛṣṇa, but internally he's fostering some sort of enjoying temperament. Then that will be considered lower.

And this man who is still in household life aspiring after, has a higher burning in his heart. "I can't regulate myself wholesale." So the inner hankering, earnestness, that should be the criterion, and not external, the dress, or this physical adjustment.

You see the case of Ambarīṣa, he was a *grhastha*, he was an emperor, but his devotion was appreciated. And Durvāsā Ṛṣi who has otherwise attained such high power in yoga, mysterious mastery over subtle powers, that he's here and there, throwing his curse, and his boon, and this is being fulfilled. But from the standpoint of devotion he's considered lower than Ambarīṣa Mahārāja.

So inner hankering for Kṛṣṇa consciousness, to negativate ones own self, "That I'm nothing. I have no status. I've not a drop of devotion for Kṛṣṇa." This is a very peculiar measurement in the negative side.

"I have something, some devotion about Kṛṣṇa." That is dangerous, because, that is infinite in characteristic.

...

...aspiration, hankering, our _____ [?] of separation with Kṛṣṇa, that is the qualification. Anywhere, externally we're adjusted, that is secondary thing.

Hare Kṛṣṇa. Gaura Hari. So I want to close the class today here.

Om Viṣṇu-Pāda Śrī Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Devotee: Jaya Om Viṣṇu-Pāda Paramahansa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Śrīpāda A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhakti Vṛnda kī jaya! Gaura Hari bol. *Hari-Nāma Saṅkīrtana* kī jaya! Śrī Navadvīpa Dhāma kī jaya! Gaura Hari bol. Nitāi Gaura Hari bol.

82.12.06.A

Parama: Guru Mahārāja, I have a question. What is the balance between being dependent on Kṛṣṇa, and being independently thoughtful?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. You can question yourself. Are you searching something? Are you satisfied with you? Or you feel that you're in want, and you search something to satisfy you? Eh? What is your position? Are you searching something, always, to satisfy your own self? Or you feel that you're all right, nothing is necessary for you? What is your innate nature? Analyse yourself. Everyone is searching for something, and that is some sort of happiness, pleasure. That is our real nature, always we're searching to fulfil us, our fulfilment. And the highest conception of fulfilment in our life is Kṛṣṇa. But we find there are many recommendations to fulfil our present inner demand, so many recommendations, so many schools. But we're of this opinion that Kṛṣṇa conception of the truth, of the absolute, can satisfy us fully, our innermost hankering, inner things. Do you follow?

Parama: Yes.

Śrīla Śrīdhara Mahārāja: Or can't? Any question in the midst of this?

Parama: No. I'm just having a little bit of trouble hearing you.

Śrīla Śrīdhara Mahārāja:

*na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
[andhā yathāndhair upanīyamānās, te 'pīśa-tantriyām uru-dāmnī baddhāḥ]*

["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]

Prahlāda Mahārāja says in *Bhāgavatam*, "Those that are hunting after the cover of the things, the phenomenal side, they can't trace that their real search within is for the substance, not for the coating, what we find outside, cover. But our heart's satisfaction only possible with the real substance within. *Svārtha-gatiṁ*. *Ārtha* means *prayojana*, necessity. The cause of necessity is generally thought that what we find outside, that can satisfy our hankering. But we can't understand that our heart won't be satisfied with anything what we find outside, the covering,

surface, superficial. It hankers for something which is within this cover, within this external show _____ [?] some substance, some spirit. That can satisfy, quench our inner thirst. And that is Viṣṇu Who is pervading everywhere. Viṣṇu, the all pervasive substance, that can only quench our inner thirst, and not what we see outside, by our eye, by our ear, our tongue. With our physical senses we come in connection with so many things, and we think that sweetmeat is quenching my tongue, and the music is satisfying my ear, beauty is satisfying my eye. Apparently we may think, but that cannot satisfy the real hankering of heart within. That can only be done by that all permeating substance, that can satisfy." Prahlāda Mahārāja says, Viṣṇu, Nārāyaṇa.

So this hunting for external things, that has no end, and that has got reaction, and we're troubled in the long run thereby. But inner search for the fulfilment of life is something that is transcendental, and that is Viṣṇu. That is person, that personal quality, and not this ordinary superficial personality who are also hankering in their own turn. Not mixing with them, but the self satisfied persons.

sukha-rūpa kṛṣṇa kare sukha āsvādana / bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa

["Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."] [Caitanya-caritāmṛta, Madhya-līlā, 8.158]

The happiness, the ecstasy personified, the all attractor Who can attract everything, and that not by power, but by heart, by beauty, by love. Only He can satisfy our heart's eternal demand, that Kṛṣṇa conception of the truth. *Bhāgavatam* comes to say that. On the surface we may think that power can satisfy us. If we can get absolute power in my hand I'm satisfied. So many scholars they're of that opinion, so many prophets also. But Mahāprabhu and *Śrīmad-Bhāgavatam* says, "No. Your innermost hankering is not for power, but for beauty, but for love. And it is, the highest conception of the Absolute Truth is there."

That is more or less our view. Swāmī Mahārāja also preached that, that Kṛṣṇa, the Lord of love and beauty, He can satisfy the innermost hankering of all of us, can charm us. Not majesty or power or anything else, that is Kṛṣṇa consciousness. Consciousness of Kṛṣṇa type, of the truth. And how we can achieve the wholesale transformation within us, in a serving attitude towards Kṛṣṇa. That hankering is the wholesale hankering, no interruption, like so many masses in the ocean, so many things. But those must be cleared off, and constant and pure hankering for Kṛṣṇa. Search for Kṛṣṇa, thorough search. Hesitation should be eliminated, so many hesitating, *anyābhilāṣa, karma, jñāna*.

[anyābhilāṣitā-sūnyam, jñāna-karmādy-anāvṛtam / ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation.

That is called pure devotional service." [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19-167]

[& *Śrīmad-Bhāgavatam*, 11.21.11, purport]

They're like so many things floating on the ocean. They should be removed, and pure, clear, concentrated and faithful searching of the Lord. Our heart should be converted into that sort of thing, continuous and intense search for Him. Sincere search for Him. That is what is required on our side. The others, on the side of Kṛṣṇa, and we can take it generally, by the words of the *śāstra* and the *sādhus*, that if we're pure in our attempt, the response is also pure from the other side. That is our consolation.

But we must keep in mind that this is not a very easy thing, because we're going to deal with the infinite. So the real *sādhus*, they're our friends on the way. They help us greatly, by consolation, by assurance, fulfilment, the talk and conversation with them. *Bodhayantaḥ parasparam, kathayantaś ca mām nityam*.

[*mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam
kathayantaś ca mām nityam, tuṣyanti ca ramanti ca*]

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."]

[*Bhagavad-gītā*, 10.9]

We can discuss with them. In Rāmānuja *sampradāya* there is an incident. There were three advanced devotees in one shrine. And somehow or other in a temple in a dark night they met together, those three stalwarts, contemporary _____ [?] Then, they did not know one another, but heard their name. Then in deep darkness they're talking. Then they came gradually to know, through their own conversation, that those three had met anyhow in a particular temple, they had met by chance. In their own conversation they could find this out.

Then one of them said, "We are three here. Do you find a fourth person here, fourth man? We think we have heard one another's name, but do you feel any fourth man?"

Both said, "Yes." *Kathayantaś ca mām nityam, bodhayantaḥ parasparam*.

[*nāham vasāmi vaikunṭhe, yoginām hṛdayeṣu vā*] *mad bhaktāḥ yatra gāyanti, tatra tiṣṭhāmi nārada*

[The Lord Himself says: "O, Nārada, wherever My devotees sing My praises I cannot but be present there." [This verse is within the purports of *Śrīmad-Bhāgavatam*, 4.2.41 & 4.30.35]

The fourth person was the Lord, Kṛṣṇa, Nārāyaṇa. In their talk, He's also present there, via mutual conference about Him, He cannot but come here in their talk. The very theme of their talk, the very subject, was He, they could feel. "He's present in our talk, we can feel, we can satisfy our heart, feeling in the words of the *sādhu*, He's there."

As the subject matter He's there, talking, they can feel. Some can see anywhere and everywhere, some can see in specialised discussion, and still searching and searching. Hunger is

not quenched, fully, because He's infinite. But can't submit, surrender it, can't abandon. When the question of surrendering, quitting, then they shudder.

"Oh? No. I'm in the midst of a very sweet thing. I can't leave it. I can't have it, but what I have got I can't leave it." Shudder.

"You give up Kṛṣṇa *kathā*." It will be impossible.

So some fitness we find there in his talk. But none is satisfied. Even Mahāprabhu, none. Rādhārāṇī, none satisfied. What to do? Question of satisfied. They'll say, "I've not got anything." They say like that. Very peculiar, wholesale merged, still, the hunger is as young as anything. Full fed, still the hunger remains. "I'm hungry." Everything is infinite. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Everything is infinite, the search after infinite, the object of search is infinite. The searcher also may be converted into infinite, purified. Gaura Hari bol. Gaura Hari. *Mayātma-bhūyāya, kalpate*.

*[martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai]*

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]

[*Śrīmad-Bhāgavatam*, 11.29.34]

"By My connection he gets transformation towards Me."

*[na me 'bhaktaś catur-vedī, mad-bhaktaḥ śva-pacaḥ priyaḥ]
tasmai deyaṁ tato grāhyaṁ, sa ca pūjyo yathā hy aham*

["A *brāhmaṇa* who is expert in studying all four *Vedas* is not dear to Me. But a devotee who comes from a family of out-castes (*caṇḍālas*) is dear to Me. Whatever he touches becomes pure. That devotee, although born in a family of out-castes, is as worshippable as I am."] [*Gauḍīya Kaṇṭhahāra*, 3.59]

& [*Hari-bhakti-vilāsa*, **10.91** [?]]

Or:

["Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. However, even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activity or mental speculation. Indeed, all respect should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am."] [*Hari-bhakti-vilāsa*, **10.127**]

& [*Śrīmad-Bhāgavatam*, 7.15.2, purport]

Also Kṛṣṇa says, "As I'm honoured, My devotees will also be treated like that, because they're all getting My _____ [?] They present Me."

The iron, when put into fire, the iron catches the quality of the fire. It can burn then. So, a devotee, he imbibes that Godliness, Kṛṣṇa consciousness full, as much as he can imbibe. Then he gets so many qualities of Kṛṣṇa, of the Lord. So he acquires the position of being served, master, he's to be served. So what is to be given to Kṛṣṇa we may give to the devotee.

Tasmai deyaṁ tato grāhyaṁ. "And he'll take from you, as on My behalf. One who has surrendered to Me, he has right to do anything and everything on My behalf. And the surrender must be genuine. *Tasmai deyaṁ tato grāhyaṁ, sa ca pūjyo yathā hy aham.* And the respect also you will show to him, there you should show to Me. Because that iron has got the quality of the fire, so that should not be dealt with as iron but fire, when the iron is red hot."

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

Parama: Guru Mahārāja. I have not understood completely, because of my impurities. How much do we take shelter of the *sādhus*, take guidance from the *sādhus*, and how much do we guide our selves?

Śrīla Śrīdhara Mahārāja: Eh? What does she say? How much ___ ?

Devotee: How much guidance do we take from the *sādhus*...

Śrīla Śrīdhara Mahārāja: And how much from inner sources? There should be harmony. *Sādhu*.

[śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha] sajāti-yāśye snigdhe sādhu saṅgaḥ svato vare

["One should taste the meaning of *Śrīmad-Bhāgavatam* in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position. To associate with such saintly persons will help us the most to progress towards the ultimate goal."] [*Bhakti-rasāmṛta-sindhu*, 1.2.91] & [*Caitanya-caritāmṛta, Madhya-līlā*, 22.131]

The inner selection, that is the ultimate. What sort of *sādhu* we shall like, we shall associate, and from whom I shall try to get help? The free choice is within me and that is finite. But my choice comes from *sukṛti*, and from unconscious *sukṛti*, and then conscious *sukṛti*, and then on the surface it is known as *śraddhā*. *Yo yac chraddhaḥ sa eva saḥ*.

*[sattvānurūpā sarvasya, śraddhā bhavati bhārata
śraddhāmāyo 'yaṁ puruṣo,] yo yac chraddhaḥ sa eva saḥ*

["O Bhārata, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith - their internal and external nature is modelled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith."] [*Bhagavad-gītā*, 17.3]

The quality of the *śraddhā*, our regard, our faith, the nature of faith takes us to different groups. And when it takes to Kṛṣṇa consciousness group, and again there are divisions of division. Heart's response, which will be very suitable and appealing to my inner necessity. In this way we shall select the *sādhū*.

And the ultimate decision of course is always with me. It will say that, "Mix here, you're getting more and more things in your line."

Always decision, a free choice with one who is searching after. The selection of *sādhū*, and how much he will - when he thinks 'I'm getting more and more,' and he will advance more and more. According to his own capacity and receiving, 'how much I can digest, so much I shall eat.' In this way he will go forward.

As much as we can, if we find a good master, as much as we can, so much that we're to surrender and we're to be utilised. Die to live. That Guru - first we're to serve for *sādhū*, and then we're to select as Guru, and then we're to live on his disposal, to be utilised. And if we find we're progressing we shall go forward more and more. In this way _____[?] *sādhū*. And also there is *śāstra*. With the help of the *sādhū* we understand the meaning of the *śāstra*. And with the help of the *śāstra* we can judge what is, who is real *sādhū*. So these two have been recommended for us always for our advancement.

sādhū-śāstra-kṛpāya yadi kṛṣṇonmukha haya [sei jīva nistare, māyā tāhāre chāḍaya]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.120]

Sādhū is always necessary when I'm fallen, to help me, *sādhū* is necessary, saint. And then when I'm making progress, his guidance is necessary. Then when we've attained our highest position, there also under the guidance of *sādhū* and Guru I serve Kṛṣṇa, always. *Sādhū* is always necessary for my life - the Guru, guide, necessary. Guru who has got superior realisation than me, sincerely if you take their help, their assistance, to help me in all phases.

(There is a saying in English?) "Real realisation, the guidance is necessary. And when we have attained the goal, there also, only under their direction we can serve Kṛṣṇa. The live Guru, *sādhū*, is always necessary for us."

And our responsibility is to utilise their advice. But if in the beginning there is some doubt, suspicion, about the *sādhū*, the scripture is there, and another *sādhū*, other *sādhūs* are there to consult with them. And the scripture means the opinions of the bona fide *sādhūs*, that are continued so long in the society proper, have got a good credit, scripture. And also with the help of the scripture I shall try to understand what *sādhū* is. At the same time, that is inter dependent. The *sādhū*, they can give proper interpretation of the scripture, and visa versa. Anyhow, by the help of these two, and I'm responsible for me, I'm the greatest party. The most important party is ones own self, and she, or he, with the help of the scripture and the *sādhū* will make progress towards the truth. And he'll be able to understand on the way that whether he's making progress in a real way, or guided to any false way.

bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka-kālah
[*prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam*]

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."] [*Śrīmad-Bhāgavatam*, 11.2.42]

Just as when taking food we can understand that my hunger is being appeased. I was weak when hungry. I'm feeling strength. And also the appetite is also satisfied. *Bhaktiḥ*, our attachment will be increased. *Pareśānubhavo*, I shall have a clear conception for what I'm going to, and more and more clear conception of the truth, *pareśānubhavo*. *Anyatra, viraktir*, and my indifference to what is wrong, by which I was captured before - anti feeling towards that, towards non Kṛṣṇa. Preference for Kṛṣṇa, and sympathy for Kṛṣṇa. Apathy for non Kṛṣṇa, and some sort of conviction about Kṛṣṇa. These things will show us what we're doing or not doing. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Devotee: Mahārāja, sometimes, some say that because Kṛṣṇa consciousness is the highest, therefore it is the most difficult to attain. Especially, possibly, for western devotees it might even be more difficult rather than - and sometimes it is suggested that it would be easier to approach God through their religion that they were born into, such as Christianity...

Śrīla Śrīdhara Mahārāja: Yes. There are so many conceptions of Godhead. But there are different stages, beginning from the atheist. In the beginning in the most covered and dense ignorance, no conception of even oneself. And when comes up to calculation, calculative consciousness, they can give recognition to morality, but not to theism. They can see the interest of others, like their own self, so morality comes. Then again, by higher awakening, they come to find that between others, the environment and between him there is a connecting link, on which he and the environment is staying for a common platform. And what is that common platform? When he comes to investigate, then gradually he comes to feel more importance of that common union platform, plane. That connecting, my sympathy with my neighbour, why, what for, what is the common link? Then gradually that common thing gets more importance in his discretion. And he goes to search, and he's charmed by the character of that common plane which is within me, and within my neighbour, and within the environment. And caught by the beauty and charm of that thing. In this way God conception comes.

And then he sees he's more interested with that plane where he's standing, which is within him, without him. That thing, that plane is very charming and interesting. Then in his relationship with that thing which is permeating everywhere, how? What? How is He? Only air, ether, or something? Even through my mind, through my heart, what is that common thing? He gets more and more interest and curiosity to know. And in this way the God conception comes within. And different conceptions come to different parties, and by eliminating the conception of God.

Knowledge means progress, always, man is progressing, everything is progressing, cannot stand in a static position. So search and search, in this way. In this way Newton gave some conception, and then so many others came and gave higher conception, more graphic, more extensive. In this way it is going on.

But for the beginners, in this world, as so many primary schools are also filled up, then the colleges are also filled up, and post graduates are also filled up, so many students everywhere.

So God conception also in the primary stage, in the middle stage, in the highest stage, they're making experiments. What sort of God conception will suit whom? Our inner life, inner choice, differences, different group, and they try sometimes to show that my conception is superior to that of you.

"What you have, I also had once that sort of conception. But I'm drawn towards this sort of conception of the Absolute. This is the reason. You also take it, you also try it, and if you find satisfactory take it."

In this way the transaction is going on.

One rising and also falling, both is possible. By offences one can fall from one consciousness to another consciousness, may go to lower consciousness. And also one may rise from one lower conception to higher conception. The world is of variegated nature. So many things available. Every type is available here.

What to speak of in the ordinary case of God conception. Even in Kṛṣṇa conception there is also gradation, *śanta*, *dāsyā*, *sākhya*, *vātsalya*, *mādhurya*. And in *mādhurya* camp also there are different camps, different sorts of realisation. In this way the hierarchy is going on, to the last limit.

Elimination, acceptance, and elimination, dynamic character. As we may apply in other cases also. Education department, in different, in previous time, and now, both science, mathematics, all these things. Everywhere. In the military, adjustment, readjustment, going on. Sometimes in the progress and sometimes going downwards.

Suppose, God forbids, if the electron, the atomic war begins, the whole world will be reduced to be _____ [?] Again it will have to grow in the line of civilisation, certain. But we do not admire this present form of civilisation. What is conducive, what is helping towards Kṛṣṇa conception, that society is well and good. This scientific civilisation means to snatch, to try to utilise everything for human society, for its comfort. Which will have to be paid to the *paisa*, and the humans that are drawing the comfort they'll be bankrupt at that time. This is no progress in a proper line.

The progress of the soul, that is what is desirable for us. For the soul's progress, this sort of scientific researches are not necessary at all. Not necessary at all. Only simple life is rather considered better for such realisation. Plain living, high thinking, and thinking in the proper line. Not thinking how to exploit others, as an individual or as a nation. Not to exploit, but not to be exploited also, by the ordinary. But to be exploited by the highest good. We must try to put ourselves at the disposal of the highest discretion and highest good, highest heart. That is what is necessary.

We can feel that we're imperfect, we're helpless, we're limited in so many ways. That we shall have to understand, it is true, that we're not perfect, we have got limitation. We're searching for some help, better than us. And the search must be in the right way. In the name of search we may not be having to give a bond of going down. That is reaction.

This is reactionary, this civilisation, exhorting energy for the comfort of the present humanity. And the humanity will have to pay it back to the farthing. This is loan from the nature. This is not progress, this body comfort, or mind comfort, this is all reactionary.

And who is the seeker? That is the man, man within, whom we think the man, he's the mental system, he's the usurper. Whom we think is the proper party, the seeker of comfort, he's a sham. Representation of the proper party, who is within, is the soul. Soul is the proper party. And the mind, the mental system, has taken possession of its interest.

According to our Guru Mahārāja, the soul in bondage, soul is minor. And the manager, mind, he's exploiting the proprietor's property, the mind, the mental system. And the real proprietor, he's minor, in minor's position. So parties interest is not being solved. These are for mind, he's the sham, representation, he's looting, plundering things according to _____ [?] So we're living in a fictitious world, not of our own. And the whole civilisation is prey to that. All the usurpers, managers, on behalf of their minor proprietor, are active, and doing things on their behalf, and wholesale is camouflage, wrong, and injurious.

Perhaps I'm not very clear, eh? The whole transaction that's going on is wrong. It is not for the real interest of the party, that is soul. Deceivers are reigning, the cheaters are reigning. _____ [?]

They're conducting the kingdom - cheaters, the mind is a cheater to the soul proper, the proprietor. So what is going on that is all _____ [?] all bogus. The world transaction is all bogus, not concerned with reality. This is *māyā*.

82.12.06.B

Śrīla Śrīdhara Mahārāja: ...not having any connection with the absolute interest. All imaginary interest, something like dream. We're living more or less in the world of dream. That is *māyā*, illusion, imagination, concoction. What is reality we do not know. But according to our own interest we have thrust something on the environment, and our transaction is of that thrust interest in the environment. With that we're going on with our activity, life. All imagination, the environment, what is this tree, what is the tree in itself? We calculate it from our own interest, own interest. But independent of our interest what is that tree? We're not concerned with that real self of it.

So everything is like that. In the interest of our present position of faulty calculation, we're living in our own world, concocted world we're living, in fool's paradise. We do not know our own self, what is real. There's so many tendencies to run after beauty, to run after softness, to run after sweetness, to run after music. That all combined has made a superficial thing within us. But if we dive deep our faculty of judgement will say, "Don't indulge in all these hobbies. Try to find out what is your real interest." The higher intelligence, the reason, the conscience will say, "Don't create yourself to be a beast and run after beastly tendencies. You're a man, you will be such and such." In this way eliminating the covers we dive deep into our own self. Then we shall say, "What are we doing? Our intrinsic life is so valuable thing and we are making transaction with the sham thing here, forgetting my own self, in this way." In this way.

From imagination to reality, we can dive deep within our own heart and find our soul, and from soul's interest if we again try to look around, our vision will be changed. Christ's vision and estimation about the environment, what was that? Not like ordinary man, so deep. So in this way, deeper, deeper conception of ones self, that has taken, that my deepest conception, we find take me with some beautiful plane of Kṛṣṇa consciousness, Vṛndāvana. Everything is beautiful, everything is beautiful, everything is loving.

The deepest conception of our own soul we shall find, it is there, it is there. Different layers, from surface to deepest position, different layers. And comparison is always allowed, different

plane. From the dacoits, whatever gets, robs it, and swallows, enjoys, self enjoyment and distributed enjoyment, in this way.

What is enjoyment proper and to dive deep. The deepest soul ever found in the world in *Bhāgavatam* says there is Vṛndāvana. Vṛndāvana is the place where your soul can experience the happiest environment, and your own highest utility there you will find. The most valuable position of your soul in the environment you will find in the conception of Vṛndāvana, Kṛṣṇa. The God is Kṛṣṇa, and so far it has been given out that that is the deepest and highest plane of our soul to live in. Vṛndāvana, land of beauty, and love and not of power and grandeur. And not live in the world of dream, what will be falsified only after death, you'll be taken by your ear forcibly from here.

Reactionary, everything, and here you cannot thrive you can see. So many came, Alexanders, Napoleons. Where are they? Whether big or small, everything will vanish. It is a jugglers play here we find, so at least save yourself from this jugglery, and dive deep to find out the plane of reality. And then again by comparison, try to find out what is the most fundamental reality in you, and then to get friends in that plane. Dive deep in the land of beauty and love, eliminating all other proposals that will come to take you away from that highest campaign, highest realisation.

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

All puzzling, more puzzling, more searching and more puzzling. Bewildered, we're being bewildered. What to do? Infinite, no limit, we can't catch within our fist anything, hopeless.

Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

*[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]

Ultimately there is not injustice in the land. Sincere people won't be troubled, Kṛṣṇa says, "The sincere are never troubled."

We must be faithful to our own self. We shall try to learn to be faithful, sincere, sincerity. Sincerity is everything. Shamness, complexity, *māyā* interest. Find the interest, self interest. Self interest in the proper sense, and in the surface, superficial sense. Self interest of course everyone is after, but in the superficial sense, don't know what is his own interest. To learn what is our own interest, with the help of the *sādhū* and *śāstra*. What am I? And where am I? This is *sambandha jñāna*.

'ke āmi,' 'kene āmāya jāre tāpa-traya' [ihā nāhi jāni -- 'kemanē hita haya']

["Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?"] [*Caityanya-caritāmṛta, Madhya-līlā, 20.102*]

To come to a Guru, to learn who am I, and where am I, and who is my guardian, what is my best necessity? All these fundamental questions to be discussed and solved, and then we shall try to attain what is necessary. The fundamental self analysis. Who am I properly? Where am I? Who is my own? What I want? All these fundamental questions to be solved sincerely and with earnestness, self help, self help in the proper way. Then we shall have to come to God as the shelter, that ultimate real shelter, real guardian.

I am small, I am insignificant, otherwise why have I come to such a blind lane, I have reached in the blind lane, I can't find any way. All sides the death, mortality, so many undesirable things have captured me, surrounded me. Now self searching is necessary. Where am I? Who am I? What is my prospect? Who can save me? Who is my own? Who can help me? What I want from my inner heart? Why I am imperfect? I am uneasy. I don't feel comfort, why? Cry for that and you'll find the help is coming to you. Search yourself, you will get everything in relativity of that. What are you, yourself, search that, dive deep into your own heart, own self. What am I? Who am I? All these things, with all sincerity, because we should not deceive our own self, but we are deceivers of our own self. Such is our real position by *māyā*. So the agents come from the plane of truth to help us, to recruit us, to save us they come. We're digging our own grave. They come to interfere. "Don't dig your own grave and enter into that. You're my brother, come home." In this way they come, so many come to take us back, this arrangement is also there.

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

Mahāprabhu. Mahāprabhu. Mahāprabhu. Gaurāṅga Sundara. Nitāi Gaura Hari bol.

Devotee: Mahārāja, I've been told that by following this process of purification we can experience the spiritual world in this lifetime. Does everybody that follows the scriptures or the Guru's instructions, will they also have that taste? Does that taste come to everybody?

Śrīla Śrīdhara Mahārāja: Yes. There is gradation, variety is there, and sometimes going and coming there, going and coming back. Variety in every sort of cases, going up, going down, going this side, going that side. So many variegations everywhere. All is not equal. All won't advance smoothly. Some zigzag way, some after some stop, some in one length will go far higher. In this way there may be different cases. All not one and the same, different. So many schools are open, but every student is not going to the highest position, institution. According to the variety of the nature of the different students the result will be different, not avoidable.

Nitāi. Nitāi. Nitāi. Nitāi. Some coming back, going ahead, some began before but progress slow. Some going few steps, sleeping. There may be so many different stages may have, may occur.

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

Devotee: Mahārāja, is one's progress along the path, the speed voluntarily adjusted, or does that come from the higher plane?

Śrīla Śrīdhara Mahārāja: Mainly the traveller is responsible for his travel, generally, and sometimes the environment is also contributing something. From higher we expect fair decision, but still partiality to the fittest, that also may be traced thereby, and that is not partiality. One who can receive more, more will be given to him, so that is not partiality, fair justice.

Kṛṣṇa says: "Generally I am equal to all. Whoever comes to Me in his way I give him general help, but through special thing."

*ye yathā mām prapadyante, tāṁs tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]*

[Śrī Kṛṣṇa says: "As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects."] [*Bhagavad-gītā*, 4.11]

This is general, but we find that some come and wants devotion. "No take salvation."
Muktim dadāti karhicit sma na bhakti-yogam.

*[rājan patir gurur alaṁ bhavatām yadūnām, daivam priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ
astv evam aṅga bhagavān bhajatām mukundo, muktim dadāti karhicit sma na bhakti-yogam]*

["Śukadeva Gosvāmī continued: My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pāṇḍava and Yadu dynasties. He is your spiritual master, worshippable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favour attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."] [*Śrīmad-Bhāgavatam*, 5.6.18]

Looking at the bottom of the heart, avoids, by giving salvation. *Bhakti* means He will Himself be caught, He does not like to be caught by a fellow of that type, he likes salvation and not *bhakti*. And another section also they're ignorant, but at heart pure, wants ordinary worldly things.

"No, no, don't take this, but take this thing, take *bhakti*."

That sort of dealing from Kṛṣṇa we find. So three things, in general, as one wants He gives, so He gives according to the demand. But some case He avoids, and some case invites. The deeper nature you can study and difference in dealings according to that. _____ visaya sukha [?]

Dhruva went for kingdom, apparently, but when he found Kṛṣṇa, "No, no, I don't want kingdom, I want You my Lord. I came in search for glass, I have found jewel. No longer shall I ask for that glass."

Kartum vitamyam nava dwipa paratnam svami pratas varam vraca [?]

So many demons we're told, they say, "I want Your favour, Your devotion."

"No, no, You take liberation. Go away."

Response according to the variety, or the demand, or care, the quality. Apparently, superficially he sees, the justice and the mercy. Justice is there, but mercy is above. To err is human, but to forgive is divine.

Hare Kṛṣṇa. _____ [?] is also there. Affection, love, and we're after that divine thing, that love, for that mercy. That mercy for us, it is better to live as an insignificant soul. To live in a land of mercy, that will be most judicious for us. We're helpless in every way _____ [?] atomic existence. If we can have a land of mercy to live, then mercy, love, then our life is ensured. But if we're to live in the plane of justice, then many errors we may commit and we'll be tried and we'll have the possibility of going down. But if any way we can have - we can secure a position in the land of love and mercy, then we finite souls with so many defects in many ways, our life is ensured forever.

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

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

Devotee: Mahārāja, so the quality of prayer determines the quantity of mercy, coming to one?

Śrīla Śrīdhara Mahārāja: Quantity, quality, both. Quality of prayer will invite quality of mercy and quantity. Deserve and have. First deserve, then have, otherwise you will misuse. And to make us deserve, the agents are also on foot, to help us in way of our deserving. So sometimes His servants, His agents, are more benevolent than He Himself. They're always on foot, travelling, to give their Lord to all.

Crying, Mahāprabhu, Nityānanda Prabhu. Nityānanda Prabhu, from both sides of this Ganges ran madly. "Take Mahāprabhu. Take Gaurāṅga. Take the Name of Gaurāṅga. You'll have everything. My boys, take the Name of Gaurāṅga. Come."

*bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,
[yei jana gaurāṅga bhaje sei amāra prāna.]*

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

"Give your attention to Gaurāṅga. You'll get everything My boys, come."

Eta bali nityānanda bhūme gaḍi yāya.

*[yena bhaje tāre bale danta tṛṇa dhari, amāre kiniyā laha bala gaura-hari
eta bali nityānanda bhūme gaḍi yāya, sonāra parvata yena dhūlāya loṭāya]*

[Locana dāsa Ṭhākur said, "The compassionate Nityānanda Prabhu most humbly approached those who did not feel any loving appreciation for Śrī Gaurāṅga due to their false pride and hard heartedness. Not to hurt their pride, He took a few blades of grass between His teeth as a token of humility and appealed to them saying, "O dear friend, try to understand that your own highest good is Gaura Hari. You can attain the greatest fortune of your life if you connect to Him with love and devotion. Please take His Holy Name, even if only once, and chant it from the core of your heart. With devotional faith speak about His glories and share your relish with other devotees. Sincerely pray for His grace, for you will surely receive great spiritual benefit. I am your most well wishing friend. If you can please take My advice and act accordingly then you can own Me forever."

Imploring in such a way, Śrī Nityānanda's heart melted in spiritual compassion. Incited by that deep emotional ecstasy He became so tender before those proud people that He invalidated all their pride. As an act of noble humility He began to roll on the ground before them. As His form became decorated with the dust of the earth the devotees around Him beheld with tearful eyes the extraordinary manifestation of causeless mercy of Prabhu Nityānanda. They marvelled at how their divine Guru Tattva, could sacrifice His exalted position and honour and come down to the dust of the earth with such compassionate humility."

[Bhakti Nandan Svāmī's *Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 4]

His appeal was so intense He could not contain Himself, He fell onto the ground, and began to roll and cry. "You do not know what you are, in what dangerous position you are in. Take the Name of Gaurāṅga. You'll be saved. You'll be taken to the highest position. Take the Name of Gaurāṅga once. Accept Gaurāṅga." Nityānanda tried His best. *Bhūme gaḍi yāya*. Began to roll at the gate. "I appeal to you. What are you doing in the midst of death and danger? Take the Name of Gaurāṅga. *Sonāra parvata yena dhūlāya loṭāya*. The Golden Mountain Peak is rolling on the earth." _____ [?] On both sides of this Ganges Nityānanda used to wander with this saying,

*bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,
yei jana gaurāṅga bhaje sei amāra prāna.*

"You'll be My heart of heart."

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

So take the Name of Nityānanda. He does not accept any offence. The most generous. He does not know to take any offence. Nityānanda is so much generous, never conceived. All the fallen, with any amount sin or misdeed can approach Nityānanda with most confidence, fearlessly. He's to enlist all sorts of dangerous sinners within His camp. With so much capital He has come here. Nityānanda Prabhu. And He takes them to Gaurāṅga. And Śrī Gaurāṅga means Rādhā-Govinda combined, the highest thing. Acceptance of Both the Parties. Nityānanda Prabhu. *Heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi*. He makes firm foundation, Nityānanda, and on that you can build any structure, whatever weight it may have.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Mahārāja, I've heard that ones spiritual life does not actually begin until initiation. And I've also heard that the Lord is difficult to approach through the English language, and this seems to pose a great barrier for westerners.

Śrīla Śrīdhara Mahārāja: That may be somewhat, but the real thing is not the language, not the *saṁskāra*, they also have something, wall. But the real thing is the heart, and that *sukṛti* that can be collected by not only one life, but so many lives wandering here, there, in different sorts that is gathered. That is the real wealth, real capital is *sukṛti*. Affinity, under the cover the heart is there. The heart is everything. The cover of education, and different habits of the different nations or society, they're there, but still the all important is the heart within. And there that *sukṛti* which is acquired by various previous births. And the affinity, tendency, towards the truth of particular type within, sleeping within the cover. The covers have something, iron cover, this wood cover, this cloth cover, may be, but the very substance within, that is all important. That *sukṛti* in the soul, the awakening of the soul. Birds of the same feather flock together. The sameness within, but outwardly it is covered by something else. But the cover may be removed, and the soul to soul relationship will come.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. But that *saṁskāra*, that cover, cannot be ignored. It is also something, specially for the weak. But all important is the heart within, the irresistible tendency within. The like in us, the earnest hankering for the truth. That is all important. Hare Kṛṣṇa. Hare Kṛṣṇa.

Gaura Hari bol. Gaura Hari bol. That is generally *Bhāgavata dharma*. Wherever one may be, whatever his position may be, but with the help of the devotee he can pass away to that land _____ [?] One may be educated, or one may be ignorant. One may be healthy, strong, another may be very tiny and no, he's sickly, may be. In this way so many differences outwardly. But devotion, inner hankering for the truth, that is all important.

*[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate]
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate*

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.70]

Greed, earnest hankering, *lobha*, that is the real qualification, which is inevitable to march in the line of love towards Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, it seems in my personal experience that slow progress along the spiritual path causes frustration. And quick purification along the path causes confusion. And both seem to...

Śrīla Śrīdhara Mahārāja: I can't follow. What are the two? One slow?

Devotee: Slow progress causes frustration.

Śrīla Śrīdhara Mahārāja: Frustration? Why progress creates frustration?

Devotee: Slow progress.

Śrīla Śrīdhara Mahārāja: Quick is doubtful. It is not a very easy thing. Slow but sure. Sure is necessary. Slow but sure, that has got some value. But quick, if in the right way of course it is higher, but quick is dangerous also. It is not a very easy thing. So how should we know that the progress is quick? If progress is properly quick, that is of course most fortunate thing.

Devotee: Sometimes this quick progress though will cause confusion.

Śrīla Śrīdhara Mahārāja: Confusion, reactionary, then that is not progress. That which takes us to confusion, that is not progress. It should not lead into confusion. Progress means that should not lead into confusion, progress means towards reality, not vague thing, not *māyā*, not illusion. Towards truth, light. So real progress does not presuppose confusion. That is not progress. Movement is not progress. All movement do not show that it is progress. Movement and progress are not one and the same thing, in the same line. Progress may be misdirected. Mere movement is not progress. Changing position does not mean that it is progress.

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

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

Hare Kṛṣṇa. Hare Kṛṣṇa.

Vidagdha-Mādhava: Guru Mahārāja, Vidagdha-Mādhava dāsa. So as Kṛṣṇa Kīṅkarā Prabhu just said, in slow progress, or perhaps...

Śrīla Śrīdhara Mahārāja: Progress is necessary, and quick is desirable, but slow, but it must be progress, slow is also desirable, but must be sure. Progress must be sure. That is all important. Progress is desirable, and that is sure progress is desirable. Progress means surety is there, otherwise only as I told, movement from hither to thither, in different planes, jumping, having reaction, that is not progress proper.

Sanatana nowi vikra pari sanatana phala bari dista phala karivi arcana [?]

Without climbing up into the tree, and if we imagine that we're getting the fruit in my hand, that is not real fruit. Real progress is desirable, and something in the name of progress, that will not deceive us. We must be careful for that - this cheap marketing. The possibility of cheap marketing is the adulterated thing, then *sahajiyā*. Imitation and real, we must be very cautious of that. We should not be deceived. We'll always be on the alert, always on the alert, we may not be deceived. What is what, so step by step, by mathematics, step by step, by mathematics. So *ādau śraddhā, sādhu-saṅga, bhajana-kriyā, anartha-nivṛtti, śraddhā, ruci*, in this way the steps are there, given to us.

*[ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛtṭiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ]*

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles

under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness.”] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

Come, step by step. Don't imagine from the lower stage that you have attained to the higher stage. Test your self. So *sādhū-saṅga*, the guardian he will point out, “Don't go that side. Come this side. There is danger.” All these things. Sincere, real, higher guardian. That will be Guru, *śikṣā* Guru, *dīkṣā* Guru. To have their company, more or less safe, for the children of the infinite. It is safe. Well begun, half done. With our sincere helper, that means much progress, helps me from different dangers, *bhaya*. And they're enemies of the child. _____ [?] There are many enemies of the child. So guardian, mother, protects the child from so many discrepancies. And the child when infant, there are many possibilities of being done wrong. So strong guardian _____ [?] is very helpful, especially in the first case, position.

82.12.07.A

Śrīla Śrīdhara Mahārāja: ...sincere connection with the highest ideal. And whatever will come, that will enhance our case, that means surrender. Surrendered soul, has to face whatever circumstances, that cannot but be helpful. All, that is every circumstance of any type, cannot but help their case, when aim is towards the highest, connected with the highest case, Kṛṣṇa. Any wave that comes to strike us, that has to contribute something to us. Just like paying rent to the king. Hare Kṛṣṇa. Gaura Hari.

Love law. His will is absolute. In whatever way the wave goes, comes, moves, that cannot cross the will of the absolute, must be subservient to the absolute will. So anyhow to surrender to the absolute, that is the highest gain in every life, to connect with the highest goal. Anyhow, through the agents proper. So many questions. How to connect? Who is the agent? How to know him? All these questions entangled.

[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]

Sincerity, that is the product of *sukṛti*, *ajñāta-sukṛti*, *jñāta-sukṛti*, that is *bhāgya*, generally known as fortune. And fortune analysed, then we find *sukṛti*, based on that absolute will. That is ultimately going to say that it is His *līlā*. *Līlā* means pastimes, *līlā* means unaccountable by any law. Action does not come under any law, that is *līlā*. Natural flow. The causeless and irresistible flow of the movement of the whole absolute. The conception of absolute is dynamic, so the movement,

the flow is there, natural. And that is all good, unquestionable. Good is unquestionable, because we're all hankering only for the good.

None can say that 'I don't want any good.' Conception may be different according to his own platform of thinking, interest relative. But goodness is the common thing, on the whole, roughly. Their conception of what is good, what is bad, that may vary according to the different platforms, different planes of thought. But good we want, happiness we want, and that goodness and happiness, the natural divine flow.

And we're out of that. Why can there be a position independent of that natural flow? That is a problem, why *māyā* exists at all, misconception exists at all? That fundamental question, direct, indirect, it is there. To know what is good, the relativity of bad is necessary. To know what is light, darkness is necessary. In this way the scholars explain to us. It is all service, indirect service, finite, infinite. Then truth and misconception together, it is necessary for the *līlā*.

Parama: Guru Mahārāja, is that duality only necessary for the conditioned souls?

Śrīla Śrīdhara Mahārāja: Duality is a relative term. Any *līlā*, pastimes, movement, presupposes duality. In the positive world there is also duality in different ways. Where there is gradation there cannot but be duality, comparison, gradation, hierarchy. What is differentiated in character there cannot be duality or plurality in some sense or other. This *līlā*, the pastimes, the movement, presupposes duality. Sometimes in the positive world also the degree of goodness, that bears some sort of duality or plurality. The competition among the positive positions of different type, there is also duality. And this duality is *māyā* and truth, this is of very complete nature to us. But duality suppose the density of darkness and the density of light. In the light, according to the density, so many dualities, relative positions will be clear. Do you follow?

Parama: Yes.

Śrīla Śrīdhara Mahārāja: That is duality in light according to the degree of intensity. Then duality and dusk, not light, not this evening - the meeting point of darkness and light, a sort of duality. Then in darkness also there is duality according to the intensity, density. So in this way duality is there.

For the conditioned souls their duality is of one type, and for the liberated souls theirs is of another type. And duality and diversity is there, where there is *vilāsa*, that is play, there is duality, in different forms.

Do you understand?

Parama: Yes.

Śrīla Śrīdhara Mahārāja: *Vilāsa*, movement, not static, there is duality, cannot but be. So, the very nature of the absolute is that of a system, that of an organic whole. Not a static, non differentiated whole, but an organic whole. The body is one, but here is also different sections of duality. The finger, the nail, the skin, the bone, the duality, on the whole it is a body. So duality according to the intensity, density, this *vaicitra*, variegation, is already there.

Māyāvādīns, they say they conceive of a oneness without duality. Just as in deep slumber, in dreamless sleep, something like one without duality, differentiated character.

But the Vaiṣṇava School do not recognise that. And also they're of this opinion, if it is possible to inspect it more closely then we shall find there is duality. A slumber, dreamless sleep, there also more intense sleep and less intense sleep. If we go to examine then this difference will also come out from there. So without variegation nothing can remain. The constituent parts, the atoms, or electrons, whether in the material, or in the mental, or spiritual, they're all of different characteristic. They have got their variation, everywhere.

Even in Kṛṣṇa's personality, Svayaṁ-Rūpa, Svayaṁ-Prakāśa. Then the Prabhāva-Vilāsa, Vaibhava- Vilāsa, even in Kṛṣṇa conception also there we find variety. According to His temperament, according to His satisfaction. His satisfaction is also of different type. Along with His, simultaneously - His different parties are getting view of Him in different ways. Kṛṣṇa is entering into the playground of Kāmsa. Different parties are looking at Him in different ways.

*mallānām aśanir nṛṇām naravaraḥ strīṇām smaro mūrttimān
gopānām svajano 'satām kṣitibhujām śāstā svapitro śīśuḥ
mṛtyur bhojapater virāḍ aviduṣām tattvaṁ param̐ yoginām
vṛṣṇīnām paradevateti vidīto raṅgam̐ gataḥ sāgrajaḥ*

["O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cowherdsmen; as an emperor to the wicked kings, as a child to His father and mother, as death to Kāmsa, as the universal form of the world to the ignorant; as the Supreme Truth to the *yogīs*, as the Supreme Worshipful Lord to the Vṛṣṇis - and along with Baladeva He entered the arena."] [*Śrīmad-Bhāgavatam*, 10.43.17]

Different parties are seeing Him in different ways. The Kāmsa sees justice, the death is approaching to him. The other wrestlers they, "Like a thunder He's approaching towards us." Then the parent section, "Oh, a very affectionate child is coming to us." The *yogīs* they were, "Oh, unintelligible, unknowable substance is approaching. *Tattvaṁ param̐ yoginām.*" *Mallānām aśanir nṛṇām.* Ordinary chiefs they're seeing, "Oh, long after, our real king is approaching today." And different sections are seeing Him in different ways though He's coming. The single personification is approaching, and among the different sections of the visitors are taking Him in different ways.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. So,

*jñāne prayāsam udapāsyā namanta eva
jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir
ye prāyaśo 'jīta jīto 'py asi tais tri-lokyām]*

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the

transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.”]

[*Śrīmad-Bhāgavatam*, 10.14.3]

Give up forever your culture of calculation. *Namanta eva*. Learn to submit, and through submission you can have Him. Through submission, as He will come to you, you'll be able to feel Him as He is. As He likes you to feel, you're to feel in that way. And that is your real gain in life. This has been repeatedly told to us in *Bhāgavatam*, in *śuddha bhakti* school. Don't try to understand Him, but approach through faith. Christ has also given too much trace in faith, what is faith, and this is *śraddhā*, in Sanskrit. That if I can get Him I get everything.

'śraddhā' - sabde - viśvāsa kahe sudṛḍha nīścaya, kṛṣṇe bhakti kaile sarva-karma kṛta haya

[“By rendering transcendental loving service to Kṛṣṇa, all subsidiary activities are automatically performed. *Śraddhā* means *viśvāsa*, faith, *sudṛḍha*, very firm and strong, unflinching faith. Faith in *sādhu-śāstra-guru*, faith in Kṛṣṇa. This is faith. If someone develops Kṛṣṇa *bhakti*, all their activities are finished, *kṛṣṇe bhakti kaile sarva-karma kṛta haya*. Nothing is left out if you have faith.”]

[*Caityanya-caritāmṛta, Madhya-līlā*, 22.62]

All phases of my duties will be finished if I can attain Him. The whole concentrated in a point, as if. To me, like a point, a figure, but a figure representing the whole. As sun represents the whole light world. The light is more, bigger than the sun, the very gist, the cause of the light. So anyhow try to have Him and everything you'll get. Put faith in this and go, in His touch, approach, *ḍṛḍha*.

Paripraśna, honest enquiry is not wrong, but not to try to get Him under your fist. That is not possible. Only for the finite it is applicable, that you can know to the finish - never.

In an ocean, how much you can taste, you can get, you can swallow the water? So the smallest drop can quench all of your thirst. Approach through the spirit of service. No other possible contact is possible with Him. Only through service. The other phases, indifference and exploitation, not possible. Exploitation is a fictitious thing, renunciation also something like that. Service is the positive thing. You can find it in the plane of reality, service. It is gentle, it is fair, service. To exploit, that is filthy. Why should we want to exploit another, the environment, at all? That is a filthy thing. And the punishment is there, reactionary. And indifference, that is also sinful. Not only exploitation is sinful, indifference also, because you have got your inner duty towards the environment. You can't ignore that. That you were born, your very existence is for something, and what should that thing be? To do good to the environment. That is fair. And to exploit means to deal death to the environment. That is awkward, that is nasty, that must be avoided. And renunciation, indifference to the neighbour, that is also not desirable, that is also destructive.

Only positive good, that you should do, yourself will be good and you should do good to the others, to the environment. So service, only through service we can come to the plane of the fair field, fair substance. So, to accept the path of devotion, that is most laudable. I'm a unit. What sort

of unit? I emit goodness, fairness, to the environment. My inner soul is of that type. A gentleman's country, land, everyone does good to others.

And that is the land of Kṛṣṇa. Loving. Not only to do justice to the environment, but at the same time, love your environment. And you will find that you're in the plane of Kṛṣṇa in Vṛndāvana. In that plane it is possible, that sincerely loving one another. And they're really under the influence and guidance of Kṛṣṇa. We're taking, we get acquaintance with that sort of centre. The flow is coming from there, everywhere, and making everything decent. This is the land, that is Vṛndāvana, sweet.

Yourself, find within you your sweet self, and then with the help of your sweet self the plane also, the environment you will also find sweet plane. And the king of that land is also very sweet. So this much is demanded of us, that you find out your sweet self from within. And you'll find your environment, and the controller of the environment, the king of the environment, the Lord of the environment is Kṛṣṇa, with His paraphernalia. They're all sweet, so sweet. You'll live on sweetness. Your every movement will be sweet.

In *Brahma-saṁhitā* [56] it is written, "Their movement is dancing. Their words like singing. The water is nectar. The trees are all *kalpa-taru* - whatever you like they're giving to you."

That is the land. Only your innermost self is entitled to live in that land. It is there, but it is sleeping, it is detached. Now anyhow to awaken him, and to discover him from this skin, from this body and this mind. Mainly twofold, this flesh body, and then inner, this mind, and another very subtle that indifference mood. Then you're to enter into Paravyoma, that calculative service, that also to be eliminated. Then you'll find you're in the midst of Vṛndāvana, and their ways are like that, sweet, sweet, sweet, everything sweet, everything loving.

Here, just as all our attempts are more or less sham. We're giving something to another, but whose things we're giving? Ha, ha, ha. _____ [?] The wholesale transaction cannot but be wrong, and reactionary, here in this plane.

We're nursing a patient, we're using medicine which is coming out of so many lives, so many deaths. Many deaths have occurred, then the medicine is prepared, and we're giving that to the patient. So no deed can be perfect here in this plane. Just the opposite to there. Here, good things are also bad. And there, bad things are also good. Such a peculiar thing there. This is the *līlā*.

Just as in a drama if anyone is killing another, but the killing is not real killing, only a show, so many may enjoy that killing. A man who's being killed, even if he plays the part of a killed man, then he's praised. One insulting, the insulted man, he may be proud of his own part, may be successful in accepting the insult. Something like that, in that play not real harm to anybody, it is only a *līlā*, so none is really harmed. So all like play. Everyone is blissful, both the parties, the defeated and the defeater, the victorious and the conquered, both parties they enjoy. Just as here, both the parties are losers, the victor and the victim, both losers. But there, just the opposite. *Surabhī* means no loss is possible, no death is possible, but all play, show, *līlā*. *Līlā* means that, the harmless movement, necessary for pleasing.

aher iva gatiḥ premṇaḥ, [svabhāva-kuṭilā bhavet / ato hetor ahetoś ca, yūnor māna udañcati]

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]

[From Śrīla Rūpa Goswāmī's *Ujjvala-nīlamanī*]

Just as the serpents natural movement is in a crooked way, so *līlā* is like that. Just as the waves in the ocean, it is only in that fashion, that everything is sweet, everything is sweet. We have got attraction for that plane. "When shall we be able to go and live in that plane in Vṛndāvana, the land of our dream?" Dream of the soul, not of this mind. The mind is born from this mortal world picture, but beyond that.

śṛṇvantu viśve amṛtasya putrāḥ

"Oh my child, children, here, you are really the child of that nectar soil. Don't be dejected, disappointed. Really, the stuff within you, you are really the child of that soil, you remember. So don't be discouraged, disappointed. Seek for your home, homeland."

So what Mahāprabhu wanted to say, "The sweet, sweet home, your home is sweet." You're all feeling disturbance to the extreme here, but unnecessarily. Back to Godhead, back to home, sweet, sweet home. This is what is our preaching to the people. Let us go home, and home is sweet. And everything is there, father, mother, all the *rasas* are in purest form we find there. Even we may not know of so many things, so many sweet things are still unknown to us, but many things grand we shall get there in that land of sweetness.

Only what is necessary for us to know really, that where we're living, this is awkward, this is bad, this is undesirable. And we must seek our family home somewhere else. Generally it is told, *janma-mṛtyu-jarā- vyādhi*, in *Bhagavad-gītā* [13.9]. You're trying your best, with labour, by using your energy you're doing something but it is evaporating, taken away by someone, some force. Then we're to be dragged to some unknown quarter. Again when coming on the surface, again we have to go down somewhere to the unknown quarter to the womb of the mother, unknown quarter. And again only floating on the surface, and only to take you down, in a moment. And if you live some more you will feel such circumstances, your body and other disturbance, you'll desire to go down. You'll live to aspire after annihilation - such a plane is here. "I don't like to live any longer. I can't drag my body, it is too infirm, paining me." So many diseases, we go to commit suicide, so unpleasant this atmosphere sometimes becomes in us that we want to commit suicide, so undesirable.

Now, whether we should risk our energy to enquire for our home, or that will be madness, to the saner section? So called saner section of the society they'll say, "Oh, they're mad. Leaving the present thing they're running after phantasmagoria." This is to be decided for us, within us, whether we shall try to utilise whatever little we get here, or risking this, or discarding this, we shall try to have an ideal land to live? We're to decide that. We're to face this question in our life. Whether to relish this sort of thing, whether it is better, it is more profitable, or to ignore that and

to try to find out some better position to live in? What sort of life should we expect? That is the question before us.

And that has inner response, and firm response, determination, "That no, I don't want to live here in the surface. This is undesirable, and so and so things undesirable. I don't like to live here, whatever clarification. If I do not get anything, still I shall try to get something, a better place to live in. It does not matter if I lose everything. I don't care for this. This is the thing, this will go, vanish, today or tomorrow this will vanish. So at the cost of this if I go on searching for a better place it is no risk, it is rather judiciousness."

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

Devotee: Mahārāja, there are certain types of people who are after, their goal in life, they're after some type of magic, and mystical things and contacting with spirits, and producing magical tricks. So what platform is this?

Śrīla Śrīdhara Mahārāja: Hmm? What does he say?

Aranya Mahārāja: His question is, there is a class...

Śrīla Śrīdhara Mahārāja: That is magic and this is not magic? Is it?

Aranya Mahārāja: No. He says there's a class of people who are searching after mystic powers, like *yogīs*. So he's asking, 'What is their position?'

Śrīla Śrīdhara Mahārāja: What is their position, the *siddha*, *bhokta siddha*? They're power mongers. Here are a little in the background, in a broader circle, in a subtle world for power mongers.

Devotee: Some people they use things like the tarot...

Śrīla Śrīdhara Mahārāja: They display some subtle power and attracts you to that, but that is also not a permanent thing and not of the purest nature. Take any concrete example what they do, you analyse it, that is also mundane, temporary, and not of so much purity as service. Service is the purest thing, sacrifice, service. Die to live. I already told, all risk no gain. In this plane, nothing to aspire for, all filthy, of gross or subtle, that is also exploitation. In another way, in a finer way, the *siddhas*, the magicians, the miraclists, they're also by the show of their subtle power, they want to control some, and what do they give, only these things.

What we get, suppose in a dream, any sort of pleasure in dream we may get, something like that they may give, but all transient, of this idea, drawn from this world. That is both in quality and also in quantity. In quantity that may be a little broader from this physical plane, that may have some broader scale, but in quality that is similar, that is similar. What we may not enjoy in this body we may enjoy in the mind in a dream. The latitude and longitude of the mental sphere is greater than this physical. What is not possible here in the physical body, that can be satisfied in

the dream, it's scope is greater. And in that sort of subtle life the *siddha* is more spacious and more subtle, but that is also a sort of enjoyment.

The criterion of service you put there, no serving tendency, only in fine way to give you some sort of enjoyment of exploitation. That is also exploitation, exploiting the environment, and to offer some facility to you in a very subtle and cheap form. What is that, what they deal with? This worldly thing, more subtle, what is their proposal, their gift, the object of giving, only of mundane character, *siddha*.

Then *mukta*, that is in the relativity of mortality. What the *siddha* gives you, very cheaply, but in the relativity of mortality. Little durable that may be, little longer life, little durable, little spacious, but related to mortality. And to become immortal that means to become a cipher, that is *sāyujya-mukti*. But crossing that cipher, that complete withdrawal from the negative side, we come to the abscissa. And then if we want to contact with the positive side, only through the serving tendency, we can come in contact with the higher plane, if we can utilise, if we are ready to utilise, to be utilised by them, not otherwise.

Visa is only issued to those who may enter into the country with some contribution for the country, not with any detrimental object for exploitation. So only with the serving attitude, and that is within our real inner most self. We may find that it is a unit with a serving attitude and eligible to enter into that highest, finest plane of service, Vaikuṅṭha.

To come in connection with this, if we are prejudiced for local interest we cannot have a free play in the absolute wave, the local interest will hinder me. To mix with the absolute wave, the absolute wave, absolute current is there, but if we have got local interest we cannot freely mix with that absolute wave.

Do you follow, understand?

Līlā, that means absolute movement in a particular type is going on. And the conception of local interest, provincial interest, self interest, within that case, I cannot mix freely with the absolute current. And the absolute current is of that type, of service, self giving, self sacrifice. That plane, the highest plane, is love. Love means sacrifice...

82.12.07.B

Śrīla Śrīdhara Mahārāja: ...To give, to contribute to the environment. It is the very nature of the eternal service, eternal substance, to contribute to the environment, and not to draw from the environment. The very nature of all the units there. And if you can acquire that sort of inner flow of you, you can easily mix with the *līlā*, with the pastimes of that plane.

Devotee: Some devotees they're using tarot cards, I Ching, to get advice, to understand their every day problems, how to deal with them. Can such a devotee see Kṛṣṇa working through the tarot or the I Ching?

Śrīla Śrīdhara Mahārāja: I Ching?

Devotee: I Ching, or the tarot cards, some devotees are using...

Śrīla Śrīdhara Mahārāja: Ah. Using. One can use motorcar for his own pleasure. Another, suppose the doctors, they can use the car to help the patients. To do good to the others also a car, a speedy conveyance may be utilised more than walking. Do you follow?

Devotee: I did not, no.

Śrīla Śrīdhara Mahārāja: No. You don't follow. Suppose a doctor if he does not use the motorcar, he goes to attend the patients, three or four patients he may attend. But if he's using a car then ten patients he may attend. For the goodness of the society he's using the car, for the good of others. So when you're using all these things, the two aspects to be found here. Everything should be used for Him, for His work, for His service, that is one thing. And you're using that to serve His cause, if you do not use that, then you'll not be able to do good to so many, like doctor. Doctor using the cycle or the motorcar, that means he can attend many patients. But if he does not use the speedy conveyance then he won't be able to serve many patients.

Is it not clear to you, all?

So, when a devotee he uses motorcar, if for his own luxury it is bad. If to serve the cause of the Lord it is all right. Everything meant for Him, for His cause, to preach His devotion, it is all right. You're not a party to exploit. Then not exploiting, you're rendering service, and the car also comes to help you in your service. No question of exploitation. You're not enjoying the car, but you're disgusted to ride, to sit in the car the whole day and going to this patient, that patient, so many patients. It is very disgusting for you to get in the car, still you're doing for the good of the society. I'm not clear?

Devotee: What I was asking, basically, there are some devotees...

Śrīla Śrīdhara Mahārāja: If the money is used really for the service of the Lord, they're being utilised, he will be blessed by them. But if for your own self gratification it is condemned. Because you're here you're in the mud, and if you come to get out of the mud, you're to handle in some way the mud, and then you can come to the dry soil. So you're in the midst of this physical civilisation, and everything you should try to utilise to go towards your goal.

Devotee: Some devotees in Los Angeles they were seeing...

Śrīla Śrīdhara Mahārāja: Some devotees, it is not a question of some devotees, it depends on the quality of the attitude of the devotee, who uses the money, the car, the plane, everything. Everything should be utilised in the service of the Lord. It depends - someone may _____ [?] Only a show of devotion, but at heart he's exploiting, he's enjoying, but he's showing that, 'No, for the service,' he'll be doomed. But one if he utilises anything and everything for real service of the Lord, he'll be blessed, he'll be improved. It is the inner attitude that will give you the proper result, good or bad, how you tackle the thing. A man, a doctor is also entering the knife into the body, and a *guṇḍā* he's also entering the knife into the body. These two things are not one and the same. So everything may be utilised for the good and also for the bad. It is a simple thing. Why is it not clear to you I can't understand?

Aranya Mahārāja: The difficulty is, just like we want to use a car in Kṛṣṇa's service, but to find someone who knows how to drive the car properly...

Śrīla Śrīdhara Mahārāja: You must be sincere.

[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]

You must sincerely do that, to use the car for the service of Kṛṣṇa. Not for your show, or your prestige, or for your enjoyment, pleasure, all these things. It depends on you, your attitude, your heart, how you take that.

Aranya Mahārāja: The practical thing is to find someone who knows how to drive the car. We want to use it. Our intention is right. But to find someone who knows the science of driving the car. So with these things like astrology, or tarot, or I Ching, they don't know, they cannot find someone who knows the science properly. Their intention might be right, but to find someone who actually knows the science, that is the difficulty. But sometimes they get misinformation and then they...

Śrīla Śrīdhara Mahārāja: I don't follow fully, what you say.

Aranya Mahārāja: Oh. Sometimes they approach people...

Śrīla Śrīdhara Mahārāja: Someone he knows that he's driving the car for the good of the people for preaching Hari *kathā*. But others who do not know, they're also sitting in the sky, do you say?

Aranya Mahārāja: No. I'm saying that our intention is to use the car in the service of Kṛṣṇa. But then there's the practical side to find someone who knows how to drive the car properly, who knows the science of actually driving the car.

Śrīla Śrīdhara Mahārāja: Then he may not use the car. If he does not know, why should he then go to learn how to drive the car and then he'll come to serve the Lord? That is not necessary.

Aranya Mahārāja: So the point is this astrology, or this I Ching, or these tarot cards, they're all like fortune telling, and they can't find the right people who know...

Śrīla Śrīdhara Mahārāja: *Śuddha bhakti*, the pure devotion, does not say that. *Sthāne sthitāḥ śruti-gatām* [*Śrīmad-Bhāgavatam*, 10.14.3] Always where you are, you join direct to the campaign. You're not to eliminate your position. One who has got money, he's giving the money. And one who's poor he will go to earn money and then he'll give the money to the men, it is not necessary. Who has got body, he'll give the body. Who has got money, he'll give money. He won't waste his energy for that in earning what is not with him. One who has got good brain he'll give the brain.

Whatever he's got in his present position he can begin his serving with that capital. Because, not that the physical amount is everything, but the heart with which he goes, that is everything.

And Christ told that, when he called money for church building, so many contributions.

Then one asked, "Who has given the greatest amount?"

He told that, "That blind beggar, he has given one rupee, or something, his contribution is the highest."

"No, no. One *lākh* contribution is there."

"*Crores* of money he's got, one *lākh* given as part. But this man, the whole thing he earned, he's given the whole."

So *bhāva-grāhī-janārdanaḥ*, not the physical amount but the quality of the heart, that is to be reckoned.

In the *rājasūya-yajña* case, one mongoose he rolled on the pot where a *brāhmaṇa* was fed in the time of a famine. The whole week's ration of a family, the man, his wife, his son, his daughter. The king sent the ration for a week.

And when they've got the ration one guest has come. "I'm very hungry."

There was a mutual quarrel. "The guest, he must be fed."

Then the *brāhmaṇa* told, "I shall give my quota."

Wife, "No, you give mine. You're my lord. If you die then who will look after them? I shall die. Give mine."

The son, "No, you parents, it is my duty to serve you. I should offer my quota."

The daughter told, "No, no, no. I shall have to go to some other family a few days after. If I die it won't affect your family life, so my quota should be given."

But the *brāhmaṇa* _____ [?] "I'm responsible for the family, and the guest has come to me. I'm the guardian of the family. What I shall say you're to obey. I shall give my quota."

First his, then his wife, then son, then daughter, all finished.

Then that *brāhmaṇa* came out, "I am Dharma, I have come to test you."

And in that pot a mongoose he rolled, his body was turned into golden colour. Only in the tail a little remaining. Then that mongoose when the *rājasūya-yajña* of the Pāṇḍavas under the guidance of Kṛṣṇa was finished, this mongoose came and it was seen he rolled on that place of *yajña*, that sacrifice.

Then the people there enquired, "What's the matter? Why that mongoose is rolling on the sacrificing place?"

Kṛṣṇa asked him, then he came out with his answer.

"That in some famine time such things occurred and I rolled on that pot, and my whole body turned into golden colour. Then wherever I hear some name of sacrifice I go and I try to rub my tail, which is remaining, but I don't find. But here, *rājasūya-yajña* under the guidance of Kṛṣṇa, Arjuna, Yudhiṣṭhira, Bhīma, many things have come and been sacrificed here. With this I came, at this place if I can rub my tail it will surely be turned into golden colour. But I'm rubbing and rubbing, very slight portion."

But here it is a question of quality. The *brāhmaṇas* of the state, of their whole life of the family they sacrifice. A small thing. But here, amount is very big, but the quality is not so much. The quality is necessary, not quantity, quality. *Bhāva-grāhī-janārdanaḥ*. The contribution of one rupee

may surpass the contribution of a *lākh* or *crore*. It is such. *Bhāva-grāhī*, the sincere feeling, that is most valuable. And what, the mass, this is all black money. "I have got so many things but I'm a black marketeer. I'm usurper of all these things. I control. This is mine." This body is not mine, and I think this kingdom is mine. Then I'm the worst sufferer under illusion, under *māyā*. Surrender, not surrender of the kingdom but surrender of your soul.

*dhana-śiṣyādibhir-dvārain yā bhaktir upapādyate
[vidūratvād uttamatāhānya tasyāś ca nāṅgatā]*

["If one relies on one's disciples or wealth to attain *bhakti*, his devotional practice will certainly become slackened. One cannot claim that one is engaged in devotional service simply on the basis of engaging one's money or disciples in *bhakti*. To rely on money and disciples to perform devotional service in one's place is not considered to be a branch of pure devotion.]
[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 12.128*]

Not by any deputation, delegation of money, *dhana. Śiṣya*, or I'm engaging my disciple for the service of the Lord, not by that, *śiṣyādibhir. Dvārain*; but my wife I have asked her to do the service of the Lord, and I must enjoy the benefit. No. Not by some representative, you yourself begin, the meanest service.

When Mahārāja Pratāparudra wanted to mix with Mahāprabhu, Mahāprabhu ignored. But when Mahāprabhu saw the Pratāparudra, when that chariot will start he has come and that menial service he's doing, that sweeping with a broom. That menial service as a sweeper he's doing, and Mahāprabhu's heart melted there. "Oh, though outwardly he's king, but his heart within he's very humble towards Jagannātha." Then He embraced him, Pratāparudra.

By the inner quality of the heart, and not by expensive property. So heart is the party, the man is the party, not his blackmailed property. So wherever you are, engage yourself from there. Begin there empty handed with whatever you have. Empty handed, you join the group of the servitors, *you come*.

Devotee: Mahārāja, once I was reading _____ [?] and it mentions some Bengali devotee by the name of Haranath [?].

Śrīla Śrīdhara Mahārāja: Balan [?] Haranatha, in Bakura [?] Yes. He was a thought ready.

Aranya Mahārāja: He could read someone else's mind.

Śrīla Śrīdhara Mahārāja: A devotee externally, but he had some sort of *siddhi*, that Haranath. Outwardly he was devotee, accepted Mahāprabhu, but modified with his *siddhi*.

Devotee: So he was not a pure Vaiṣṇava?

Śrīla Śrīdhara Mahārāja: What did you find there?

Devotee: It mentions that he preached chanting of the Names of God. It mentions that he had some mystic power, and that he would come back to life after being dead for some time, stuff like this. He also said that his writings were an incarnation in this age.

Śrīla Śrīdhara Mahārāja: Yes. Yes, mystic power. Some of his devotees praised much about him.

Devotee: Can a devotee use astrology for assistance in his service?

Śrīla Śrīdhara Mahārāja: I don't follow what he says.

Aranya Mahārāja: He's asking if a devotee can use astrology to assist him in *sevā*?

Śrīla Śrīdhara Mahārāja: Ha, ha. *Ānukūlyasya saṅkalpaḥ*, if it is favourable he may do. But it's not necessary that he'll go and learn astrology to utilise it for the purpose. He'll begin, he'll join the serving campaign with whatever capital he's got with him at present. Not to acquire any material qualification and then to join. No material qualification is necessary. Whatever is necessary is you yourself are necessary, and no necessity of any wealth pertaining to you, whatever it may be. Even learning is not necessary. Even the scriptural knowledge is not necessary. What to speak of the money, or the *siddhi*, etc. Even the knowledge of the scripture is not necessary.

*nāhaṁ vedair na tapasā, na dānena na cejyayā
[śakya evaṁ-vidho draṣṭuṁ, drṣṭavān asi yan mama
bhaktyā tv ananyayā śakya, aham evaṁ-vidho 'rjjuna
jñātuṁ draṣṭuṁ ca tattvena, praveṣṭuṁ ca parantapa]*

["Neither by study of the *Vedas*, nor by austerity, charity, or sacrifice, can anyone behold My human- like form of Supreme Absolute Truth (Parabrahman) which you are now seeing before you."] - ["O Arjuna, conqueror of the enemy, although in this form of Mine I am practically impossible to be seen by all other methods, the pure devotees, by their exclusive devotion unto Me, are capable of actually knowing Me, seeing Me, and entering into My divine pastimes."] [*Bhagavad-gītā*, 11.53-4]

"Neither by Vedic knowledge, *vedair*: *Na tapasā*, neither by penance, *tapasya*. *Na dānena*, not by gift. *Na cejyayā*, not by sacrifice. Only exclusive devotion I want. I want you, and not your wealth, or anything from you. That belongs to Me already. What will you give to Me? Everything is Mine, and you are also Mine. _____ [?] I want you. That is the general circumstance. This or that you'll go to acquire something, that's already Mine, and you will go, 'Oh, This is mine, I'm giving to You.' What is yours? Then, you yourself is Mine, and you go to collect this thing and that thing, and to give it to Me. That is already Mine."

Oil your own machine. [?] Is it clear now or not? Not yet. Ha, ha, ha, ha.

"You come alone, come naked, knowing fully well nothing belongs to you. You are My property, and nothing is your property. With this understanding you come to Me. I don't want anything as your contribution. Nothing belongs to you. On the other hand, you belong to Me fully."

With this understanding, what is to be done, do. Hare Kṛṣṇa. Hare Kṛṣṇa.

*nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
[yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūm svām]*

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

"Nothing is necessary, not even Vedic knowledge is necessary. As a fool you come to Me."

*jñāne prayāsam udapāsyā namanta eva, [jīvanti san-mukharitām bhavadiya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jīta jīto 'py asi tais tri-lokyām]*

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]

[*Śrīmad-Bhāgavatam*, 10.14.3]

"Wherever, in whatever position you are, you give a salute and enter My domain, wherever you are. Don't waste any second to get anything for Me, any presentation for Me. No presentation I want from you. You present yourself to Me. You already belong to Me. With this repentance only you can come. If any presentation you want to give, come with your tears in the eyes. 'That so long I was a cheater. Not disappointed I was a traitor, I was abuser. With repentance I come back to my Lord.' With this repentant mood and tears in your eyes, come to Me, My friend. That is the call, and no presentation."

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

The tears, that will be some presentation, laudable presentation. "My Lord, I'm defective, I'm a traitor. I should be punished. You punish me for my betrayal, punish me." With this repentant mood we shall approach to our Lord. That should be our wealth, our present, nothing else.

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

Devotee: Mahārāja, my question is, is fasting ever recommended as a way to progress spiritually?

Śrīla Śrīdhara Mahārāja: Hmm?

Aranya Mahārāja: He's asking about fasting, abstaining from food. Is it a recommended way for advancing spiritually?

Śrīla Śrīdhara Mahārāja: For the beginners, according to the *śāstra*, how to approach Him, there are some things necessary. That to go to that plane from here, these sort of things will help you in your journey. The recommendation is there. Start from your home to the goal, but you may be hungry in the path, or may face some difficulty. This sort of direction given to you, that will help you to go to your destination. In this way, *ānukūlyasya*, some rulings have been given. From a foreign land when you want to go back to your home there are some, this water, this shelter, in the path you may use in this way, that will help you. In this way some sort of recommendation. The gradual process, main thing is this, what I told, but the gradual process so many things are necessary. *Sādhu-saṅga*, in the journey if you get a good companion that will help you more. And sometimes taking food of such way, not one, but only to keep up your body so that you can go, travel on. In this way something like that may be helpful.

*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjanam
[rakṣiṣyatīti viśvāso, gopṭṛtve varanaṁ tathā.
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ
evaṁ 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 is favourable you're to accept, and what is unfavourable you're to reject. In this way mainly you're to go. *Sādhu-saṅga*, and one good companion on the way of your journey. And also guide book, that may also help you, *śāstra*. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: I have some questions. In our own ISKCON society their very high philosophy, very high understanding of what is God. But when it came to our social structure, we had if not as many problems as the *karmis*, more problems. So in a sense it seems we've failed, as far as being a society.

Aranya Mahārāja: It's a question of *jñāna* and *vijñāna*, knowledge and then the practical application. So the practical application of the knowledge has not as yet been perfected, or is not successful. As far as socially, like *varṇāśrama*, has not been very successful.

Śrīla Śrīdhara Mahārāja: *Varṇāśrama* in this Kali-yuga is not very suitable, so *bhāgavata-dharma* has come to our relief. What is that? In *varṇāśrama*, the *antyaja*, the *sūdra*, the *vaiśya*, the *kṣatriya*, the *brāhmaṇa*, the seeker after spiritual truth, then Vaiṣṇava, in this way going.

*asuddhah sudra-kalpa hi brahmanah kali-sambhavaḥ
[tesam agama-margena suddhir na srota-vartmana]*

["The *brāhmaṇas* born in the age of Kali – the age of quarrel and dissension – are merely *śūdras*. Their so-called Vedic path of *karma* is polluted and cannot purify them. They can only be purified by following the path of *pañcarātrika-viddhi*."] [*Hari-bhakti-vilāsa*, 5.5] [*Gauḍīya Kaṇṭhahāra*, 14.63]

In this iron age, in the black age, it is very difficult to find a *brāhmaṇa* of the real type. So generally it may be considered, all are *śūdra*. And *bhāgavata-dharma* has been extended to this. Wherever you are, get the mantram from the bona fide Guru and begin your journey from there. *Sthāne sthitāḥ śruti-gatāḥ*.

*[jñāne prayāsam udapāsya namanta eva, jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāḥ tanu-vān-manobhir, ye prāyaśo 'jīta jīto 'py asi tais tri-lokyām]*

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]

[*Śrīmad-Bhāgavatam*, 10.14.3]

May be a *śūdra*, does not matter. May be a *brāhmaṇa*, does not matter. Though *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, not much difference. This is all under *māyā*, with little gradation in *māyā*. But avoiding that problem, try to take the decision of straight journey from wherever you are. Get a bona fide Guru and under his direction at his disposal you move, you live your life and try to make progress towards spiritual world. *Sthāne sthitāḥ*.

And only to help that *bhāgavata-dharma* this *daiva-varṇāśrama* was organised by our Guru Mahārāja, that if it runs in such a way it will be a little, for mass march, a system of classification amongst those that are marching, that will help. The mass marching, not individual case, but when mass marching, then a systematic classification, who will go ahead, and who will be making arrangements to look after the organisation, and who will finance, and who with general help. In this way in a body if we march it will be convenient for us.

So this *daiva-varṇāśrama*. Those that are endowed with *śāstric* knowledge, they may be considered as *brāhmaṇa*. Those who are good organisers, they may be reckoned as *kṣatriya*. Those who may be able to finance the march, they may be considered as *vaiśya*. And the general labour class, they may be considered as *śūdra*. In this way a society can march from nescience to science, from the matter towards spirit. That is the aim for this *daiva-varṇāśrama*, to form a system in the mass movement. It will be convenient for the individuals to march.

In this way it was conceived by our Guru Mahārāja first. And he started with this *daiva-varṇāśrama*. The sacred thread, the *vaiśya* who can collect money, and organiser, controller. And also the scholarly class who can give presentation of the real meanings of the scriptures to the society, supply the advice of the *śāstra* and the *sādhu*. And the next, the organiser. The third the financier, and the fourth, general labour. In this way mass movement from nescience to science. That was conceived by our Guru Mahārāja Bhaktisiddhānta Saraswatī and he inaugurated that, first here, in Vaiṣṇava cult of Mahāprabhu.

Aranya Mahārāja: Then there's the *āśrama* part, the *brahmacārī*, *gṛhastha*, *vānaprastha* and *sannyāsa*. Especially in the west we seem to be having great difficulty in incorporating these *āśramas*.

Śrīla Śrīdhara Mahārāja: Yes. It cannot but be, because here they're more or less acquainted with the *varṇāśrama* system. But in that part of the world they're not at all accustomed or acquainted with this system. Then, in every department some form of some system is necessary. Those that have knack to earn money, then those of military spirit, the leadership, and ordinary soldiers. So everywhere, system can help to certain extent. Systematic arrangement helps to certain extent. But mainly the inner heart, that is all important. When a mission is dying then system won't help it from its designed death. And when a mission is rising up it will evolve so many systems and they will help them. So system on the whole it can help to certain extent, but real thing is the man. When the manpower is not courageous then the system will gradually dwindle. When manpower is courageous then system will contribute something. Hare Kṛṣṇa. Hare Kṛṣṇa. Organised or scattered, disorganised attempt, but some sort of organised attempt in a system, organised help.

Once when I was in charge of Madras Maṭha I met one Rāmānuja advocate, Ballabhācāri [?] Afterwards he was the President of the Supreme Court in India. He was a Rāmānuja *brāhmaṇa*. I met him on behalf of our Gauḍīya Maṭha.

He told one thing, "Swāmīji, I do not believe in organisation, because whatever little knowledge I've got in the India scriptures, I don't find that any attempt was made by the Āryans, the Vedic scholars, in any organised form. Individual enterprise. This is the land of specially the spiritual persons. They're allowed for individual enterprise. Guru, *sādhu*, they all tried their best to emulate the condition of the country, but by their individual capacity, not in an organised way. So I have no faith in organisation." He told, clearly to me.

I told, *sango śakti kalau yuge*, [Śrī Caitanya Mahāprabhu came and introduced *saṅkīrtana* - "In this age of Kali, if the Holy Name is chanted congregationally, the combined efforts will be fruitful."] We find from the scriptures. But in this Kali-yuga there is some special strength in organisation. So we have accepted that method. And whatever should we attempt for Hari, for Nārāyaṇa, that is laudable. *Tat paratvena nirmalam*.

[sarvopādhi-vinirmuktam, tat paratvena nirmalam / hr̥ṣīkena hr̥ṣīkeśa-sevanam bhaktir ucyate]

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [*Nārada-Purāṇa*]

I argued in this way with him. Whatever it may be, if it is conceived for the attainment of Nārāyaṇa, His devotion, His service...

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Śrīla Śrīdhara Mahārāja: He could not deny that. *Tat paratvena nirmalam*.

*[sarvopādhi-vinirmuktam, tat paratvena nirmalam
hr̥ṣīkena hr̥ṣīkeśa-sevanam bhaktir ucyate]*

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [*Nārada-Purāṇa*]

The purity depends on our attitude of sacrifice for Him. *Tat paratvena*. How much I'm doing for Him, the purity is there. And also, *sango śakti kalau yuge*, [Śrī Caitanya Mahāprabhu came and introduced *saṅkīrtana* - "In this age of Kali, if the Holy Name is chanted congregationally, the combined efforts will be fruitful."] And especially in this iron age the organised attempt is more forceful. So our Guru Mahārāja has attempted this organised attempt most, etc. And I told him we're Gauḍīya Maṭha, but Śāṅkara, Ramakrishna, and Buddha Maṭha, in India, so many Maṭhas are already made there, and we have also done.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. So today we retire here.

...

...misery. Samsara duhkha labhado [?] The ocean of misery in this world I am fallen.

Samsara dukha labhado patitesh [?] Kama kroda nakha makha eka baddhi upatesya [?]

And the *kāma*, the lust, then the anger, and the sharks and crocodiles, they have come to devour me. I have helplessly fallen in the ocean of misery, worldliness, and the internal enemies like lust and anger, greed, all these have come like sharks and crocodiles.

Nakha makha eka baddhi upatesya [?] They have come to devour me.

Divyasana nibodhi tasya [?] And evil mental aspiration has tied me down. Nibodhi taname [?]

Just as a madman or a culprit he's put under chain, so divyasana, the evil propensity has bound me down in the chains. Divyasana nibodhi tasya nirasya hesya [?] And no shelter I find anywhere. So helpless is my condition. Fallen in the ocean of the worldly well, then those internal enemies have come, threatening to devour me. And the bondage of evil motive is within me, and no shelter I find, no bright hope. Who will protect me in such hopeless condition? Who will rescue me?

Nirasya hesya caitanya candra _____ [?] Oh, my Lord Caitanya, You extend Your holy feet as my shelter. I shall take my shelter under Your holy feet. I'm so helpless.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Mahāprabhu. Gaurāṅga Sundara.

*tavad-brahma-katha vimukti-padavi tavan na tiki-bhavet
tavad-capi visrokhlatvamayate no loka-veda-sthitih
tavad-chastra-vidam mithah kalakalo nana-bahir-vartmastu
sri-caitanya-padambuja-priyajano yavan na drg gocarah*

["As long as one has not seen a pure devotee of Śrī Gaurāṅga Mahāprabhu, he will be engaged in tasting bitter talks about the impersonal path of liberation. As long as one has not seen a devotee of Śrī Gaurāṅga, he will be bound by social and Vedic convention, blindly following formalities and traditions without understanding their purpose. As long as one never sees one of the bee-like devotees addicted to drinking the nectar from the lotus feet of Śrī Gaurāṅga, he will

be forced to walk in endless circles on the labyrinthine paths of dry Vedic scholarship, wasting valuable time in useless discussions on futile religious practices.”]

[*Caitanya-candrāmṛta*, 19] & [*Gauḍīya Kaṅṭhahāra*, 3.80]

Tavad-brahma-kathā. So long one may indulge in discussion of the abstract prime cause, that unaccountable, ununderstandable, conscious ocean is there, and we must merge there, then all the misery in the life will come to an end. We shall merge into the abstract conception of the prime cause, consciousness. *Tavad-brahma-kathā. Vimukti-padavi*. And that is the highest conception of our liberated life. *Tavan na tiki-bhavet*. It does not seem to be bitter so long to a person.

*tavad-brahma-katha vimukti-padavi tavan na tiki-bhavet
tavad-capi visrokhalatvamayate no loka-veda-sthitih*

So long one is disturbed by the different interpretations of the revealed scriptures, and also different faith fostered by the different societies, puzzling, perplexing proposals in the name of religion coming to bewilder him, to puzzle him, so long.

Tavad-chastra-vidam mithah kalakalo nana-bahir-vartmastu. And so long also those scholars in the revealed scriptures they begin to chatter in meaningless arguments and differ from one another and go on quarrelling, no conclusion. Different conclusions drawn from different scriptures and they begin to quarrel, and no conclusion.

Sri-caitanya-padambuja-priyajano yavan na drg gocarah. This may continue so long, but whenever a real follower of the service of Śrī Caitanyadeva comes to our connection, we come in the connection of a bona fide follower of Śrī Caitanya, everything comes to an end.

No, no. This is *the* thing I was searching for. This is *the* thing. I don't like different interpretations from the different schools. I don't like that *brahma samādhi*, to be one with that unconscious ocean of knowledge. And I don't go to hear the different sorts of interpretations to puzzle my mind. This is, the *Veda* says this, some say *karma*, some *yoga*, some *jñāna*, some this, that. I don't like to be entangled in this jungle of different interpretations.

What I have seen in the followers of Śrī Caitanyadeva, that is my destination, goal of life I want. *Niṣkiñcana*. What is that? That Lord is love. This appeals to me most, the Lord is love. I want to connect my fate with this party. The Lord is love, full of love, mercy. I want that. This interpretation of the revealed scriptures, no other things I want, contact.

Gaura Hari bol. Gaura Hari bol. Straight, simple and straight. We're all hankering for affection, for love, adoration. We want Vṛndāvana, simple life, simple and dignified, and sacrifice and love, the novel, the ideal of Vṛndāvana life.

*ārādhyo bhagavān vrajeśa-tanayas-[tad-dhāma vṛndāvanam
ramyā kācid-upāsanā vraja-vadhū-vargeṇa yā kalpitā
śrīmad-bhāgavatam pramāṇam-amalam premā pumartho mahān
śrī caitanya mahāprabhur-matam idam tatrādaro naḥ paraḥ]*

[“It is the conclusive opinion of Lord Caitanya that Śrī Kṛṣṇa, who is Vrajendra-nandana, is the Supreme Personality of Godhead Himself, the topmost worshippable Deity; Vṛndāvana Dhāma which is an expansion of Kṛṣṇa and is non-different from Him is the highest worshippable abode; the *gopīs* are the highest example of the worship of Śrī Kṛṣṇa; *Śrīmad-Bhāgavatam* is the spotless

evidence for knowing the Absolute Truth; Kṛṣṇa *prema* is the fifth and highest goal of life. These are the teachings of Śrī Caitanya in a nutshell.”]

[Viśvanātha Carkravartī Ṭhākura’s, *Caitanya-matta-mañjuṣa*]

The son of the king of the cow, son of the cow king, in the forest, cow king. Lives in the forest, and whose property is cow. *Ārādhya bhagavān vrajeśa-tanayas-tad-dhāma vṛndāvanam*. The charming forest of Vṛndāvana. *Ramyā kācid-upāsana*. And a very charming process of adoration, of worshipping of the Lord, has been discovered by the damsels of Vraja. Very charming process of worship, that touches our heart. Heart touching process of worshipping, with the heart, not by brain. We’re too much disgusted with the brain. Heart to heart appeal, that seems to be _____
[?] The intellect has deceived us ultimately, intellect.

*jñāne prayāsam udapāsyā [namanta eva, jīvanti san-mukharitām bhavadiya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo jīta jīto 'py asi tais tri-lokyām*

“Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.”]

[*Śrīmad-Bhāgavatam*, 10.14.3]

We’re not going to believe our intellect. Every second a new invention, puzzling, no end. We shall take to our heart. We shall make our heart as guide, inner satisfaction. First thing, to select our future, the choice, our prospect, heart. And that is found there in Vṛndāvana, the play of heart. Heart is everything there. Transaction from heart to heartfelt, friendly transaction dependence. Not always suspicious and checking with intellect, no end. That intellect presupposes suspicion, always suspicion. They’re tired of that, to follow the intellect, tired. They want hearty transaction. And they’re not very intellectual giants, ordinary. And always eager to offer, sincere offering. So much pure and sincere offering, none ventures to come and accept that offering but Kṛṣṇa. The pure hearty offering.

[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]

The internal sincerity, purity, genuineness, self sacrificing tendency, is so bright, so pure, so holy, none ventures approaching that side but the Lord Himself. Lord of heart. He has His claim over all hearts. He comes to accept, to capture. “I’m the owner of all the hearts of you. I have come to capture.”

Gaura Hari. Gaura Hari.

Ruci not victim, not argument, but sincere inclination, that is necessary. Desire then have. Learn to have, what is to have, learn, and not by intellect. Heart to heart. By the influence of the heart. The heart's language is another, which is independent of intellect, heart's language, *ruci*. Another world. *Bhaktyā sañjātayā bhaktyā*.

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

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

[Śrīmad-Bhāgavatam, 11.3.31]

Heart can help heart, no intellect can help heart. Sympathy, love, and sacrifice, that is the highest qualification there, *bhaktyā sañjātayā*. *Bhakti*, devotion, divinity, dedication, divine dealing. To forgive is divine, to err is human but to forgive is divine. One who's in a position to forgive, he must have such supreme position, then he can forgive. The plane of forgiveness must hold the most superior position. Who can accommodate and adjust for others defects or imperfection, who can render imperfection to perfection, he can forgive. He can show mercy. He's in position to supply the want in imperfection. So naturally that plane of devotion is holding supreme position. The mercy must hold supreme position, and compensate for every fallibility, defect, want, misdeed. So how perfect that plane should be, the mercy, the love divine. We must have that, or we don't want anything, we shall die, die to live. And do or die, either live or finish you. With so much determination and desperate tendency we shall approach towards death of this material life to end. All's well that ends well. We want that world which ends well. And to sacrifice everything, that is the same thing, die to live, risk everything, all. Such a life is there, such life is possible, the life of love. Love is not enjoyment. Enjoyment is its servant - may come indirectly.

Once Dāruka, the charioteer of Kṛṣṇa, he had come to fan Kṛṣṇa in the summer season. At that time he thinks, 'How fortunate I am. I've got the chance of fanning my Lord of my heart. I'm fanning Him. How fortunate position I hold.' And being conscious of his own fortunate position, the tears came, and something like mental paralysis and the fan slipped from his hand. 'How fortunate I am,' in this way that attention absorbed his movement and the fan slipped down. Then he shuddered, "What is this? What is this sentiment, that is my enemy. It is coming to disturb my service. That I'm so happy, I'm going to be conscious of my fortune, I'm so happy, so good. And I'm going to feel my fortunate position, and the service is being disturbed." So the undermining enjoyment spirit he's discarding, discouraging. He won't concentrate to think he's fortunate, he has got the service of the Lord. He's blaming himself. "It is disturbing my service."

Always bringing income, and not to see the cash. Looking at the cash, how much I must go on earning, earning, earning. And don't try to satisfy yourself that so much cash I must bring, never

that _____ [?] Service. Go on earning, earning. Don't stop to consider how much you've collected, all these things. No end, the campaign is infinite. Go on earning, accumulating, go on serving.

Ha, ha, ha. It is the opposite things. As much as one will advance so much he'll feel that he's unfit to serve, he's not able to do justice to the position, he's unfit. "So much duty chance in my front and I'm not able to avail of this." That will be the nature of the servers, because it is infinite, no satisfaction. "I can't do anything. So much to be done, I'm not able to do." That is the nature. Ha, ha. "I can't do. I got the chance but I'm the most unfortunate. I can't take the advantage. The opportunity I can't even utilise." This hankering _____ [?] That we see with the...

One has said, "What is love?" One lady asking her friend, "What is love? Is it only tears? Is it only sighing and tears in the eyes, my friend, is that love? Love means tears in the eyes and sighing and disappointment and always hankering, forsaking that I'm helpless? Is this the sign of love my dear friend? The eternal crying, is this the sign of love? What is this?"

Externally it is such, unsatisfactory. Eternal dissatisfaction that can't live so sweet.
Our sweetest songs are those that tell of saddest tales.

["Our sincerest laughter with some pain is fraught;
Our sweetest songs are those that tell of saddest thought."
(The English Romantic poet, Percy Bysshe Shelley, 1792-1822)

The sad experience. I'm hopeless. As much as I go I find more and more to be done yet.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.
Mahāprabhu. Mahāprabhu. Mahāprabhu Gaurāṅga Sundara.

Vidagdha-Mādhava: Is there some explanation why separation is sweeter than union? Why separation is sweeter, is there some explanation?

Śrīla Śrīdhara Mahārāja: I can't follow. What does he say?

Aranya Mahārāja: He's asking, "Why, what is the explanation for the reason that separation provides a higher taste than union? The separation of, for example, Rādhā and Kṛṣṇa has a higher..."

Śrīla Śrīdhara Mahārāja: Everywhere. Ha, ha. _____ [?] Sweetest songs are those that tell of saddest tales. The basis is that thought. It can attract us most. And also, when in the absence of a thing we cannot forget it, but we suffer more. That shows how much how much affinity, what is the degree, the intensity of my love towards that, a test.

Just as Kuntī Devī asking that, "Give me dangerous positions. Don't keep me in comfort."

Why? In the time of comfort also she may think about, meditate about Kṛṣṇa, she may recollect about Kṛṣṇa. But she feels that the depth is not so much intense at that time. When in danger, then the recollection becomes more intense and real. That is one thing. Another - I forgot...
Vipralambha.

Bhaktivinoda Ṭhākura told - once, I was a newcomer in the Maṭha at that time and posted in Kurukṣetra Maṭha. And Prabhupāda wanted to arrange an exhibition of the pastimes of Kṛṣṇa, Dvārakēśa, and also the *gopīs* of Vṛndāvana, at Kurukṣetra on account of solar eclipse ceremony.

At that time Prabhupāda told that, "Shallow thinking people they like Vṛndāvana, they love Vṛndāvana. But the real servitors they prefer Kurukṣetra."

From the first time I heard Prabhupāda always used to say that, "Vṛndāvana is the highest place of the Gauḍīya Vaiṣṇava cult." And now suddenly he says that, "All the hollow persons, they're satisfied with Vṛndāvana, but the real seeker after love divine, they like Kurukṣetra."

And Bhaktivinoda Ṭhākura after travelling through the different holy places in connection with Kṛṣṇa, he told that, "I shall construct a hut in Kurukṣetra, near Brahmā-kuṇḍa, and the last days of my life I shall pass there. Because, Kṛṣṇa is there, Rādhārāṇī and the *gopīs* are there, very near, but They can't meet together. Both the parties are not getting Their desired satisfaction, but They're face to face. This time the mutual attraction reached the highest altitude. The parties are there but They can't come in desired union. Hankering for one another, for embrace, for union, is in the highest peak."

At that time he told, "The service of both the parties will be most valuable. Their need is, when there is thirst the value of water depends on the necessity. So both the parties think Themselves helpless, very much pained. And the servitors they've got the greatest opportunity of serving their Masters there. According to the need the valuation increases."

82.12.08.B_82.12.09.A

Śrīla Śrīdhara Mahārāja: Generally we're to think that at the time of separation all the nerves are affected deeply, to its deepest intensity, in the indirect way. And that will affect the inevitable union. So union is a finishing touch, and the preparedness, hunger for the union, that has been considered to be the highest point.

Just as youth is full grown, but just before youth, what should be the name? *Kaiśora*, in Sanskrit it is *kaiśora*. Bap kaisora andriyam [?] Not the youth but just before the youth - this stage of life. That has been considered to be the highest, desirable stage, *kaiśora* - just before youth, though youth is considered to be full-grown.

So, *vipralambha*, that hunger - hunger for eating, it is satisfaction, but just before the eating, the stage of hunger that has been given the best consideration of the health. Hunger is the cause of satisfaction of eating. So the first stage has been given the highest importance - *vipralambha*. And there, every nerve to its most intensified stage is surcharged with things, which are on the other, desirable side. Preparing to embrace. When going to embrace, that is considered to be the highest stage, rather than when embracing - *vipralambha* becomes more intense. Hankering, the full, it captures the whole, and to the deepest. It is a test to the real, for both the parties of the real relationship of the deep attack of the thing, the possibility, the *kaiśora*. Hare Kṛṣṇa.

That *vipralambha*. *Vipralambha* has got its own special kind of enjoyment. Rādhārāṇī is so great, or the Vṛndāvana party is so great - only for Their *vipralambha*. *Vipralambha* is the test of genuineness of the thing. Long after Kṛṣṇa had His *līlā*, up to aged twelve in Vṛndāvana, but we are told that in rare cases the age may be taken as one and a half. In twelve we may take Him as

grown to eighteen. Anyhow, for a few hours He passed His time in Vṛndāvana, for a very small period, and more life in Mathurā and Dvārakā. One hundred and twenty-five years, twelve years in Vṛndāvana, but this born connection, limited connection of a few years, fed the Vṛndāvana party for more than a hundred years, and most intensely awaiting His union. And that has been given in the history of love divine, the unique position, of Rādhārāṇī, Yaśodā, etc. What standard of intensity of love divine They have got that They could endure so much time with the same intensity for the same. So much love and affection is never found in any history of the world, the long period of unabating intense tendency for union for Him. So what is there? I heard sometime that, "Failure makes us great."

Aranya Maharaja: Failure is the pillar of success.

Śrīla Śrīdhara Mahārāja: Pillar of success - that is another thing. And sometimes failure makes one great. There is another saying like that. So there is something there - not the result, but the action. That is the qualitative difference. "I'm doing, not for the result, but concentrated in the action, not for the consequence, action itself."

*karmaṇy evādhikāras te, [mā phaleṣu kadācana
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]*

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."]

[*Bhagavad-gītā*, 2.47]

A different quality. Friends may be faithful when they're together, but when separated far and for long time, if still they're faithful to one another, then there must be high quality, higher quality of faithfulness there. And when together, faithfulness to each other, that is an easy thing, but when separated and for a long time, still maintaining faith to each other, then that must be of higher quality. Separation is the test to the genuine thing, especially the love. What degree of love is there that can stand so long a separation and ever fresh? Always fresh, long standing fresh, to the highest intensity. The spirit of sacrifice challenging everything, requiring nothing in response, no want. The Queen is absolute, proud of sacrifice.

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

A special character in giving, in bestowing, the ecstasy in giving, not taking. In giving not taking. So in the case of the union of the male and female, it is told that that of the female, they're more intense. Because, that is passive, negative, not aggression. Giving, sacrifice is greater there, it is told. By giving we thrive and that is the fundamental substance in love, to give and not to take. So *vipralambha*, separation, is the highest chance of this test in itself. So it is considered to be greater than union. Only action, no reaction, giving, not getting, love is there, more. Hare Kṛṣṇa. Love means to give, to give. And the test is there in separation.

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

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

Audārya, mādhyura and *audārya*. So Mahāprabhu is considered to be - though Kṛṣṇa, but when Kṛṣṇa is as Mahāprabhu He is considered to be higher. *Mādhyura* and *audārya*, when He's giving Himself to others without any consideration present, in a self-distributing stage. That is *vīpralambha*, mad to give Himself to others. That aspect of Kṛṣṇa is said to be higher in conception - Kṛṣṇa in the mood of Rādhārāṇī.

Nitāi. Dayal Nitāi. Dayal Nitāi.
Mahāprabhu. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.
Govinda. Govinda. Govinda. Govinda. Govinda. Govinda. Govinda. Rādhe. Rādhe. Rādhe. Govinda.
Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

So I like to finish here today.

...

Devotee: Ninth of December, Nineteen eighty-two, side A.

Śrīla Śrīdhara Mahārāja: Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhakta Vṛnda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Hari Nāma Saṅkīrtana kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Navadvīpa Dhāma kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Gaura Hari bol.

Devotee: Jaya Om Viṣṇu-Pāda Paramahansa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: When Mahāprabhu was in Śrī Raṅgam during *cāturmāsya*, as the etiquette of the *sannyāsīs*, at that time, He passed four months in one place, on the banks of the River Kāverī, Śrī Raṅgam - the headquarters of the Rāmānūja *sampradāya*. There He lived in a *brāhmaṇa* family. The householder was Vyeṅkata Bhaṭṭa, his young son was Gopāla Bhaṭṭa, and his brother was one Prabodhānanda.

At that time He regularly visited Śrī Mūrti Raṅganātha Vighraha, and there He found in the compound that one gentleman, a *brāhmaṇa*, he used to read *Bhagavad-gītā*, chant, recite - in Sanskrit of course, but full of mistakes. He did not know the language well, but still he went on reciting *Bhagavad-gītā śloka*s. And the people that were passing by used to cut jokes and ridicule him, because his pronunciation was always full of mistakes. He did not know the meaning of the passages. Like a parrot he's making the sound but not knowing the meaning, and no knowledge about the Sanskrit language, can't pronounce properly. And the people, naturally, ridiculed him.

Mahāprabhu one day approached him after his recitation. "You *brāhmaṇa*, you chant the verses of *Bhagavad-gītā* and the general public ridicules you so much. But still you don't care for them and go on chanting. What's the reason? What do you find in it that you continue in spite of these unfavourable remarks against you? What's the reason?"

Then the *brāhmaṇa* came out: "As long as I go on chanting the *śloka*s of *Bhagavad-gītā* I find I can see that Kṛṣṇa is just as a driver in the chariot before Arjuna, as if I can see Him clearly. I read it abiding the instruction of my Gurudeva. I do it here. And as long as I engage myself in this matter I can see Kṛṣṇa. A very beautiful, blue figure, just before the chariot, as a *pārtha-sārathi*, one who engages the horses, *sārathi*, the driver of the chariot. I can see Him and my heart is very much appeased thereby. So, whatever the public likes they may remark, but I can't leave that."

Then Mahāprabhu told: "Yes, your reading of *Bhagavad-gītā* is the fulfilment of the study you have got hereby. Such a fulfilment of your chanting here I understand."

So what should we learn from this? The *brāhmaṇa* is researching, reading, going through the scriptures. But he does not understand the meaning, but still he goes on.

When I was a student, about fourteen years or so, I came to read a Sanskrit poem where it is mentioned: *arvrti sarva sastranam bhodha api ranjasi* [?] The chanting of the forms or contents of the scriptures is more than the understanding of the meaning within it. I could not conceive, I could not catch the meaning at that time, how is it possible? Mere chanting of the scriptures can be superior than the understanding of the meaning within it? How is it possible? I could not understand. *Arvrti* - the repetition of the chanting. *Sarva sastranam* - of all the scriptures. If we read loudly, tries without number, repeatedly, we attempt to read - then it is told that it is superior to understanding the meaning of the passages. I found, when I came to Gauḍīya Maṭh, I could follow the meaning to a certain extent, how the chanting is superior to understanding the meaning within it. The chanting, the cultivation, of the divine sound, sound divine, which is conscious, which is consciousness, is greater than to try to understand the meaning in the inductive process. The sound will express itself, its meaning to you.

Just as *Hari-Nāma*, go on chanting with respect, with regard, with serving attitude, and the sound will come with its meaning within your heart. *Śabda-brahma*, the sound is not this material thing that your lips can produce. It is not like that - it is *śabda-brahma*. The Name of the Lord is all

conscious and it can express itself within you, naturally. It can come to you naturally with His figure, colour, and His acquaintance. *Śabda-brahma*, *Vaikuṅṭha Nāma*, the Name Infinite, the sound Infinite, only with that expectation, that attitude, we're to tackle. We shall expect the Name will come with His real meaning, "I am so and so," if my attitude towards that, towards the sound, becomes so. So *kīrtana*, *śabda-brahma*, *kīrtana*.

And also, here, in Śrī Raṅgam, what Mahāprabhu certifies, something more.

"I can see the beautiful figure of the Lord there. Not knowledge, Kṛṣṇa is all-knowledge, not that. But appealing to the heart, the fine cord of the heart, to charm, it charms the inner core of my heart, appeals there, I am caught there. I can't give up this recitation because the fine cord of my heart is touched and I get some sort of inexpressible joy in me. Some ecstatic touch I find in my heart as long as I chant *Bhagavad-gītā* in obedience to the instruction of my Gurudeva."

So *ruci*, crossing the knowledge - the knowledge may also give out, but more than that is our taste for the thing, *ruci*.

"The experience, the conception of some supernatural knowledge, supernatural ecstasy, ecstatic feeling, I experience when I repeat the reading."

Sat, cit, ānanda, not only appealing to the conscious world, but transcending that they appeal to the *ānandam*, to the sense of beauty, love, charm, all these things. The higher plane, the superior plane of our life is there, that *ānanda*, ecstasy, happiness, joy, that plane. The most fundamental plane of our life is there. So, the proper way to approach the revealed scriptures should be in such a submissive way as if that is one with the Supreme Lord.

Mahāprabhu told Sanātana Goswāmī when Sanātana came to praise Him, when Mahāprabhu gave sixty-one kinds of interpretation in one *śloka*.

*ātmārāmās 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]

These sixty-one different forms of explanations were given by Mahāprabhu to this *śloka*.

Then Sanātana Goswāmī told, "You are *Bhāgavata* itself, You are Kṛṣṇa Yourself. You can express Yourself in any way You like, any way You like."

And Mahāprabhu, in His modest way replied, "Why do you praise Me? Don't you know Kṛṣṇa's *Bhāgavata* is Kṛṣṇa Himself. Every letter is Kṛṣṇa. Sanātana, every letter of *Śrīmad-Bhāgavatam* is Kṛṣṇa Himself. That is infinite. Every letter contains infinite meaning."

The approach is all-important. So scripture also if properly approached we shall find like that. It will come itself with its own real meaning, natural meaning, to us. *Sevonmukhe hi jihvādau*.

[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ]

sevonmukhe hi jihvādaḥ svayam eva sphuraty adaḥ]

[Therefore (Because the Name of Kṛṣṇa is identical with Himself, and is beyond the realm of sense experience) the Name, form, qualities, associates, and pastimes of Kṛṣṇa are beyond the realm of sense experience. When, however, a devotee engages the senses beginning with the tongue in the service of the Lord, Kṛṣṇa reveals Himself to the purified senses of that devotee.]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.234*]

Śravaṇa, so all the scriptures to be studied in Gurukula, from a proper source.

ya'o paḍa bhāgavata vaiṣṇavera sthane [*Caitanya-caritāmṛta, Antya-līlā, 5.131*]

["Go to a Vaiṣṇava, from him you will get the real stand-point of *Bhāgavatam* and how to approach it."]

*[tad viddhi] praṇipātena, paripraśnena sevayā
upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ*

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā, 4.34*]

The whole dealing of studying the scripture should be of such attitude. Then everything will be right, *sevonmukhe*. So all important is our need, our attitude, how to approach the infinite knowledge or infinite ecstasy. That submissiveness, total unconditional submissiveness in our search - then Kṛṣṇa is there, according to the purity of submission and earnestness to search the truth, to search for Kṛṣṇa. Kṛṣṇa is there. Kṛṣṇa is everywhere. We can see only Kṛṣṇa, nothing else. Sometimes Kṛṣṇa and *māyā*. Sometimes Kṛṣṇa with His devotees of different pastimes, *līlā*. That is the *Dhāma* also, like that, every transcendental plane is like that. It is real, it is free, it has got its liberty, he or she, whatever, liberty, superiority, pleasure. So the only method, the nature of our approach - He's everywhere.

sarvatra kṛṣṇa anoti pari cari nai seva diti pariḥartanini mai [?]

Everywhere the figure, the colour, or representation of Kṛṣṇa is shining with great lustre, but only one can see whose eyes are pure, purified. Not covered with the prejudice of different kinds in the plane of exploitation or renunciation, or calculative devotion. If we can cross these three planes then everywhere we can find Him. _____ [?] But whose eyes are covered by the dust of different plans and purpose, *anyābhilāṣa, karma, jñāna*, filthy desires, fleeting desires, or organised exploiting desires, or to get out of the troubles around liberation desires, we can't find Him. We can't find Him. Those prejudices cover our feeling. He's everywhere, still we can't see Him. We can see only the cover, because of cataract, cataracts of different layers on the eye so we can't see.

So, it is the duty of the Guru to remove the cataract. *Ajñāna-timirāndhasya jñānāñjan-śalākayā*. With speak, mixed with that *ajñāna*, some ointment of the eye, mixed with the ointment of truth, it removes the cataract of the eye. Then we can see the Infinite. And the background comes out in

the front and we can see, we can feel, we can hear. The sound also, like the eye, the ear also so, touch also so. Only our own prejudice has covered us. Sun is there but if I cover my eyes no sun. Sun is, but no sun if I can cover my eyes. Sound is but if I can cover my ears no sound. Something like that. And deep vision with respect, with reverence, with love, with beauty, with earnest hankering for the sweet association, we become qualified to come to that plane.

andi yuta yaku jari visaya dhuli te karmana se para tattva payi dhuli te [?]

Our inability, our uneasiness is the cause not to see Him...

82.12.09.B

Śrīla Śrīdhara Mahārāja: Hundreds, thousands of desires are already within us, and they have covered us. Like my hand against the sun, against the infinite nature of the world. Only compartmental knowledge has covered our sentient self.

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

Na vidya nata puruṣaṁ [?] Neither heroic nature, nor scholarly life can give us Him. Only simplicity, only real hankering can give Him to us. *Bhakti*, devotion, tendency to devote us towards Him, not to make Him subservient to our infinitesimal mean cause, but to surrender to His holiest cause. We're for Him, not He's for us. In the beginning we're for Him, then we shall be able to understand that He's also for us, visa versa. For our real life, His presence is urgent. Otherwise, how can we live if we can have a slight taste of that we won't want to live any longer without His association, can't continue our living, so sweet association.

*yam labdhvā cāparam lābham, manyate nādhikam tataḥ
yasmin sthito na duḥkhena, guruṇāpi vicālyate*

["By attaining to this state, he never considers any mundane acquisition as superior, and in the face of unbearable tribulation his heart never wavers."] [*Bhagavad-gītā*, 6.22]

If anyhow we can come in contact with Him, we can never conceive, we have the possibility of conception there cannot be greater necessity, or greater gain. This is the highest need. We can feel it direct. And if we are in His connection, no trouble, however great in this world can budge me an inch from my position, can never affect in any way if I am there in that plane. No amount of affliction can disturb us.

Whether God is or not, a great problem, but God is only there. Ha, ha, ha. He's at the support of everything, support of me and the environment. He's there. What is existing, He's of what quality? What is His nature, of the environment and of me? The foundation where we stand, the environment and also myself standing, what is the nature of that foundation? Ultimately we have to go, that foundation is on the upper, not on the lower. We're not standing under the foot, no foundation, the foundation over the brain, not brain but feeling. Even brain can be crossed if in the material plane where we stand, that also can be crossed.

Only our feeling stands in some other feeling, some other higher and greater more spacious plane. There we are, the feeler, the subject, we require foundation of that thing. All these experiences are standing where? On some higher plane of consciousness. Consciousness is the be-all and end-all. *Sat-cit*, existence, *sat* means existence, *cit* means *cetana*, consciousness, spirit. Then *ānandam*, the next highest layer is all sweetness.

Only the crookedness of our consciousness of plurality and collusion of the interest of plurality, that must vanish. We shall try to find oneness, common interest, merge our selfish individual interest in search of common interest. Common, not only of human beings, but even insects, trees, the stones, everything, this ether, everything. Go back to the origin of the idea of all different concepts. What is there? The bed, the mother of all feelings, all sorts of sentiments, what is there? The sweetness, sweetness, sweetness. Then how this bitterness can come out of that sweetness? How is it possible? Then we're to know gradually the development there, the gradation, intensity, all these things to be known.

But if we're in the right view, nothing will disturb, everything will be pleasing. Competition is not bad, but only selfishness to be eliminated from the competition. All in player's mood, just as we say, 'take it in player's mood.' Then the difficulty may be minimised. So, this is *līlā*, then it is all right, player's mood. The gainer, the winner and the defeated party, if it can be taken in player's mood, a play, then no trouble within the heart, no vindictiveness, *līlā*. Both parties, the winner and the defeated, both parties may enjoy a play.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. From individual we're to go to universal, and again, from the general universal plane we are to go to a particular, specific, competitive life, but to please the Centre. And here, to please the individual effects, and that is the central cause, competition to please the central cause which is the Absolute Good, the source of all goodness. And here to please so many branches, competing, there's the rub.

ātmendriya-prīti-vāñchā - tāre bali 'kāma', kṛṣṇendriya-prīti-icchā dhare 'prema' nāma

["The desire to gratify one's own senses is known as *kāma* (lust), but the desire to please the senses of Lord Kṛṣṇa is *prema* (love)."] [*Caitanya-caritāmṛta, Ādi-līlā*, 4.165]

That is love, this is lust. We're to avoid, sacrifice this individual aspiration for the Absolute, for the Centre. To be centralist, the problem in general is to be centralised in all its respect, to be centralised. Be centralised, try to understand central interest and be centralised. And there may be competition, no wrong. Giving, competition in donation, who can give more donation, competition, who can give more, not that who can absorb, take more, that is bad, who can give more. Peaceful and holy competition, holy competition, and this is mean competition we're in the midst of at present. This attitude should be analysed. Everyone has got their own attitude. More or less it is esoteric, and esoteric is necessary. Devotion, the basis of devotion. This is all intellectualism, but when it is endowed with life it becomes pleasant, sweet. Otherwise mere intellectualism won't give us the reality, the result, the desired end of our life. Practice, *sevā*, service, not formal representation only, but substantial representation, we're to accept, we're to live the life. We're to live, not intellectual acknowledgement, intellectual professing can do, but we

must have to live the life, practice, *sevā. Pariprasna*, honest enquiry, not intellectual enterprise in the name of religion, that won't have much value, but to live the truth. Whatever we shall understand we must utilise it in our daily life, our daily movement, sincerely, then we can understand the gain, the benefit of the life. Kṛṣṇa. Govinda. Nitāi.

gauri rame gauri rame mukhi badhi denai charay [?]

gaura ami gaura ami ke mukhe bhadhi lahi cari gaura acar loile se phala phali [?]

"I belong to Gaurāṅga's party, I belong to Gaurāṅga, Gurudeva, Prabhupāda's party."

A mere repetition in the lips, a lip deep repetition, that won't do. But Gaura *ācāra*, Gaura *vicāra*, his decision and his practice we must accept for us, then we shall hope to get some concrete result. To live the life is all-important. That is not imitation, that does not want any money, or any grandeur, or any sort of external charm, but it is more dependent on the inner heart.

The attitude of the inner heart - "I'm there, I'm there living in my innermost quarter."

And he must be utilised. The party is he, within, not this body, not the property, not the name and fame, but within, who is sometimes gathering moss and sometimes clears the moss.

...

Mahāprabhu. Gaurāṅga Sundara. Infinite. Then, any question? Where is Vidagdha Mādhava Prabhu? If you are questioned, if we question you to come out with your inner tendencies to understand, that the adjustment what you've acquired now. Kirtan anta tato varam [?]

To exact, to assert, to deal with the question, inner necessity arises how to answer this question. The thing within will awake to answer within you, how to meet this question. 'Why have I accepted this path of life? What is the explanation in me? Am I sincere?' Then I must ask myself why I have accepted this path. I must have a clear answer from my heart, from within - why I accepted this. My heart must have to explain to me my inner understanding. And the answer you will get, you will strive within to the utmost extent how to reply. So *kīrtana*, chanting, is the powerful method of cultivation of the spiritual cause.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Any question? Put questions to your own self. From the surface it will go to appeal to the inner surface to have the answer. It is there, it is there. The inner man will answer, the *caitya-guru*, the *caitya-guru* will answer many things, automatically. Some days we are sitting here, sometimes some subtle questions come within. Then the meaning about some *śloka* appealing to the *caitya-guru*, then sometimes it becomes clear. *Caitya-guru* is there.

atma bare dustyajya mantavya nidhi tasa tubya [?]

If anything is to be discussed here in this mortal world, the most wonderful substance, the knowing principle. The consciousness - that is the most charming thing, consciousness. A research scholar with his brain going to research, "What is the underlying principle here? Things are going in this way and not that way - what is the reason?" Diving deep to study the inner nature, and they're getting some sort of answer. The enquirer is a conscious unit, and that which is coming out

that is also some judicious and intelligent thing within the nature. The researching intelligence is satisfied with the corresponding, wonderful conscious arrangement, design, below the surface.

They're coming with the truth, big story, "Oh yes, I have found out." But what they have found out, that wonder is already there. And that is an infinitesimal part of the wonderful design. And the source of the whole, how great He is. A very smallest part, discovering, inventing, he says: "I am great. I am Einstein. I am Newton. I am so and so. I have discovered this fresh thing."

But the very ocean of that wonder is already buried, ha, ha, under the surface. And that is to neglected, that is to looked at as stone, fossil. The wonders that are coming out of the fossil, by a tiny brain, and the ocean of wonder is there below the fossil, ha, ha. And these men are very great, other things are fossil, which is ocean, infinite wonder. Very fun, sarcastically. Hare Kṛṣṇa. They're foolish scholars, ha, ha. From the stone they're creating. It is there infinitely. And only a smallest part he has understood, 'he's so great' and this is false. 'All stone.' Foolish to the extreme.

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

Devotee: Mahārāja, in the *Bhāgavatam* there's a story about Mahārāja Rantideva [?] and I believe that he's asking some prayer to, he wants to help all the conditioned souls, all the fallen souls, he has some prayer. So what type of devotion is this?

Śrīla Śrīdhara Mahārāja: Yes. One who gets a sweet thing, it is natural that he will like, if he's not jealous, that everyone may taste that sweet thing. Sympathetic, he will engage himself to taste that sweet thing and he will also aspire that everyone may taste the sweet fruit, it is quite natural. *Nirmat-sarāṇām satām* [*Śrīmad-Bhāgavatam*, 1.1.2], all may live happily, and thereby the reaction comes to him and makes him more advanced. What is healthy to me, if I can distribute to the environment, the environment will also improve my health, more and more. If, purity, I can throw around, that will come as a reaction and make me purify again. It is natural. *Satyam param dhīmaḥi*, in the first *śloka* of *Bhāgavatam* Vyāsadeva says, "Let us, not myself alone, but let us all come to taste of this sweet thing." Vyāsadeva in the first *śloka* of *Bhāgavatam* he's announcing, "Let all of us come and taste this great, sweet thing." *Dhīmaḥi*, that is plural number, that all have come, all of us engage ourselves in the search of the taste of the sweetest thing.

Gaura Hari. Nitāi Gaura Hari bol!

Vidagdha-Mādhava: Guru Mahārāja, I have one question here by Nimāi Paṇḍita Prabhu. He wrote a letter some time ago and he's asking a question, coming from *Śrīmad-Bhāgavatam*, chapter four, sixth canto.

annaṁ carāṇām acarā, hy apadaḥ pāda-cāriṇām [ahastā hasta-yuktānām, dvi-padām ca catuṣ-padaḥ]

["By nature's arrangement, fruits and flowers are considered the food of insects and birds; grass and other legless living entities are meant to be the food of four-legged animals like cows and buffalo; animals that cannot use their front legs as hands are meant to be the food of animals

like tigers, which have claws; and four-legged animals like deer and goats, as well as food grains, are meant to be the food of human beings.”] [*Śrīmad-Bhāgavatam*, 6.4.9]

In this verse Soma is explaining to the Pracetās how Kṛṣṇa has arranged for one living entity to be food for another. “And four-legged animals like deer and goats as well as food grains, are meant to be the food of human beings.” That’s a quote from *Bhāgavatam*. So his question is, “Why does Soma and the *Bhāgavatam* appear to condone meat eating?” The words ‘like deer and goats’ are [Śrīla A.C. Bhaktivedanta Swāmī] Prabhupāda’s and he goes on to explain that cows should not be killed, but cows are also *catuṣ-padaḥ*, four-legged animals. So in the light of this verse why should they also not be killed? Where does it say in the *Vedas* that cows should not be killed?

Śrīla Śrīdhara Mahārāja: I can’t follow your argument.

Vidagdha-Mādhava: I see.

Śrīla Śrīdhara Mahārāja: What does he say?

Aranya Mahārāja: He’s quoting this conversation...

Śrīla Śrīdhara Mahārāja: Somewhere it is mentioned that one animal is created as food for another?

Aranya Mahārāja: Yes. And then uses the verse that describes “deer and goats can be eaten by human beings.”

Śrīla Śrīdhara Mahārāja: Yes. And not the cows.

Aranya Mahārāja: He’s asking, “Where does it say in *Bhāgavatam* that cows cannot be eaten?”

Śrīla Śrīdhara Mahārāja: Where is it mentioned in *Bhāgavatam* that cows cannot be killed?

Aranya Mahārāja: Yes, and eaten by humans. So he’s asking that if deer and goats can be eaten, cows also have four legs, why can’t they be eaten?

Śrīla Śrīdhara Mahārāja: Do you think that *Bhāgavatam* has given advice that ‘eat goat, eat fish, eat this animal, that animal?’ What have you understood from *Bhāgavatam*?

Vidagdha-Mādhava: Well, this is not my question. I understand that...

Śrīla Śrīdhara Mahārāja: Here you do not understand the very fundamental thing of the whole system. It is already there.

*na kartṛtvam na karmāni, lokasya sṛjati prabhuḥ
[na karma-phala-saṁyogam, svabhāvas tu pravartate]*

["Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions."] [*Bhagavad-gītā*, 5.14]

It is the outcome of the misuse of the free will of the *jīva*. And it is there, how to get out of that filthy nature, that has been dealt there. Not giving provision that you eat this animal, that animal, don't eat that animal, don't eat that animal. Even a vegetable, if you do not do anything else, still you are a nuisance by your bathing, by watering, by your walking, so many disturbances caused to the animal kingdom. How to get out of that attempt of creating nuisance in the environment? How to get out?

*yajñārthāt karmaṇo 'nyatra, loko 'yam karma-bandhanaḥ
[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]*

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa-bhakti*)."] [*Bhagavad-gītā*, 3.9]

And:

*loke vyavāyāmiṣa-madya-sevānityastu jantor-nahi tatra codanā
[vyavasthitis-teṣu vivāha-yajña-surāgrahairasu nivṛttiriṣṭhā]*

["Everyone is naturally inclined to have sex, eat meat and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramaṇi sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make a person abstain from these activities."] [*Śrīmad-Bhāgavatam*, 11.5.11]

Bhāgavata does not say that 'do this.' You are already in the mud. How to get out of the mud? That is the necessity of the advice of *Bhāgavatam*. *Bhāgavata* has said 'you eat deer and you will be innocent'? Does it say like that? 'Eat deer, eat goat, eat this thing and that thing and you will be free from any sin.' Has it told like that?

Vidagdha-Mādhava: No.

Śrīla Śrīdhara Mahārāja: Then, it is already there, you are already in the mud. How to get out of that mud? That is the outlook of *Bhāgavatam* and it has advised in that way. And why you are in

the mud? It depends on your free will. Why such free will has been given by God? It is a part of the spiritual substance.

That systematic knowledge you must have. Only abrupt questions from here and there that corner, absurd things, always repetition. Always repetition of the absurd questions, no digest. The questions must be made on a proper plane. Why some things should be repeated once, again and again, again and again. That means he does not understand anything.

We're to understand the whole system, how, what is what. Why this sin? Kṛṣṇa has directed to commit sin? These are the salient points to understand. *Bhāgavata* has asked to 'eat these things'? If already they are doing, that is less harmful than cow killing, and human killing. To kill an animal is less injurious than killing a human being.

When a football is just near the goal, if we lose it, then we moan, "Oh a great chance is lost." But when it is in the centre we do not moan. So, human life is a nearer approach towards our real life, a great chance, a key to the success of the whole wandering in the world of nescience. So come to human form, the valuable chance here, so if I kill a human being I've done a greater wrong to the person. And so many animals there are who are nearer the approach towards humanity, their chance should not be hampered, in that way. A creeper's life is less valuable than an animal's life, and an animal's life is less valuable than a human's life, in this way. The gradation is there. As I gave, when the football is nearer the goal and the chance is missed, the more deplorable it is. So according to that the valuation has been attached. And if a *sādhu* is killed then greater reaction, in this way, the valuation in the life is calculated according to its chance towards the higher. The important life has been taken away, so greater wrong to him. In this way, many times it has been told. *Loke vyavāyāmiṣa-madya-sevānityastu*.

The man is already in the mud, not to put him in the mud. *Śāstra* does not want that he'll be cast into the mud. He's already in the mud, so how to take him out from the mud, that sort of instruction. You tried where which side is very liquid, come easily from that, and when the mud is very dried mud you will be entangled and can't move. In this way some sort of recommendation to come out of the mud, *Śāstra* recommends, not that 'you must have to do this', not that. And why he's in the mud when there's God who is all merciful? That question is given in another place. These important, salient questions you must have to understand, these important junctions.

When God is omniscient, He's omnipotent, He knows everything, and He has got every power, and He has got the highest feeling heart, sympathetic heart, then why this world suffering? So many *jīva* is suffering, so many souls are suffering. God has no heart, or He's not omnipotent, or He does not know, not all conscious?

The fundamental things, these points you must have your solution. Otherwise you will always be entangled into questions pushed here, you will run there, again pushed from that side you will run to that side. You will have to move with no way of getting out a solution. Kicked from one side you will have to go to another side, by kicking.

Cow species holds the higher position of all the animal species. So if that chance, if he's killed, his further curing life is ruined, so greater loss to the soul within, in this way. And human killing

also more sinful. Why? Important chance, it may go towards the highest aim, so to destroy that is a greater harm. The higher chance, if lost, then he's more loser, in that respect.

The plant eating is also not innocent, there is also life. So Vaiṣṇavas are not like the Jains, the plant eating, but they take *prasādam*. And why do they not devote all the plants and vegetables for the Lord? There is the direction in the *śāstra*.

"These things, dedicate to Me."

So according to that we'll dedicate those things and take *prasādam*. Vaiṣṇava is not mere vegetarian, but they're *prasādam* ____ [?] And what is to be offered for *prasādam* that is also mentioned there in the scripture. And there is also some calculation behind. And all vegetables are not used. Tulasī is also a vegetable. Śālagrāma is also a stone, outside. These things are to be reckoned, then we can understand, we can give opinion.

82.12.09.C_82.12.10.A

Śrīla Śrīdhara Mahārāja:

*[yasya nāhankṛto bhāvo, buddhir yasya na lipyate]
hatvāpi sa imāḥ lokān, na hanti na nibadhyate*

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."] [*Bhagavad-gītā*, 18.17]

But if there is possibility of such attitude, that if one is externally seen to crush the whole of the solar system he does not do anything. Killing the whole solar system, or many solar systems, even killing, he does not do anything. That point is also to be understood carefully, how it is possible. *Hatvāpi sa imāḥ lokān, na hanti na nibadhyate. Yasya nāhankṛto bhāvo, buddhir yasya na lipyate.* Why? How is it possible? To kill this plant, kill that animal, the whole creation can be crushed, still no sin. How is it possible? In what plane of life it is possible?

The *nirguṇa*, the most fundamental flow is running towards some direction, and to identify wholesale with that. Any moment, the most fundamental flow, to identify with that flow, then, not only he does harm by killing, but he does good by killing. And killing means what, what is killed? Our dress, the body means dress, the person is not killed. His dress is changing. All these things are to be understood.

And industrious in another plane, inactive in one plane but active in another plane.

Aranya Mahārāja: I think I'm always acting in the lower plane.

Śrīla Śrīdhara Mahārāja: Then wakeful here and another party wakeful in another plane, ease lover.

Devotee: I have one question Mahārāja. Recently when I was in Vṛndāvana I went to Rādhā-kuṇḍa and at Rādhā-kuṇḍa I saw some devotees doing *daṇḍavat parikramā* of Govardhana Hill. And I understand that the object of doing *daṇḍavat parikramā* is so that you have *darśana* of Lord Kṛṣṇa within five days. And I wanted to know what type of devotion, is this bona fide?

Śrīla Śrīdhara Mahārāja: Maybe in particular case, but not bona fide in all cases. If there is any revealed direction, "circumambulate Govardhana for five times then you will see," if some conditional revelation, then it may be possible. Otherwise only by attempting, as a general part of devotion to circumambulate Govardhana, that does not mean that anyone and everyone will have *darśana* thereby. Kṛṣṇa. And what is *darśana* that is to be thought and understood. So many people see something and think that "I have got *darśana*." Gaura Sundara. So only by circumambulating Govardhana five times one can have, that cannot be the general thing, general rule, but in particular case it may be, may not be impossible.

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

Vidagdha-Mādhava: Mahārāja, in many places in the *śāstras* we're being encouraged to chant the Holy Name. Sometimes in different *Purāṇas*, in different parts of the *Vedas*, different results are given for performing ritual activities and some austerities, but all meant to encourage. So still we find many devotees becoming discouraged.

Śrīla Śrīdhara Mahārāja: *Śāstra* has encouraged the chanting of the Name, but sometimes we find the devotees they're discouraged to chant the Name?

Vidagdha-Mādhava: They become discouraged.

Śrīla Śrīdhara Mahārāja: What is the reason? You want to know the reason for the difference?
The present Gauḍīya Maṭh lies there? They discourage that imitation?

Vidagdha-Mādhava: No, I'm saying that many ISKCON men have become discouraged.

Śrīla Śrīdhara Mahārāja: They have come also from Gauḍīya Maṭh, ISKCON, ultimately Swāmī Mahārāja came from Gauḍīya Maṭh Mission.

That mere lip deep sound is of no value, imitation. There must be some wrong purpose within, that is not true name. Name means Vaikuṅṭha Name, Name and whose Name, that is inseparably connected. So anyhow spiritual Name, this physical imitation sound and the spiritual Name, that we're to differentiate and understand. *Vaikuṅṭha-nāma-grahaṇam*.

*[sāṅketyam pārihāsyam vā, stobham helanam eva vā
vaikuṅṭha-nāma-grahaṇam aśeṣāgha-haram viduḥ]*

["One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly - *sāṅketyam* (to indicating something else as in the case of Ajāmīla who called for his son by the Name of Nārāyaṇa), jokingly - *pārihāsyā*, for musical entertainment - *stobha* (to use the Name with some other intention; Jīva Goswāmī has taken

advantage of this in his book of Sanskrit grammar, the *Harināmāmṛta-vyākaraṇa*, when one is playing the *mṛdanga* drum, using the Names Gaura Nitāi, Gaura Nitāi to represent different drumbeats), or even neglectfully - *hela* (when we are rising from bed in the morning sometimes, we may neglectfully say Hare Kṛṣṇa; in this way we may cast off our indolence). This is accepted by all the learned scholars of the scriptures." [Śrīmad-Bhāgavatam, 6.2.14]

The aim must be towards spiritual, Name, Kṛṣṇa's Name, *rūpa, guṇa, lilā*, everything is spiritual, not mundane. If we want to make Him a member of the world of exploitation then we're wrong there. He's above, He's in the transcendental. Kṛṣṇa *Nāma, rūpa, guṇa, lilā*, all transcendental, we're to connect with that transcendental sound. Name God, and not a perverted reflection of the Name, that can be taken by the lips.

Even parrot, even a machine, the sound can be produced by a machine also, not that sound. Only ethereal material vibration, that is not it, the underlying connection must be with what is God, what is Kṛṣṇa. The Name must have that sort of connection, otherwise it will be imitation. It will be lip deep sound in the mundane vibration. We're to differentiate that.

Name of God not any perverted reflection of the Name. We must have that connection, that idea in the background. And taking the Name of Kṛṣṇa, then not a man who is named as Kṛṣṇa. There may be a man whose name is Kṛṣṇa. Sometimes accidentally *nāmābhāsa* may come but not the Name proper. A systematic search, a systematic practice of taking the Name is necessary to relieve from this land of exploitation to take me to the land of devotion, some process. It is a concrete thing and not imagination. We can apply to myself and see the Name Kṛṣṇa. Kṛṣṇa and Kṛṣṇa's Name is one and the same, then I'm taking Kṛṣṇa. One Name of Kṛṣṇa can drive away all the sins. I'm taking, are all these sins driven from my heart? Then where's the rub, why not so?

*nāmno 'sya yāvati śaktiḥ pāpa-nirharaṇe hareḥ
tāvat karttum na śaknoti pātakam pātakī janaḥ*

[The sinner cannot commit so much sin, what even one word, the Divine Word, the Divine Name can.]

[*Kūrma Purāṇa*]

eka kṛṣṇa-nāme yata pāpa hare, pātakī sādhyā nāhi tata pāpa kare

["No sinner can commit as much sin as one Name of Kṛṣṇa can destroy."]

One cannot commit so much magnitude as one Name is not sufficient to clear it off. A single Name of Kṛṣṇa can do away with all the sins, as so much sin that one man can never commit in his life. Then we're taking the Name of Kṛṣṇa, all sins cleared, gone, left me, why not? Then where is the trouble? In a proper mood we are to take, the Name must be transcendental.

Vaikuṅṭha-nāma-grahaṇam aśeṣāgha. *Aśeṣa* means infinite, endless sin can be washed off, if one Name is Vaikuṅṭha Name. Vaikuṅṭha, Name of infinite characteristic. *Vaikuṅṭha-nāma-grahaṇam aśeṣāgha- haram*. *Āgha* means *pāpa*, sins. *Pāpa haram viduḥ*. We're to understand that one single Name can do away with all the sins a man may have, but that Name is infinite character, that is transcendental Name.

Anyhow we must be, must come in connection with the real party, not imagination. Kṛṣṇa *sañkīrtana* is not imaginary thing, that by indulging in some sort of imagination we shall get out of all the practical difficulties. So absurd, not things so absurd. The whole energy must be diverted, directed towards that, left for His mercy. He will come and convert me fully, absolve me fully from the, *anyābhilāṣa, karma, jñāna*. Idea of elevation, idea of fulfilling fleeting desires and ideas of salvation, all these underlying ideas must be burned to ashes. We must have to come to the fact, to the reality. We're to deal with reality, not imagination.

...

Kṛṣṇa *Nāma*, Kṛṣṇa and His Name, His *rūpa, guṇa, lilā*, all inseparably connected and that is all transcendental. And what is transcendental, beyond the jurisdiction of our mind, not even, but soul also, we are to understand the plane of sense perception. Then mental concoction. Then our, the fact that can be caught by our intelligence only, mind also cannot imagine that. Then the *ātmā*. Then beyond that Paramātmā. Then on the other side there is that Vaikuṅṭha.

*[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya]
'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tābe yāya tad upari 'goloka-vṛndāvana'
['kṛṣṇa-carāṇa' -kalpavṛkṣe kare ārohana]*

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṅṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]

[Caitanya-caritāmṛta, Madhya-lilā, 19.153-4]

And that most subtle and most fundamental plane we are to reach. We must not think air as ether. Air or the smoke, we should not think a smoke, that this is ether. Just as electricity, that has got it's own acquaintance, own nature, own property. A foolish man may think, 'The smoke, oh, this is ether.' Won't get any response thereby, and he'll come to conclude, 'Oh there is no electricity.' That will be his conclusion. He's applying, making experiment with smoke, or with air, and he wants to have the facility of ether. That is not possible. We're to reach the layer of ether then we can expect to get its benefit.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.
Mahāprabhu Gaurāṅga Sundara.

Vidagdha-Mādhava: Before one can chant the pure Name he must have the proper background conception.

Śrīla Śrīdhara Mahārāja: Yes. That is, our serving nature must be roused, awakened within us. Eye can see, ear cannot see. Eye cannot have any conception of sound. Ear cannot have any conception of colour. So our mind, *avāñ-manaso gocaraḥ*, our word, our mental thought cannot reach, cannot touch that plane. Repeatedly these things are told. He can come down to touch the mind, the body, but mind and body cannot rise up there, because they're gross and that is most subtle. That can come down to this plane. We want to have connection in that line, so we shall pray in such a

way that He will come down and give me touch. The Name will have to come down to my plane and to dance on my tongue. Bhaktivinoda Ṭhākura's,

hṛdaya haite bale, jihvāra agrete cale, śabda-rūpe nāce anukṣaṇa;
[kaṅthe more bhāṅge svāra, aṅga kāpe thara thara, sthira haite nā pāre caraṇa]
[Śaraṇāgati, 2, The Songs Of Bhaktivinoda Ṭhākura, p 59-61]
 [Collection of verses, 253]

From Supersoul to soul. Then through the mind it will come to touch, from the heart it will come. The force will engage, will force the tongue to take the Name, take His Name. Not we can take but He can come and engage us to take His Name.

The subjective freedom is on that side, and our side is our negative prayer. *Śaraṇāgati*, surrender, so that He may come down. He may condescend to come down to accept me as His platform to dance, to handle me. The whole thing is of that type. That to attract Him to come to my gross self. My self is a very gross thing in comparison to that subtle, higher thing. He can come down, I cannot go up, and if He takes me up then I can go. *Avaroha-panthā*, descending method, not ascending method. The connection always in the descending method. He can descend. So we're to do something to invite Him to come down to our lower plane, then we can have touch. We can't force Him. His sweet will we're to tackle, anyhow. Why? How?

Śaraṇāgati, surrender, the negative side, *dainya*. "I'm the most needy my Lord, poorest of the poor."

That sincere prayer can draw His attention and He can come, only this. It is not an area in this solar system that we shall go out of our own ability and find Him there, fixed thing, not like that. It is reality to the surrendered soul, but that is also existing, that can be measured. *Śaraṇāgati*, surrender, that can come to law, that can be measured by that sort of law. Why one is, *dainya*, *ātma nivedanam*, *goptrtve varaṇa*, by all these symptoms one can measure, one expert. Who is expert in this department he can measure that he has got *śaraṇāgati*. What he says has got connection with Kṛṣṇa proper. Otherwise, gauri rame gauri rame mukhi badhi denai charay [?] only professing that, "I belong to Kṛṣṇa, I have devotion," these things have no value, this propaganda has no value. That is most impossible, still it is real.

Finite and infinite, condition, unconditioned, the relation just the opposite. How can I force, a point of my type can control the Infinite? This is impossible, but still it is possible by His infinite grace. He can do anything and everything. That is my solace, consolation, the basis of my hope and ambition. Only that side, hopelessness, helplessness, the sincere conception of one's helplessness is some type of capital, to draw Him, to force Him to come down. The negative side, opposite side. "I have got nothing. I'm the most needy." It is not professed, to profess only, but that deep, sincere feeling of helplessness and dependence on Him in His favour. His sweet will, that can give some sort of connection with that higher thing of the most subtle nature which is everywhere, and which can know everything. Whether it is a real call or some motive behind, He knows it fully well, the call for which, the quality of the call. "I want You my Lord." The call of what nature, it can be measured. He knows everything. So no cheating is possible there.

Still it is reality, though beyond our imagination, our conception, *avāñ-manaso gocaraḥ*. It is plainly described that He's not within, *vāc* means word, sound, *manu*, mind, *avāc*, *manaso gocaraḥ*, *atīndriya*, transcendental, supra-mental, all these terms already told a thousand times by the scriptures. This is His nature. Still He's real and He's *the* real, *the* reality. And all other things which we conceive to be real at present they all evaporate, they're unsubstantial. The real substance is He there.

Dive deep, dive deep, deeper to deeper, and self-abnegation, abnegation. The pride is there, "I'm something," that is ego, that is the most enemy to our soul's existence. I've gathered some rubbish from this material world, and some construction made of that nasty element, that is ego. And we're very much proud of that ego, mainly of knowledge, or some sort of favour, or internal capacity, of these things. That ego is the greatest enemy to us, to our own self. That should be totally dissolved, that ego, *ahañkāra*, false vanity. False vanity to be demolished, pulverised, or burned to ashes. Sacrifice, *yajña*, the word, sacrifice, give, give. What you have got, all rubbish, give it away, give it away. The part of your pride, all of different elements gathered together, give it away, give it away. And what you have within that, your real self, that is the child of the real soil.

Atma bari dustavyah, mantavyah, srotavyah [?] many things. Try to know thyself, your inner self, your fine handsome self. Then more handsome thing to be connected with that fine self within you. This is rubbish, we have gathered rubbish in the mind and different planes and that has formed an ego. From one birth going to another birth, and in different innumerable births we're living in different planes in this mundane world. Ego, that is our enemy. What is sitting at the centre of our heart, that ego, that is our enemy. Real ego is within and it is eternal. Atma bari dustavyah [?] Find yourself who you are, not this body.

When Brahmā began to explain the *Veda* there were so many students. Indra was there, and some _____ [?] one demon's son was there. "What is *ātmā*, you are that." Brahmā says, "You yourself are that *ātmā*."

Then the demon's son he thought, "This body, I'm this body."

Another thought, "No, I'm the mind."

Another student thought, "No, I'm not the body and mind, but within that something."

In this way, conception varies according to our capacity. Instruction coming from the same source with same force. But we, according to our capacity catch the meaning in different ways due to our respective abnormal position of different degree. So from the *Vedānta* different interpretations, variegated interpretations.

Śaṅkarācārya gave some interpretation and that is also accepted by a large majority of scholars.

Then Rāmānuja gave another, Madhvācārya. In this way, different sorts of interpretation.

And Śrī Caitanyadeva also hinted in the line of *Bhāgavatam*, the last production of Vyāsadeva, which was produced when he was given a good stricture by his Gurudeva Devaṛṣi Nārada.

"What you have done? You have done nothing. You have done diabolically wrong. Give this thing, otherwise all useless rubbish. You give to the public that ultimate cause is Kṛṣṇa, all love, not

an imaginary cipher. God is not imaginary cipher, but He's all love. He's concrete, He's of human nature, so dear to us, we're so near to Him, but far, far off."

Vivekānanda says: "Wherever you get human figure, you take him God and worship him." This is Vivekānanda. "Leaving away the human figures, so many royal persons, where are you running after to seek such for God? God is all these fellows. Suffering from so many diseases, miseries, they're God, worship them. There's no other God. Those that say there is another God it is fictitious, they're enemy to the society. Serve these poor persons, *daridra-nārāyaṇa*, poor Gods, *daridra-nārāyaṇa*, poor Gods."

God can never be poor, they say: "Poor Gods, *daridra-nārāyaṇa*." The Nārāyaṇa has come in the garb of poor persons to you. Then, "I'm also Nārāyaṇa, why should we also go towards another Nārāyaṇa?"

Ha ha. Nārāyaṇa. Lakṣmīpati. Who is the master of all resources. He's Nārāyaṇa, and poor fallen souls, then what is the position of a goat, a cow? Why do you kill them? He's not Nārāyaṇa? Only human figure Nārāyaṇa? They also cry in pain, suffer. There is no Nārāyaṇa? All Nārāyaṇa is concentrated in the poor human figure?

The bogus persons and the bogus people they adore these bogus leaders. They're deceivers, self-deceivers, cheaters in the name of religion. Human figure is Nārāyaṇa, then everyone is worshipping a Nārāyaṇa. Husband is worshipping wife, wife is worshipping husband, then there's child. In this way they're worshipping the man God, God in man figure. If it is so everyone is doing some sort of service to the human body. Gaura Sundara. Self deception.

Nitāi Gaura Hari bol! Gaura Hari bol!

Devotee: Mahārāja, how can we tell if someone is a pure devotee, I mean, what do we look for?

Śrīla Śrīdhara Mahārāja: Hmm? What does he say?

Devotee: How can we tell if someone is a pure devotee? What qualities do we look for?

Śrīla Śrīdhara Mahārāja: The symptoms of a devotee is already given in the *śāstra*. Perhaps in *Bhāgavatam* twenty four, infinite characteristic, but twenty four has been given in *Bhāgavatam* perhaps. But the general, one is devoted to the Lord, who is, By Itself and for Itself. Attraction for the truth, central truth, which is, By Itself and for Itself. He's for Him. Everything is meant for Him and He exists by Himself, not created. Attraction, the affinity, the necessity of searching for such prime cause of centre.

Trying for the fulfilment of ones own inner heart, leaving aside all these things. Who are, generally the external signs or symptoms will be this, that he's not hankering for any gain or loss of this mundane world, flickering world, *anitya*, what is not stable, not eternal, not hankering for that thing.

*samaṁ sarveṣu bhūteṣu, [tiṣṭhantaṁ parameśvaram
vinaśyatsv avinaśyantaṁ, yaḥ paśyati sa paśyati]*

["One who sees the Supreme Lord (in the form of the Supersoul) situated equally within all species from Lord Brahmā down to the immobile life-forms, and who sees the Lord's imperishable nature remaining within the perishable - such a person actually sees."] [*Bhagavad-gītā*, 13.28]

Loss and gain of this mundane world is equal to him, does not care for any loss or gain here. And searching for some eternal truth, what is ecstasy, *anāndam*, or happiness proper, searching for that.

kamukah pasyanti kamani mayam jagat - lubdhah pasyanti dana mayam jagat [?]
Dhirah pasyanti narayana mayam jagat [?]

*[nārāyaṇa-mayaṁ dhīrāḥ, paśyanti paramārthinaḥ
jagad dhana-mayaṁ lubdhāḥ, kāmukāḥ kāmīnī-mayaṁ]*

["A devotee sees everyone and everything in relationship with Nārāyaṇa (*nārāyaṇa-mayaṁ*). Everything is an expansion of Nārāyaṇa's energy. Just as those who are greedy see everything as a source of money-making and those who are lusty see everything as being conducive to sex, the most perfect devotee, Prahlāda Mahārāja, saw Nārāyaṇa even within a stone column."] [?]

[From *Śrīmad-Bhāgavatam*, 7.7.55, purport] [?]

Those that are lady hunters, they engage themselves in that department and they also keep information where such ladies are available, *kāmukāḥ paśyanti*. No other things in their calculation, where a beautiful lady is to be had. Only engaged in that sort of mood, searching.

Lubdhāḥ paśyanti dhana-mayaṁ jagat. The capitalist, the money mongers, they keep the information who are moneyed men in the world. "Where is money? How to make money?" He's always awake in that plane, where is money, how to gather that, collect that, *dhana-mayaṁ jagat*. Does not see anything else but only money, money, money.

And *dhīrāḥ paśyanti nārāyaṇa jagat*, and the *sādhus* who are above all these things, *kanak, kāmīnī, pratiṣṭhā*. Three opposite tendencies are attracting us, women for men, men for women. Then next, *kanak*, money which can...

82.12.10.B_82.12.11.A

Śrīla Śrīdhara Mahārāja: Give it to others also. *Kanak, kāmīnī* and *pratiṣṭhā*, the credit, the name and fame, that is credit. Everyone wants that. These three, who can have conquered, he can be traced, can be taken to be the seeker of the higher truth. These three, position, this bodily attraction and this mind attraction, and also the hankering for the name and fame, the credit, prestige and popularity in this world. These three phases of life, one who has rejected, they can be taken as the real searcher of the higher truth.

"kanaka-kāmīnī," pratiṣṭhā-bāghinī," chāḍiyāche yāre sei ta' vaiṣṇava

["Money, women, and fame are like tigers. A Vaiṣṇava gives them up and keeps them at a distance. Such a devotee, who is without material attachments, is a *śuddha-vaiṣṇava*. Such a devotee has conquered over the material world and its illusions of enjoyment. Accepting only what is needed in the service of the Lord, he remains free from the diseased mentality of material enjoyment and dedicates himself in the Lord's service. Free from all false attachments, he sees everything in relationship to Kṛṣṇa, understanding that everything is meant for the pleasure of Śrī Kṛṣṇa."]

[From Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's "*Vaiṣṇava ke?*" - 'Who is a Vaiṣṇava?']
[*Mahājana-racita gītā*, from *Gauḍīya Kaṅṭhahāra*, 3.24] & [Collection of *ślokas*, 236]

Hare Kṛṣṇa. Gaura Hari bol! Very difficult to take, to give up the charm for prestige, position, *pratiṣṭhā*.

The *māyāvādī*, they can leave everything but not the *pratiṣṭhā*. "I'm Brahman, what is the highest existence, I'm that."

And the Buddhists, the atheists: "If I cannot be the supreme entity I won't live, I won't live, I won't live in a position of a slave, I won't be a slave to anything, to anybody." The atheists.

And the Vaiṣṇava, they want to live as a serving element in the whole. "I'm a serving element. I want to live with the whole as a serving unit. I like to love all. I want a life of a friend to all. Nothing to be left, nothing is bad, nothing. I want to be friendly to the environment." That is the underlying principal of the Vaiṣṇava. "Neither I want to exploit the environment, nor I want to renounce the environment, but I want environment to love."

To love means to serve, real nature of love is sacrifice for the object of loving, then it is love. Otherwise it will be lust if exploiting. If connection, affinity for exploitation it is lust. But if affinity to serve Him, to seek His good, the good of the environment, then it is love. And environment, the whole represented, not a finite like me, then it is love, the opposite of exploitation, dedication. We're to understand the special characteristic and purity of the life of the principle of dedication. There we live. Die to live.

yajñārthāt karmaṇo 'nyatra, loko 'yam karma-bandhanaḥ
[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa-bhakti*)."] [*Bhagavad-gītā*, 3.9]

Yajña means sacrifice. Apparently we put ghee, the most precious thing for our body into the fire. What is this? Ostentatiously most covetable thing and most useful thing for our body we put into fire, and praying for it, that this valuable thing in the world should be reduced to ashes to clear the atmosphere.

Just as in these days people are complaining as a loud cry, the pollution of the atmosphere by the motor gases, that of the atomic energy, all these things. The atmosphere, not only the water of the ocean is polluted but the whole atmosphere is being polluted by this scientific form of living.

But sacrifice, that purifies the atmosphere. In *Bhagavad-gītā*, we may not understand, we may not follow the method. *Parjanyaḍ anna-sambhavaḥ, yajñāḍ bhavati parjanyo.*

*[annāḍ bhavanti bhūtāni, parjanyaḍ anna-sambhavaḥ
yajñāḍ bhavati parjanyo, yajñāḥ karma-samudbhavaḥ]*

["From food, living beings arise, and from rains, food is produced. From the performance of sacrifice, rainfall ensues, and sacrifice is born of action."] [*Bhagavad-gītā*, 3.14]

This favourable cloud, to give proper rain, to produce our necessary crops, that helps this *yajña*, this fire, putting ghee into fire, so such gas is made off, that a normal rain will come and help us in this world. So feed the society in a subtle form, to perform this *yajña*. *Yajña* means give, and it will get in fine form. In gross form if you give to the atmosphere, the atmosphere in its turn will give you, by which you will be saved. The *yajña* is different kind, *dravya yajña, jñāna yajña*, then real proper *yajña* cent per cent is devotion. *Dravya jñāna* to learn to sacrifice with gross materials. *Jñāna yajña* in thought, in thought we shall think good for others, and including the primary cause Who is holding all these things. And the *bhakti yajña, bhakti yoga*, that is touching to the centre, where from everything to be distributed is distributed. And the idea is given in this way. If you put food into the stomach the whole body is fed. If you pour water into the root the whole tree is fed. To find such a centre and put your energy there and everything will be fed. Otherwise, it will be impossible for you to feed every part of this universe. Concentrate your energy towards the centre. Collect food and put into the stomach and automatically the whole body will be fed.

*[yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopasākhāḥ
prānopahārāc ca yathendriyānām,] tathaiḍa sarvārhaṇam acyutejyā*

["Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything."] [*Śrīmad-Bhāgavatam*, 4.31.14]

So you worship, you serve Acyuta, and automatically the whole thing will be fed. This is the key of the devotee, their life is fine and subtle, high life. Otherwise, if you approach every individual to do something, you won't be able to. If you try to put food into the brain, or into the eye, eye won't get any food, brain also won't get any food. So whole thing you send to the centre, and automatically it will be distributed to every part according to its necessity. The most scientific way of helping the whole universe. At the same time to be faithful to that centre, and where you have every dependence. Very harmonizing principle, harmonizing thought, and most reasonable. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Not with the pride that 'I'm giving.' It is difficult to have connection with that centre. By giving to Him you find that you have got ample. The hand is giving food to the stomach, hand is also being benefited, everyone, the teeth are chewing food for the stomach, but they're also being sustained. Centre, fine centre, loving centre, Kṛṣṇa. Inconceivable, unthinkable happiness you will find within the heart of your soul. Gaura Sundara.

Parama: Guru Mahārāja, I have not understood what you were saying completely. In a practical sense then how do we preach to the public? I don't understand how you approach the centre and also approach the individual at the same time.

Śrīla Śrīdhara Mahārāja: Education. A primary teacher also gives education to the public, and little higher education, then further higher, in this way the most primitive attempt will be to make *sukṛti* to the people. They may or may not know, knowingly or unknowingly, some sort of energy should be taken and put into the serving wheel. The lowest type of *sukṛti*, the man may not know, he in a general way he's going in his own way, anyhow to snatch something, to steal something of his energy, and engage itself into the service of the Lord. Then when little inclination he has got for devotion, anyhow to canvass to make him understand in favour of the service of the Lord and to get some of his energy, or to utilize his prestige, his credit, in the service of the call. Then he collects some *śraddhā*, some regard for the central truth to help him in that way.

According to the stages to help the people. Not all sorts of preaching will be of the same nature. Different nature of preaching there should be, as much as one can do. The book distribution, they may not always consciously take it, but they have got money, they spend something here, there, "Oh, give me book." He may not like to study the book, but some money he gave and took the book. And another gentleman perhaps reading from his table that book.

In this way anyhow to engage the energy of others for the service of Kṛṣṇa. Beginning from that, from different layers we can help giving him saying, "There is the God conception is beautiful, it is very happy, it helps us to the last limit." To take it to them and when they come and join then to engage them in that service. So different stages there are. Sometimes to give battle with the atheistic scholars and to establish the supremacy of God Consciousness. Many stages there are for preaching.

As one is qualified they will do from their own position there. In different ways preaching may go. Some by writing, some by taking the writing to the purport, some by explaining what is written there. In this way, various ways. Some by cooking and offering, and some by distributing, some cleansing the temple here and worshipping the Deity thinking that, "He's been so kind to come here, to capture my mundane senses also."

Anyhow towards Him. In this way various, infinite ways of service, and that is preaching. Worship in the temple and dressing in ornamental way. And the people are coming and they're charmed with the beauty of the Deity. And purity of the pristine compound and they're being attracted by that.

Various ways. Sometimes by keeping watch that things of the Lord may not be stolen by someone. In various ways we can do. Even sometimes by giving a good beating to the dogs and boys that are stealing things or making filthy. Various ways we can serve the cause.

And service means preaching, to certain extent. And *śravaṇa kīrtana*, to hear what is God, and to reproduce it to others, to preach, that has been given more stress in this Kali-yuga. *Śravaṇa kīrtana*, and mostly *kīrtana*, chant, chanting. Not in the purpose of a trade to make money, but only with the sincere idea of preaching the greatness, of spreading the greatness of the Supreme Lord, with that idea to talk with one another.

*[mac-cittā mad-gata prāṇā,] bodhayantaḥ parasparam
kathayantaś ca mām nityam, [tuṣyanti ca ramanti ca]*

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."]

[*Bhagavad-gītā*, 10.9]

What is good, we talk about Him. "My Lord is the form of highest good, I cannot talk to people without Him. My Lord is such and such, He's so great, He's so good. You also come and take Him as your friend, you will be benefited." Preaching is inevitable.

If a good son or a good friend, we try to talk about him, it is our nature. So to talk about Him, He's the nearest and best friend of us. If we feel we cannot but talk about Him. That is the wealth of mine. I want to give that wealth to others. In this way preaching is natural. In whatever position, whatever level I am, if I find this is good, to extend it to others, that is preaching, maybe a different layer of preaching. Some even may preach within the heart, he may be meditating in such a strong way, mental waves will flow to other minds. He's thinking within, but the mental waves that are created by his meditation, that is going away and touching, entering into the minds of so many others. That's also preaching, something. Thinking is also preaching in a subtle form. *Kanti śravaṇam smaraṇam*, that is also devotion.

Smaraṇa means to recollect, to hear, to speak, to meditate, *śravaṇam kīrtanam viṣṇoḥ, smaraṇam pāda-sevanam*, then to serve, *arcanam*, to revere, *vandanam*, to praise, *dāsyam*, serve in very variegated way, *sakhyam*, to cultivate friendship, to understand we are friend, that is also, *sakhyam, ātma-nivedanam*, and we offer wholesale to the Lord, that He's the absolute owner of myself. All these ways of devotion. Anyhow exertion, we cannot but exert. All exertion should be converted into the serving attitude towards the Absolute Lord. Devotion, preach, preaching in different layers. All may not be the same. Whatever capacity one has got, a learned man he may go on in his own way, a strong man he will go in another way by bodily strength. So one, whatever he has got he will begin with that, but heart's object will be one, valuation will be according to that.

Mahārāja Pratāparudra he engaged himself in the sweeper's service, and that affected the heart of Mahāprabhu. Service, service is heart, own heart. Outwardly the emperor he engaged himself in a sweeper's service, and that attracted His heart most effectively. What is service then? Everything may be service, everything may be preaching, assertion. Preaching means assertion, to throw the wave outside, the vibration will be produced and it will go outside to appeal in the same plane.

Mahāprabhu danced and took the Name of Kṛṣṇa. The deer, the tiger, the birds, the elephants, they also danced and took Kṛṣṇa's Name. How? The inner vibration touched their soul, very fine. The elephant mentality, tiger mentality, all outside, but soul is the inner most, and soul's vibration moved that inner soul and excited them into Kṛṣṇa consciousness. So it is possible that they also were mad taking the Name of Kṛṣṇa and dancing. Some sort of inner urge made them to do so, though bodily elephant, mentally elephant, but in soul he's Kṛṣṇa dāsa. The inner most existence was moved and exerted. This is possible.

Nitāi Gaura Hari bol. Jagāi and Mādhāi were converted immediately, but our conversion, sober people we are, our conversion is so much troublesome for the Lord. Ha, ha, ha. Intense force applied, a special care.

Mahāprabhu Gaurāṅga Sundara. Gaurāṅga Sundara. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi.

na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-bharam prakāśitum

[vaṁśī-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*]

How rarely found treasure, jewel. Sanātana, *kṛṣṇa prema nṛloke nā haya.*

*[akaitava kṛṣṇa-prema, yena jāmbūnada-hema, sei premā nṛloke nā haya
yadi haya tāra yoga, nā haya tabe viyoga, viyoga haile keha nā jīyaya]*

["Pure love for Kṛṣṇa, just like gold from the Jāmbū River, does not exist in human society. If it existed, there could not be separation. If separation were there, one could not live."]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.43*]

"It is so precious, never to be found a drop in the whole human society." Mahāprabhu conceived of so deep and interest, though so deep and purest drop of Divine Love. He says, "Never to be found in this human society, it never comes down to the human society here, Sanātana. It is to be worshipped in the highest layer of the existence in Vṛndāvana. If fortunately, if anyone comes in contact with that he can't live without that, he dies without that fine food. He does not take any other food and the dearth of that food, if he does not get, he will die. If anyone comes in connection generally he's never disconnected, but if disconnected by chance he will die. Can't stand the separation of that highest drop of nectar."

All high talks, ha ha, high talks here, ha ha, making, ha ha. Nitāi Gaura Hari bol. Necessity is the mother of invention. Create necessity, create necessity, and necessity is the mother of invention. That without Kṛṣṇa *prema*, without that nectar, nothing can satisfy our hearts, quench our hearts thirst. Preach in favour of Kṛṣṇa *prema* in the market. Ha ha. Hare Kṛṣṇa. Hare Kṛṣṇa. *Prema*, love, the most valuable thing ever invented is love, in the world. The most valuable thing in the world is love divine. Just as it is told about one's learning. Learning cannot be stolen away by thieves. Learning does not come to be divided amongst the partners. _____ [?] Learning, if you distribute it to others, it does not decrease. Learning is such a wonderful wealth that your partners cannot divide it, a thief cannot steal it, and if you distribute it to others it will rather increase and not be lessened. So what about Kṛṣṇa *prema*? How wonderful thing that will be, that love, a drop of divine love. Nitāi Gaura Hari bol. Gaurāṅga came with that thing of highest conception of our ambition, ever come to this world, love divine. So do or die. Die to live. Everything for Himself. We belong to Him wholesale.

...

He was the son of his former *āśrama*, Tīrtha Mahārāja.

Devotee: And as bestowed upon by Lord Caitanya Mahaprabhu is a unique subject.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: Very few people will understand.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: That devotion, we are very fortunate that we can have the fortune to pick up some gems. And if we keep those gems in our heart, implement it and practice it accordingly.

Śrīla Śrīdhara Mahārāja: His father was a senior disciple of Bhaktivinoda Ṭhākura.

Devotee: My father _____ [?]

Śrīla Śrīdhara Mahārāja: And he took *sannyāsa* from our Guru Mahārāja.

Devotee: First *sannyāsī*.

Śrīla Śrīdhara Mahārāja: First *sannyāsa*.

Devotee: The foremost and first *sannyāsī*.

Śrīla Śrīdhara Mahārāja: Tīrtha Mahārāja, his...

Devotee: B.P.Tīrtha Goswāmī.

Śrīla Śrīdhara Mahārāja: His English translation, *The life of Śrī Caitanya Mahāprabhu, Gītā*, translated by him.

Devotee: It was him who first wrote in English, in India, *The Life of Lord Caitanya Mahāprabhu*.

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura's *Life and Precepts* very short, and his a little bigger. And Nisikanta Sanyal's, *Śrī Kṛṣṇa Caitanya*, these were the books first published in English for the world people.

...

While your G.B.C, I am fifty years, more than forty five years experience in Gauḍīya Maṭh and yesterdays G.B.C resolution will be binding on me? Then what am I doing all these fifty years, more than half a century? I have got experience here. And yesterdays G.B.Cs resolution will be binding on me, then what am I, I'm a zero?

Vidagdha-Mādhava: No.

...

Śrīla Śrīdhara Mahārāja: Some questions I may have answered and he wrote an article in *Back to Godhead*, and that article was very much adored in the whole of America.

Vidagdha-Mādhava: Yes, I remember.

Śrīla Śrīdhara Mahārāja: Remember. Then some told that, "You're suppressing the credit of our Guru Mahārāja and you are introducing some other gentleman as a big Vaiṣṇava. In Navadvīpa you have found, and you're trying to introduce him into the arena. You're a traitor to Swāmī

Mahārāja. You don't think that he's the absolute teacher of all of us. You're introducing another Vaiṣṇava here in this article, with credit. We consider it that you've lost your faith in Swāmī Mahārāja, your Guru Mahārāja." Acyutānanda told that.

And then Acyutānanda wanted a letter which was written by Swāmī Mahārāja to Govinda Mahārāja.

"I leave Acyutānanda in the care of [Śrīdhara] Swāmī Mahārāja, I relieve him and let him have his training there, I relieve, very much satisfied if Mahārāja takes him as his student." In this way, then Acyutānanda wanted it, "I want that letter, by order of Swāmī Mahārāja I have come to you. He ordered me to learn from you." But that letter was not found at that time where it was, afterwards that letter was found, at that time we don't know.

Then Acyutānanda asked me, "I want some incident."

Then I asked him, "Your field will be Calcutta. English knowing people you want, so if you want to do some service for your Guru Mahārāja you go to Calcutta. I shall ask Mādhava Mahārāja to make arrangement for you, and there you will preach to the educated section and try to purchase a land on that side, where it is now."

He did so. Then he asked me that, "Swāmī Mahārāja asked me to preach amongst the masses on the banks of the Ganges. And you told me to approach the elites of Calcutta. What should I do?"

I told him, "Our Guru Mahārāja wanted that we should approach the scholars, big persons, and the mass will come automatically. Our policy was that. When your Gurudeva wants you to preach amongst the masses in the bathing ghat in the Ganges where ordinary religiously minded people will go to take bath, you obey your Guru Mahārāja's order." I told him plainly.

This is the two points in difference. So he was condemned by the G.B.C. and so many disciples of Swāmī Mahārāja, 'that he's making much of Śrīdhara Mahārāja.'

So many things may come and go, it does not matter, we are to go on with our own. It is the ocean, the infinite ocean. Kṛṣṇa is deciding what is what, how much we can understand what is what. We're in the ocean in the infinite. Only we're to take care of our own self, sincerely, according to our understanding, there responsibility ends.

karmaṇy evādhikāras te, mā phaleṣu kadācana
[*mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi*]

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."]

[*Bhagavad-gītā*, 2.47]

"The consequence is in My hand, and the part of duty attached to you, that is the burden of that on you only. The tiny part of duty attached to you, that is on your head, your responsibility finishes there. But the result is in My own hand. It is the resultant of so many forces around. *Mā phaleṣu kadācana*. It is with Me."

We must be sincere in discharging our duty what we can understand to be, there ends our responsibility. There may be so many defects in me, there must be. And that Lord Kṛṣṇa, or Mahāprabhu, Gurudeva, clears me of those defects, that is good for me. I should not be afraid and I shall not preach that I'm a perfect man. That is foolish, that is the most foolish thing for a person to say that he's perfect, a bogus person. How much can I know? Whatever Kṛṣṇa wants me to know I know only that, I can know that only.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. I must be sincere to my own understanding and feeling, to my own conscience. Whatever I shall think good, best, I shall say that. To take, to accept that, or not to accept, that is with the other party. I'm clear there what I'm saying, according to my own conscience and understanding, I shall say what I understand.

Now they're told that if after Vṛndāvana sitting, that Kīrtanānanda is accused of preaching a cult and not the truth that was given by Swāmī Mahārāja, he's preaching cult. A cult is a thing known in America, eh?

82.12.11.B

Śrīla Śrīdhara Mahārāja: ...and they can't venture to interfere in any way. That's the present condition of ISKCON. It is His will. We shall try to do our best according to our understanding. Our responsibility finishes there.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścīd, 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]

If we go on sincerely no trouble can come to us. The enemy is within, not that the enemy is without, the enemy is within. To be sincere, that is necessary. _____ [?] If you're sincere then you will be able to understand the advice, the instructions, of Śrī Gaurāṅga. Mahāprabhu. Who can do, mischief to another? None. His own self is responsible for his own.

*tat te 'nukampām [susamīkṣamāṇo, bhuñjāna evātma-kṛtam vipākam
hrd-vāg-vapurahir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]*

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

[*Śrīmad-Bhāgavatam*, 10.14.8]

Rather, we are advised to see external things in the opposite standpoint. Everything is grace of the Lord. Whatever comes to you, that is all grace, it is *the* necessity for you. In that sense, if they're

preaching against me, making any propaganda, that is necessary for me. It is wholesome for me. I'm advised to look at it with that angle of vision. It is all for the good, all for the best. Everything is passing through His hand.

Parama: Guru Mahārāja, what is it that Kṛṣṇa wants us to learn from Him?

Śrīla Śrīdhara Mahārāja: Kṛṣṇa wants us to learn that He's all in all, He's our friend. The dictator of the infinite world is our friend. Try to see this. Everything will be all right. He's your friend. The controller absolute is friendly to you, and whatever is coming to you from outside, that is all for your best. Adjustment with the absolute harmony depends on you. You cannot correct the environment infinite. You have no power to control the environment, but you have only power to control yourself. And control yourself in such a way that you are in harmony with the environment, then you will be happy. That is what *Gītā* says, *Bhāgavatam* also.

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

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

Parama: Yes.

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

*[vikrīḍitaṁ vraja-vadhūbhir idam ca viṣṇoḥ, śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktim parām bhagavati pratilabhya kāmam, hr̥d-rogam āśv apahinoty acireṇa dhīraḥ]*

["One who hears with firm faith the supra-mundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 10.33.39]

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

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

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

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

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

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

...

Earth, then this body and another body, and then, the difference between this body, hand, foot, three kinds of differences. Everywhere there's differentiation, differentiation is drawn, it's not bad. If mutual sympathy then it's all right. That plane of harmony we're to connect, then everything is friendly. By mutual service, from its own position, service towards the centre, harmony, and some sort of discord. Discord but difference, ha, ha, ha, everywhere. We're to adjust within that our position. Growth, development, is like this, otherwise no development, no high or low. All one, that

means non-differentiated, non-specified mass. That is Brahmaloaka, Virāja, something like deep slumber. Differentiation there will always be. And difference, defeat, gain, loss, in a players mood, *līlā*, players mood, not serious.

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

Vidagdha-Mādhava: This is on the transcendental plane?

Śrīla Śrīdhara Mahārāja: Yes, transcendental plane.

Vidagdha-Mādhava: A lion will be eating another living entity, and that entity in pain is enjoying?

Śrīla Śrīdhara Mahārāja: Yes. It is eternal, so no finish. One who is being killed, that is only a play. His existence is there because eternal. Just as in a drama, one is killing, another is being killed, but none is killed, it is only a show. So, because they're all eternal they can't be ruined, destroyed. So in that sense, the killing, we understand, is absent there. So the killed parties, aggrieved parties, the defeated party and the victorious party, both gets pleasure. We're to understand that.

And the defeated party may get more pleasure, it is also possible, if their part is perfectly played. The people will appreciate, "The man who was killed, he's played his part very nicely." In this way, he's defeated, but he's shown his attitude in such a pleasing way, his defeat, the audience they will say, "Oh, he has played wonderfully." So in this way, playing, both parties may be gainers. The loser also may become gainer, something like that. Because eternal wave going on, no end. Plays in the eternity is of such nature, *līlā*. *Līlā* means play.

Sometimes Kṛṣṇa is climbing on the shoulder of His friend, and sometimes His friends are also climbing over the shoulder of Kṛṣṇa. "We're all equal, in friendly circle." That posing also there. Infinite, but something like this we can say, "It is like this, to certain extent. But what it is really we're to feel it within us, after realisation from that plane."

Hare Kṛṣṇa. Hare Kṛṣṇa. That is to be ascertained, that soul, who is not found in our present area of calculation. The trouble is there. The body is deceiver, the body, mind, the external covers, they're representing us. If the tongue is satisfied with sweetness I'm satisfied, in this way. If the ear is satisfied with music I'm satisfied. But these are outer things. The mind is there, the intelligence, then the soul proper, his satisfaction we should search, "Where is he?" That is the question. "What is my soul? Where is he? Where is that? Then, what is his satisfaction?" We're all with some guess, guessing, imagination, the imagination has become reality and the reality has come in the position of imagination with us at present, fallen souls.

yā nīśā sarva-bhūtānām, tasyām jāgarti saṁyamī
yasyām jāgrati bhūtāni, sā nīśā 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 uninterrupted spiritual

intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy." [*Bhagavad-gītā*, 2.69]

"The night is day and day is night."

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

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

Vidagdha-Mādhava: Yes, Guru Mahārāja. This violent *līlā*, this does not exist on Goloka, in the spiritual world? This is only in the material world?

Śrīla Śrīdhara Mahārāja: No violence, ha, ha, ha.

Vidagdha-Mādhava: This is, you were describing...

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

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

["Lord Śrī Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya-līlā*, 21.101]

Mahāprabhu told, "Of all the different pastimes of Kṛṣṇa, this human form of pastimes is the highest."

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

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

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

aparādha' nāhi, sadā lao kṛṣṇa-nāma [eta bali' prabhu āilā sārvabhauma-sthāna]

["Amogha, always chant the Hare Kṛṣṇa *mahā-mantra* and do not commit any further offences."
After giving Amogha this instruction, Śrī Caitanya Mahāprabhu went to Sārvabhauma's house.]
[*Caitanya-caritāmṛta, Madhya-līlā*, 15.285]

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

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

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

Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Who is there?

Brahmānanda dāsa: Brahmānanda dāsa.

Śrīla Śrīdhara Mahārāja: Brahmānanda. And you?

Nārada Muni dāsa: Nārada Muni dāsa.

Śrīla Śrīdhara Mahārāja: Nārada Muni. He?

Kṛṣṇa Kiṅkarā dāsa: Kṛṣṇa Kiṅkarā dāsa.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa Kiṅkarā. Vidagdha?

Madhu-kanta dāsa: Madhu-kanta dāsa.

Śrīla Śrīdhara Mahārāja: Madhu-kanta.

Sudar Kṛṣṇa dāsa: Sudar Kṛṣṇa dāsa.

Śrīla Śrīdhara Mahārāja: Sudar Kṛṣṇa. Where is one Bhāgava, or someone?

Vidagdha-Mādhava: Bhāgava will return after one week.

Śrīla Śrīdhara Mahārāja: He's gone to Calcutta?

Vidagdha-Mādhava: He went to Dacca, Bangladesa.

Śrīla Śrīdhara Mahārāja: When did he start? Yesterday?

Vidagdha-Mādhava: Two days ago.

Śrīla Śrīdhara Mahārāja: Two days ago. And that Parthamitra, where is he?

Vidagdha-Mādhava: Parthamitra went to Calcutta. He'll come with Aranya Mahārāja.

Śrīla Śrīdhara Mahārāja: Oh, he went together with Aranya Mahārāja to Calcutta?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: And Madhu-kanta?

Devotees: He's here.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. You have come to me here, to hear, but see what is my position, the eyes and brain is also not so sharp memory. *Tabu likhi' — e baḍa vismaya.*

*[āmi vṛddha jarātura, likhite kāṅpaye kara, mane kichu smaraṇa nā haya
nā dekhiye nayane, nā śuniye śravaṇe, tabu likhi' — e baḍa vismaya]*

["I have now become too old and disturbed by invalidity. While I write, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder."]
[*Caitanya-caritāmṛta, Madhya-līlā, 2.90*]

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

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

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

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol!

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

82.12.11.C

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

Śrīla Śrīdhara Mahārāja: I can't follow. Repeat it. We're told that Lord Caitanyadeva, He came with this information that Kṛṣṇa *līlā* is the highest.

Vidagdha-Mādhava: *Mādhurya līlā*.

Śrīla Śrīdhara Mahārāja: *Mādhurya līlā*.

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

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

Vidagdha-Mādhava: Yes.

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

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Why the best thing came in the worst time? That is your question?

Devotee: Yes Mahārāja.

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

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

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

*kṛtādiṣu prajā rājan, kalāv icchanti sambhavam
[khalu khalu bhaviṣyanti, nārāyaṇa-parāyaṇāḥ
kvacit kvacin mahā-rāja, draviḍeṣu ca bhūrīśaḥ]*

*[tāmrarnī nadī yatra, kṛtamālā payasvinī
kāverī ca mahā-puṇyā, pratīcī ca mahā-nadī]*

*[ye pibanti jalam tāsām, manujā manujeśvara
prāyo bhaktā bhagavati, vāsudeve 'malāśayāḥ]*

["My dear King, the inhabitants of Satya-yuga and other ages eagerly desire to take birth in this age of Kali, since in this age there will be many devotees of the Supreme Lord, Nārāyaṇa. These devotees will appear in various places but will be especially numerous in South India. O master of men, in the age of Kali those persons who drink the waters of the holy rivers of Draviḍa-deśa, such as the Tāmrarnī, Krtamālā, Payasvinī, the extremely pious Kāverī and the Pratīcī Mahānadī, will almost all be pure hearted devotees of the Supreme Personality of Godhead, Vāsudeva."] [*Śrīmad-Bhāgavatam*, 11.5.38-40]

Those that understand the very spirit of things, such persons, they do not want their birth in Satya-yuga, in the golden age, but they prefer to have a birth in this Kali-yuga, iron age. Because, in this iron age, the most helpless condition, the high things are extended by the Lord for their help.

When there is a famine period the authorities make arrangement for some rations. When our need is most, the authority comes down to give us the best. That is the principle underlying. The most wretched period, at that time the boon comes from above to save us. This is the nature. If we reach the lowest point, then begins our movement upward. He selects His way in this. All other things, more or less contaminated by the environment.

...

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

Devotee: Yes Mahārāja. I can.

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

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

Hare Kṛṣṇa. Then, what was your question?

Vidagdha-Mādhava: My question Guru Mahārāja is, how to increase ones earnestness, to increase that sincerity?

Śrīla Śrīdhara Mahārāja: Ha, ha. *Bhaktyā sañjātayā bhaktyā.*

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

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

[Śrīmad-Bhāgavatam, 11.3.31]

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

can immolate, get our devotion. And how can it be transferred from one store to another? By serving, or by his advice, by service only the movement is possible from one to another.

Vidagdha-Mādhava: Mahārāja, this earnestness cannot be increased by prayer or personal endeavour?

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

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol! Any question? No question?

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

Śrīla Śrīdhara Mahārāja: That is also, association also has been recommended of this type.

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

["One should taste the meaning of *Śrīmad-Bhāgavatam* in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position. To associate with such saintly persons will help us the most to progress towards the ultimate goal."] [*Bhakti-rasāmṛta-sindhu*, 1.2.91] & [*Caitanya-caritāmṛta, Madhya-līlā*, 22.131]

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

...

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

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

Mādhava Purī Mahārāja: So I asked him if he had...

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

Mādhava Purī Mahārāja: He wanted to see Akṣayānanda Mahārāja also...

Śrīla Śrīdhara Mahārāja: Akṣayānanda Mahārāja already he saw, and he protested to a certain extent, and he himself realised that other things cannot be questioned. Now I think, I'm also told, there were more anomalies there. And Swāmī Mahārāja himself enquired about them from one gentleman, one devotee, our Godbrother in Vṛndāvana. And I think that Akṣayānanda Mahārāja come for the prestige of Swāmī Mahārāja, another small book is to be published in his name.

"What is ordinarily conceived of the general Vaiṣṇava school I have dealt with that. But the speciality of the Mahāprabhu cult, Goswāmī cult, still to be published. For the general public I have dealt so much, _____ [?] But there are some special features of the Gauḍīya Vaiṣṇava school that is of Mahāprabhu."

What he has told, that is common to Rāmānuja, Madhvācārya, and other Vaiṣṇava cults. But the special conception is Kṛṣṇa, Svayaṁ-Bhagavān, Nanda-nandan, that is not yet given out.

As Vyāsadeva also did, *Mahābharata*, *Vedānta*, and *Purāṇa*, *Upaniṣad*, then again Nārada Goswāmī came and gave him impression that he's to give *Bhāgavatam*, harmonising all his past scriptural gifts.

So also, in the name of Swāmī Mahārāja, I think, as I heard something, one of our Vṛndāvana Godbrothers, with him, Swāmī Mahārāja had some correspondence, "That you take what I am writing." But he showed some points of difference and he accepted and told that, "I shall show it in the next edition."

So, on the basis of that, I think, give a special decision based on Gauḍīya Vaiṣṇava *siddhānta* that should be published in another booklet, salient points. And in the introduction there will be, "Just as Vyāsadeva did in *Bhāgavatam* after distributing all the *śāstra*. So in that way, this is not for the general, this is a speciality of the Gauḍīya Vaiṣṇava school and Mahāprabhu, and I am publishing that now, to harmonise." I think that will be necessary.

Consult the seven Goswāmī books, fine, and Swāmī Mahārāja also told, "And in a general way I am giving the explanation, the common ground of Rāmānuja, Madhvācārya, and some other *sampradāya*. But what is the most secret and special teachings of Śrī Caitanyadeva, and according to that of the Goswāmīns, that I am putting here, like in *Bhāgavatam*."

In this way we are to publish a book in his name. And you are his direct disciples, you might have heard many things from him, so from you, in this generation it must be published. Otherwise the whole of ISKCON will be effected in the future. This is my suggestion. And I think, you, Akṣayānanda Mahārāja, Dhīra Kṛṣṇa Goswāmī, and others, Bhāratī Mahārāja, you are to take up this and find out in yourself what is written by Sanātana Goswāmī in his *Bhāgavat-Tīpanī* and others. You are to search, research the *śāstra* and in that attitude you are to publish a second book summary, thing. And that was given to the ordinary, and the special instruction, he had a mind to publish in a second volume. In that way, it must be done to save the day.

...

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

Kṛṣṇo 'nyo yadu sambhuto. The Kṛṣṇa who comes from Vasudeva Devakī, He's another nandana. Just as Gopendra-nandana and one who is the son of *gopa*, Nandana Yaśodā. *Vṛndavanam parityajya sa kvacit naiva gacchati.*

*[kṛṣṇo 'nyo yadu sambhuto yah purnah so 'styatah parah
vṛndavanam parityajya sa kvacit naiva gacchati]*

["The Kṛṣṇa known as Yadu-kumara is Vasudeva Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. Yadu-kumara manifests His pastimes in the cities of Dvārakā and Mathurā, but Śrī Kṛṣṇa, the son of Nanda Mahārāja never at any time leaves Vṛndāvana, even for a moment."]

[Laghu-Bhāgavatāmṛta, Purva-khanda, 165] & [Gauḍīya Kaṅṭhahāra, 7.42]

He does not step forward to any place leaving Vṛndāvana. He's always in Vṛndāvana, sometimes explicit over the surface, sometimes underground. Svayaṁ-Bhagavān is He. And the Goswāmī's, Sanātana Prabhu and those who have got direct instruction from Mahāprabhu and all *siddhānta*, they have written that Yaśodā gave birth to two, one girl one son, and Vasudeva put his son and that was absorbed by Yaśodā's son there. That was mixed together. Svayaṁ-Bhagavān Kṛṣṇa that came from Yaśodā, He absorbed this Vāsudeva into Him. That is the finding of the Mahāprabhu group. Otherwise there cannot be harmonised that in so many places Kṛṣṇa has been mentioned as the son of Nanda and Yaśodā. It is not only hearsay but the fact is there, Svayaṁ-Bhagavān was there. _____ [?] He was born from the body of Nanda. In this way it is mentioned. Direct connection with Nanda and Yaśodā. And He's Svayaṁ-Bhagavān and not Vāsudeva is Svayaṁ-Bhagavān. Vāsudeva is *vaibhava-prakāśa* of that Nanda-nandana who came from Yaśodā.

All these things have been described scrutinisingly so we can't ignore that. They're direct students of Mahāprabhu, inspired by Mahāprabhu they've given those *siddhāntas*. We can't ignore that. And that is not found in Swāmī Mahārāja's writings. Rather, that Vasudeva, the son of Vasudeva and He was adopted by Yaśodā, in this way he has gone. But it is not possible to keep up in Gauḍīya school that sort of decision, his conclusion, *siddhānta*. So I think, not only that, there are many similar things, so you're are to collect them anyhow, very cleverly, and to put, and publish, in one small book.

And with this introduction, that "Swāmī Mahārāja he first gave what was generally accepted about Kṛṣṇa *līlā* by so many Ācāryas. But the speciality in the thought of Mahāprabhu he gave."

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

["May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."] [*Caitanya-caritāmṛta, Ādi-līlā, 1.4*]

"What was not ever given before, that Mahāprabhu came to give. On the basis of this stanza, which is found in *Kali-santaru Upaniṣad* and also by Rūpa Goswāmī. Given there, Mahāprabhu has given something what was not given before. Tasting, and to make the verification with all the detailed facts, this is necessary to explain the Gauḍīya Vaiṣṇava *siddhānta*. So Swāmī Mahārāja had a mind to publish these subtle points in a separate book, and he expressed his desire to someone, of his disciples. And you who know it, we're publishing those things in a booklet now. It was his order to us. In this way, a small book should be published in his name. And he already gave direction to us to do this, these points."

I think it would be better. You're are to consult and then from Mahā-maṇḍala you will publish that small booklet, pamphlet, where those special decisions of Mahāprabhu will be given. And with that explanation.

Just as Vyāsadeva gave *Bhāgavatam* after he had given so many things to the common mob, the special thing: *nirmat-sarāṇām satām* [*Śrīmad-Bhāgavatam, 1.1.2*] He gave at the end of his life.

So also, Swāmī Mahārāja in his last days he told that he will give the choicest things, the speciality of the Gauḍīya Vaiṣṇava school of Mahāprabhu, in a small pamphlet. Something like that. You're to consider that. In this basis you should publish a pamphlet to save his prestige. And the details, what are the points of difference, you're to collect.

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

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

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

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

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

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

Śrīla Śrīdhara Mahārāja: He's not always followed commentaries.

Mādhava Purī Mahārāja: No, some of his own he's put.

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

Mādhava Purī Mahārāja: He was presenting general way of accepting.

Śrīla Śrīdhara Mahārāja: In a general way he has given and he has attained a great success.

Akṣayananda Mahārāja expected today? Gaura Hari bol! Gaura Hari bol!

Mādhava Purī Mahārāja: Many times in his books also, Swāmī Mahārāja mentioned that the serious student should study the original literature.

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

Śrīla Śrīdhara Mahārāja: It has got its original and wholesome representation there.

Mādhava Purī Mahārāja: So we have an eternal relationship with everyone we meet in this world?

Śrīla Śrīdhara Mahārāja: In this world?

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

Śrīla Śrīdhara Mahārāja: That is distributedly. If anything in an organisation, suppose this nail has got some connection with the hair, in this way, an organic whole. The connection may be in some such way or other, because it is one, in the feeling system they are, so must have some connection. But that is very near and very, very far.

Mādhava Purī Mahārāja: And Madhva's conception of the *jīva*, that there are three...

Śrīla Śrīdhara Mahārāja: That is different from that of Mahāprabhu.

Mādhava Purī Mahārāja: How is it different?

Śrīla Śrīdhara Mahārāja: Madhva's conception, Rāmānuja's conception, there are certain differences.

Madhva gave too much stress on the difference, because Śaṅkarācārya told that one, *jīva*, Brahman and Bhagavān are one, so Madhva laid much stress, "No, this is two, different."

And Rāmānuja, something common something different.

But Mahāprabhu has given a very short and clear expression, *acintya bhedābheda*. *Bheda* and *ābheda*, both common and different, but the demarcation is not in the hand of any human being, it is His sweet will, and so it is *acintya*, inconceivable. The inconceivable word was added by Mahāprabhu to *bheda* and *ābheda*, and that is most important point. Because how much different and how much common, that depends on His sweet will. So you can't get a demarcation line hard and fast. It is His sweet will. That was told by Mahāprabhu.

Mādhava Purī Mahārāja: Madhvācārya had also mentioned this *acintya bhedābheda*.

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

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

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

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

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

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

And Madhvācārya says, "No, the *māyāvādīs* are ever doomed." Ha, ha, ha. So very much enemy to the *māyāvādī* section.

Mādhava Purī Mahārāja: So are the *jīvas* who are engaged in Kṛṣṇa *līlā* in Goloka Vṛndāvana, they have no possibility to fall down?

Śrīla Śrīdhara Mahārāja: No, no possibility.

82.12.12.B

Śrīla Śrīdhara Mahārāja: Generally it is to be held like that, that we come from *taṭasthā*, marginal plane. That *mumukṣus*. *Mumukṣus* means comes from marginal plane.

kṛṣṇera taṭasthā-śakti, bhedābheda prakāśa
["The soul comes from the marginal potency."
[*Caitanya-caritāmṛta, Madhya-līlā, 20.108*]

Jīva soul springs up from the marginal potency of Kṛṣṇa, so having adaptability of both the sides. Comes to participate here, and can go to participate there. The adaptability is within.

Mādhava Purī Mahārāja: So we're eternally in that *taṭasthā* position? The souls who are in this world, before they took birth, they were eternally in this *taṭasthā* position?

Śrīla Śrīdhara Mahārāja: Yes.

Mādhava Purī Mahārāja: They never had any *līlā* with Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: No.

Mādhava Purī Mahārāja: And then, how they can...

Śrīla Śrīdhara Mahārāja: Eternally, but as Kṛṣṇa is eternal, *svarūpa-śakti*, *taṭasthā-śakti*, *māyā-śakti*, also eternal. And *taṭasthā-śakti* is also eternal, and we're not to venture to apply any rulings of this mundane world on that, infinite. The laws that are concerning these finite things, may not be applied in the case of infinite. So, *jñāne prayāsam udapāsyā* [*Śrīmad-Bhāgavatam, 10.14.3*], not finality. That cannot be caught within the fist. It is infinite character. And as much as possible we shall try to assimilate _____ [?] for our own end.

Mādhava Purī Mahārāja: So we cannot aspire...

Śrīla Śrīdhara Mahārāja: Being limited we cannot venture to catch the unlimited within our fist. But only what is necessary for our own good we're to discuss, the environment of our own, as much as possible.

*acintyāḥ khalu ye bhāvā na tāms tarkeṇa yojayet
[prakṛtibhyaḥ param yacca tad-acintyasya lakṣam]*

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."]

[*Skanda-Purāṇa*] [*Mahābharata, Bhiṣma Parva, 5.22*] [*Caitanya-caritāmṛta, Ādi-līlā, 5.41, purport*]

Acintyāḥ. Everything is not of such characteristic that we human beings we'll finish it, thinking. It is impossible. He's infinite. We must have to admit the superiority and un-understandability of the infinite. Otherwise, why He's infinite? What is the difference between finite and infinite? If finite can know infinite? Only as much as the infinite makes Himself known to the finite, finite can know that much. That is the general law, we must follow that law. As much as infinite makes Himself known to finite, the finite can know so much, not the whole infinite.

The infallible position he acquires. But from *taṭasthā*, marginal position, if a small approach, then there's possibility of again coming back. From the gate of *Vaikuṅṭha* may be again reverted, but if enters and to reject, no possibility of coming back. Under the jurisdiction of the central attraction with sufficient degree, then no possibility of coming back. But in the beginning if he commits some offence against some higher *Vaiṣṇava* then reaction will come, in *kaniṣṭha adhikārī*. In beginner there is danger and reaction. But as much as he acquires more affinity the less possibility of coming back. _____ [?]

And that also generally temporary, as in the case of *Jaya, Vijaya*. They were gatekeepers, some which came with the *śānta rasa* devotees, and for the time being they had to experience some worldly life. *Hiraṇyakaśipu, Rāvaṇa*, and three births.

Mādhava Purī Mahārāja: So *Kṛṣṇadāsa Kavirāja* he said that we're eternal servants of *Kṛṣṇa*. *Jīvera svarūpa haya kṛṣṇera nitya-dāsa* [*Caitanya-caritāmṛta, Madhya-līlā, 20.108*].

Śrīla Śrīdhara Mahārāja: *Jīvera svarūpa*, that is, from the absolute standpoint his position is such. *Mahāprabhu* says, *Jīvera svarūpa haya kṛṣṇera nitya-dāsa*. From the absolute standpoint his position he's as a slave to *Kṛṣṇa*, servitor.

Mādhava Purī Mahārāja: So those *jīvas* who're existing in the *taṭasthā śakti*, before they come to this material world, what is their position? What do they do?

Śrīla Śrīdhara Mahārāja: Undetectable, unknowable position, *ākṣara, kṣara ākṣara, ākṣara* means undetectable. In the plane undetectable position. Individual nature is not to be detected there. *Kūṭastho 'kṣara ucyate. Kūṭa* means un-understandable.

[dvāv imau puruṣau loke, kṣaraś cākṣara eva ca

kṣaraḥ sarvāṇi bhūtāni, kūṭastho 'kṣara ucyate]

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known as fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord)."] [*Bhagavad-gītā*, 15.16]

That is *ākṣara*. In permanent position it is like that. So *nirviśeṣa*, non differentiated anything, *kūṭastho*.

And the *māyāvādīs* say, "That is the highest position, no further."

And the Vaiṣṇavas say, "Crossing that, another type of infinite world full of *rasa*, worth living, is there." And that is by serving. The plane of exploitation and the plane of dedication, and the connecting marginal position undetectable. Neither this nor that, not to be differentiated and detected. That is *taṭ*, that is *kūṭastho*. That is called *ākṣara*. Neither this nor that, margin.

The conscious part is called Brahman, and this material part is called Virajā. The water and land. Watery side is called Brahman, and the land side called *prakṛti*, Virajā. Or, water and heat. Watery side is Virajā, and the *jīva* side is compared rather with the light. The light and water, mixed together. That side is known as Brahman, this side as Virajā.

Buddhists finally enter that Virajā. And the Śāṅkara that light side, undifferentiated.

And the Vaiṣṇava, crossing that non differentiated light side, enters into the zone of light. And finds that their own inner self, a serving unit, of that, another world of dedication, current going towards the centre. Everyone is competing to please the centre, and the harmony, and the beauty, the charm, the love, mercy.

And lower side is calculative devotion, higher side is spontaneous devotion. That is Goloka, and this is Vaikuṅṭha, hemisphere. Something like this. It is indescribable, but still to do something, to attempt to understand and to make others understand. But this is infinite, it cannot be wholly finished. *Div-darśana*, to say that "this side." This side means long, no limit. *Div-darśana*, something like this. Not full estimation is possible of the infinite to finite. Hare Kṛṣṇa.

Vidagdha-Mādhava: Guru Mahārāja, it is said if someone practices too much austerity the heart becomes hard. Is there a process for making the heart soft again?

Śrīla Śrīdhara Mahārāja: Yes. To live the austerity for the service. Austerity is not the end in life.

_____ [?] Hmm? What was your question?

Vidagdha-Mādhava: How to make the heart soft?

Śrīla Śrīdhara Mahārāja: Ah, soft. Mere austerity is not end in life. Rather, we want the opposite, the *ānanda*, the ecstasy. That is the object of our life. And to get more intense and higher quality of *rasa*, ecstasy, we sometimes go to practice austerity. We fast for some time, because to relish the food more. Something like that. But too much fasting has no meaning. That will decrease the appetite and dissuade me from relishing the food. So much hunger is necessary, fasting necessary, as much is natural, healthy, to relish food, to take food. So austerity must have some limit. Austerity is not the end in itself. It is necessary to certain extent to control our senses. But we should not undertake so much austerity that will dissuade me, that will hinder me for the service of Kṛṣṇa, to get Him. Do you follow?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: As much is necessary, as I gave the example of the fasting. Fasting is necessary so much that I can take food and get strength and do some service. So this is also, austerity to control the senses, but not to lose the strength to serve Kṛṣṇa or Vaiṣṇava. Do you follow?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: That is healthy austerity. And if we go on with austerity, for what purpose, abnegation for what purpose? Leading to eliminate Kṛṣṇa also and the service of the Vaiṣṇava, that is not tolerable, that is destructive, not any constructive goodness there.

Maximum service to the Kṛṣṇa *kāṛṣṇa*, Viṣṇu Vaiṣṇava, for which, whatever is necessary I shall do that. This is *yukta-vairāgya*. *Yukta-vairāgya* and *phālgva-vairāgya*, and *Gītā* recommends *yukta-vairāgya*. Not too much feeding, nor no feeding. Not too much sleeping, nor less sleeping. Everywhere we must have some temperate habit, and that will help us most to keep us fit for the service of the Lord. Service is all important, and for which, whatever will be necessary we shall accept that.

Austerity cannot be the end in itself, only to control the senses, that much. That the full fed demonic faculties, tendencies, may not come to trespass in the way of my divine service. So those demons should not be fed. And that does not mean that I shall also finish me and no energy will be left to serve Kṛṣṇa and His devotees. Do you follow?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: *Yukta-vairāgya*, everything. Nothing is the end in itself. The only end is service of Kṛṣṇa and His devotees. And all other things may be accepted according to its favourable contribution towards the serving life. The knowledge, the austerity, the feeding, and anything else, to be accepted so much as may help me for the best of my devotional life, for the service of Kṛṣṇa. As much as they can help my slavery to Kṛṣṇa, we shall accept them so much. Others we eliminate, I have no concern with anything else. If they come to help me I shall take their help as much as possible as necessary for me.

...

Mādhava Purī Mahārāja: ...person, in a more universal conception of Guru.

Śrīla Śrīdhara Mahārāja: Generally take it as a teacher in this mundane world. But there may be gradation, here also may be gradation.

Mahāprabhu took *dikṣā* from Īśvara Purī. He took *sannyāsa dikṣā* from Keśava Bhāratī when that Īśvara Purī's still living, a *sannyāsī*. He took *sannyāsa* from the nearest *sannyāsī*, Keśava Bhāratī. And again, He showed that if we're to enter into the most private *lilā* of Kṛṣṇa, we're to take *śikṣā* instruction in the *mādhurya rasa* from a *sakhī*, she friend of Rādhārāṇī. And He took it from Rāmānanda Rāya. He showed, took general *dikṣā* from Īśvara Purī. Of course as a *brāhmaṇa* He had that bathing *dikṣā* first. Then next *dikṣā* He got, took from Īśvara Purī. A *brāhmaṇa dikṣā* in home. Second, *dikṣā* from Īśvara Purī. Third, *sannyāsa* from Keśava Bhāratī. And the fourth, He took

from Rāmānanda, that *śikṣā*, who is well versed in the private dealings of Rādhā-Kṛṣṇa with closer she friend of Rādhārāṇī.

[sakhī vinā ei lilā puṣṭa nāhi haya] sakhī lilā vistāriyā, sakhī āsvādaya

["Without the *gopīs*, these pastimes between Rādhā and Kṛṣṇa cannot be nourished. Only by their cooperation are such pastimes broadcast. It is their business to taste the mellows."]

[Caitanya-caritāmṛta, Madhya-līlā, 8.203]

In His end. Kavi Karṇapūra, a follower devotee of Mahāprabhu, he took exception to Kālidāsa, the great poet. "That he has no idea of the *rasa* in the subtle way. Because he's addressing Śiva and Pārvatī as father and mother, and describing Their union, that is fighting. One must not discuss or cultivate or bring in his memory and think the union of father and mother. That is against the scientific rules of *rasa*."

So it is only possible for the she friends of the Predominated Moiety, that is Rādhārāṇī, to mention the *rasa*. To taste the union in *rasa* of her she friend, Master, Mistress, and to preach it to the public, to taste and to distribute. It is only the *adhikāra*, that is the right, the she friends of *mādhurya* Rādhārāṇī, only they can taste the sweet pastimes of Them Both, and can distribute to others. And no others have entrance there.

So Mahāprabhu went to Rāmānanda who was Viśākhā Sakhī and heard from him. Though He Himself He knew everything, but still He showed.

Kṛṣṇa has no necessity of taking *dīkṣā* _____ [?] but He went to Sandīpanī Muni, because He's playing the part of a human body, to show us how we should go on. So He went to His Guru and He showed that He was being taught there, got sacred thread. And served the Gurudeva, so much so, by the order of the wife of Gurudeva went to the forest to fetch wood, fuel. All these things are described there. Serving Guru is necessary for the cultivation of the higher spiritual knowledge. So Kṛṣṇa also showed that.

Mahāprabhu also showed that we should go to Guru, with such and such attitude, serve them, and get some instruction in different ways.

_____ [?] But I was told that he will have to be present in Goswāmī Mahārāja's camp, and another party will come during Gaura Pūrṇimā.

Vidagdha-Mādhava: Who told that?

Śrīla Śrīdhara Mahārāja: Yes, I heard in the beginning that they'll come and stay for some time. And they'll go back and some others will come during Gaura Pūrṇimā. Otherwise the work there will suffer. I heard something like that, about them, the other party.

Vidagdha-Mādhava: Well, I don't think Kṛṣṇa Kiṅkarā has...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Threatening. But the opposition will also be very strong there.

Devotee: Yes. Especially ISKCON is not there.

Śrīla Śrīdhara Mahārāja: They're threatening to do away with you. Ha, ha, ha, ha. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

Mādhava Purī Mahārāja: ...Vaiṣṇava university.

Śrīla Śrīdhara Mahārāja: Where?

Mādhava Purī Mahārāja: Some place, in Navadvīpa.

Śrīla Śrīdhara Mahārāja: Oh. Who?

Mādhava Purī Mahārāja: If Mahā-maṇḍala makes the university then also ISKCON will be surprised, because they've not done it so far. They've not been able to do it, although...

Śrīla Śrīdhara Mahārāja: But money is necessary...

Mādhava Purī Mahārāja: Something is necessary.

Śrīla Śrīdhara Mahārāja: ...to back the plan of university. It's good to imagine, but to put that into practice men and money are necessary.

Mādhava Purī Mahārāja: ISKCON has the money but they've never done it.

Śrīla Śrīdhara Mahārāja: I proposed university here in this place, in Vidyāvācaspati's and Sārvabhauma's - Sārvabhauma was a great scholar, most famous scholar, and his brother Vidyāvācaspati he was the first Guru of Sanātana Goswāmī. And Vidyānagara that was a famous place of ancient _____ [?] The name still continues, Vidyānagara, the town of learning. _____ [?] ...who was converted by Mahāprabhu in Purī. And that gave a great chance to Mahāprabhu, that Pratāparudra came down, the emperor. Rajaputs [?] came down. Who were very near to Bengal, it was to make like university _____ [?]

But Rāmānanda was taken away by Mahāprabhu. Rāmānanda was a very expert ruler. And when he came to join Mahāprabhu's camp then that kingdom under the whole of Andhra Pradesh was independent of Pratāparudra's rule. So the present modern politicians in Orissa they say that Caitanyadeva is the cause of the downfall of the Orissan empire. Rāmānanda was withdrawn. Pratāparudra was converted into *prema dharma*, did not care so much for the political control of the country, and his empire diminished day by day.

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

Mādhava Purī Mahārāja: I was reading something in the *Caitanya-caritāmṛta*, our Guru Mahārāja's book, that a highest devotee does not think himself to be a devotee, and he sees his own body as material.

Śrīla Śrīdhara Mahārāja: Where did you find it?

Mādhava Purī Mahārāja: In *Caitanya-caritāmṛta*.

Śrīla Śrīdhara Mahārāja: Where?

Mādhava Purī Mahārāja: I can't remember the section. In the *Madhya-līlā* somewhere, I can't remember the section. But he's explaining about *sahajiyās*, and that the *sahajiyā* thinks he has a transcendental body. But the pure devotee he thinks his body is material. But the *sahajiyā* thinks his body is spiritual.

Śrīla Śrīdhara Mahārāja: Yes. He might foolishly. He foolishly thinks that his body is spiritual. But this body, that is imagination, and that is the product of all evils. With the help of physical senses they'll be able to rise up to Goloka. There was one *sakhī*, a gentleman, he was dressed in the garb of a lady, and called himself a *sakhī*. "I'm Lalitā *sakhī*."

And the Gauḍīya Maṭha was the bitterest enemy. "You fool, where you are, so high, that is Lalitā *sakhī*, in the spiritual realm. And living in the mundane world if you dress yourself as a lady you'll be a lady? There are so many ladies they can easily imagine they're Lalitā *sakhī*. What is this? A great distance between the two. Bhūr, Bhuvar, Svar, Mahar, Janar, Tapar, Satya-loka. Then Virajā, Brahmaloaka, then Vaikuṅṭha, then Goloka. Different stages of consciousness. You ignore that. You take that down into the mud. You fool, you're be-fooled and you're also abusing so many, being a nuisance to think all these things."

That Hiranyagarbha, that Nadia-nanda and another gentleman, we told him,

vaikuṅṭhera pṛthivy ādi sakala cinmaya [māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of Vaikuṅṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā, 5.53*]

What is Vaikuṅṭha? That is all conscious. Uncontaminated with the conception of matter. The wholesale spiritual substance, there begins Vaikuṅṭha. *Pṛthivy ādi*. The earth, the water, the fire, everything is composed of spirit, of consciousness, not anything mundane. And we're to enter that Vaikuṅṭha, then pass Vaikuṅṭha, again to go to Goloka. So higher, deeper position in the spiritual realm, all spiritual. The soil is spiritual, and the tree, everything is spiritual there, all conscious units.

And you venture to say that you're there, your consciousness is there? All spiritual, and the stuff is more valuable than your own body. So you're to pass there. To live there means in the midst of your Gurus, all Gurus of superior quality than the stuff you are made of.

That is subjective, and you are subject, and that is made of super subject than you yourself are. To enter into super subjective realm. You're *taṭasthā śakti*, you come out of a lower consciousness quality, and that is superior quality of consciousness. You're to enter there, and to move and live there as a slave. Kṛṣṇa dāsa, _____ [?] they can enter there. Get the visa of that land, for the interest of that land only, not for your whims will the visa be issued. When you'll be considered that you want sincerely to serve in that land Kṛṣṇa and the devotees, then visa will be issued to you and you'll be allowed to enter into that super subjective area.

A fool's paradise you're living. It is not such an easy thing, after liberation, after *mukti*. The abscissa, and then another, the positive world, and dedicating units can enter there, wholesale dedicated. And fool's paradise, I'm Goloka, I'm getting, by imagination I'm taking Rādhārāṇī. The *sakhīs*, I'm one of them. And with the physical mental concoction you want to enter. The truth is ignored, the fact you're not to receive. This lowest conception of Mahāprabhu's creed, most blasphemy. You're all demons, want to misguide the people about Mahāprabhu's teachings.

Hari. Gaura Hari. Recording, they also recorded. Hiranyagarbha came, and I told, forcibly, and they recorded it.

Bhaktisiddhānta Sarasvatī came to crush those *sahajiyās*. "It is not so. It is very, very high."

Fools rush in where angels fear to tread.

Mādhava Purī Mahārāja: Hmm. So the pure devotee sees his body as material? A very high devotee, he sees his own body as a material body?

Śrīla Śrīdhara Mahārāja: No. Not admitted there. They're above matter, but still, in *jñāna śūnya bhakti* they may think like that. That sort of temperament is supplied by Yogamāyā, *ajñāna*, in *jñāna śūnya bhakti*. "I'm worst of the worst." That is *aprākṛta*. After crossing over Vaikuṅṭha, then that sort of conception comes, *aprākṛta*. Apparently human, but really spiritual. That is the fifth stage of our existence, according to *Bhāgavatam* and Mahāprabhu. After passing the fourth stage, of Vaikuṅṭha, the fifth stage, *aprākṛta*, that is very similar to this mundane. But really it is spiritual, the form is mundane, fashion is mundane, but really it is spiritual. That is considered to be the highest position, Kṛṣṇa *līlā*.

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

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya-līlā, 21.101*]

Aprākṛta, similar to mundane but not the same. And these fellows are just the opposite.

_____ [?]

Bāḍe latā 'brahmāṇḍa' bhedi' yāya. Brahmāṇḍa means, then 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya

tabe yāya tad upari 'goloka-vṛndāvana.'

[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya / 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tabe yāya tad upari 'goloka-vṛndāvana' / 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṅṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]

[*Caitanya-caritāmṛta, Madhya-līlā, 19.153-4*]

Mathematical calculation is there. What is Virajā, Brahmaloaka? The domain of liberation, after *mukti*. Then positive life begins. The lower part of positive is of awe and reverence and calculation. Then above that is Goloka. There the similar to this mundane but not the same. That plane has been told to be the highest conception and taste of the highest juice personified is possible. Not only that, even *parakīya*, that not as own husband or own wife, not *svakīya*, they're not married. But only through love, risking everything what is desirable in ones life, to make its most acute taste it is necessary. So anywhere and everywhere, not to be discussed anywhere and everywhere.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Then Akṣayānanda Mahārāja we expect in the afternoon?

Vidagdha-Mādhava: Around four o'clock.

Śrīla Śrīdhara Mahārāja: Four o'clock. And our Aranya Mahārāja also, we expected four o'clock train yesterday. But at least today we can expect him, by four. Both of them together. Gaura Hari. Gaura Hari.

82.12.12.C_82.12.14.A

Śrīla Śrīdhara Mahārāja: Where do you come from?

Devotee: _____ [?] Bombay.

Śrīla Śrīdhara Mahārāja: Bombay? Where?

Devotee: I'm Gujarati.

Śrīla Śrīdhara Mahārāja: But you live in Bombay? Where?

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...he went to that side and preached Gauḍīya Vaiṣṇavism in _____ [?]

You joined Swāmī Mahārāja, or Jayatīrtha Mahārāja? Whom?

Devotee: I left ISKCON last year at Gaura Pūrṇimā.

Śrīla Śrīdhara Mahārāja: Oh. You were disciple of Tamāla Kṛṣṇa?

Devotee: Yeah.

Śrīla Śrīdhara Mahārāja: And then he requested you to go to...

...

Nathadvara [?] Goswāmī, of the Vallabha party, he married a Mohammedan dancing girl, and kept her in his house. Then the disciples divided into two sections. One gave opposition, another accepted. "You're Guru whatever you've done." Just as in the case of Jayatīrtha Mahārāja. "He's our Guru, he can do anything and everything."

And there was a case. Another party wanted to remove him from the body, the position, the throne of Ācārya. There was a big case continuing in Bombay High Court. Then, anyhow, he was wandering, searching for money, collection, he reached his pleader, the opposite party pleader. His name was also...

I forget his name... The pleader's name, he was big pleader, advocate, Ragu something. He's opposite, at the same time his wife, she's supporting the Goswāmī. "He's Guru, he can do anything."

Then, myself and Mādhava Mahārāja was Hayagrīva Brahmācārī at that time, then that gentleman, that big advocate, they called his wife to us. "What these *sannyāsīns* say here?"

Then of course that lady was little, modestly she told that, "Guru is God, so he can do anything and everything. He's Kṛṣṇa."

And we're to tell, and we told, never. If we see him in these filthy affairs we cannot take him as Guru. It is in the *śāstra*. Guru means only Guru's son is Guru, Guru's disciple is Guru, that is not the case. Guru must have his own symptom. It is mentioned in the *śāstra* who is Guru, who is disciple. The disciple's characteristic and the Guru's characteristic is there. You're to consult the *śāstra* and then accept. And there is also mention if some type of Guru he falls down, then he must be given up, for our spiritual benefit.

Then the husband was very much satisfied, and wife mortified, went away.

Raghunātha, Ragupati, or something like, he was, Nathadvara. Half Vallabācārya section, and the Swāmī Nārāyaṇa section. Swāmī Nārāyaṇa, they're after all _____ [?] followers of Rāmānuja, not Śaṅkara?

Devotee: No. He's worshipping Rādhā-Kṛṣṇa also.

Śrīla Śrīdhara Mahārāja: Rādhā-Kṛṣṇa, anyone may worship, but from different view.

Devotee: He's come from Rāmānanda *sampradāya*. _____ [?]

Śrīla Śrīdhara Mahārāja: Who?

Devotee: Swāmī Nārāyaṇa.

Śrīla Śrīdhara Mahārāja: _____ [?] Rāmānanda *sampradāya* springs from Rāmānuja, but they've got some modified opinion. Tulasī dāsa belongs to Rāmānanda. But their ultimate conception is *mukti*, liberation, not service divine, but liberation, *mumukṣu*. To be traced in the Rāmānanda *sampradāya*. *Mukti*, salvation, is the highest amongst them. So Swāmī Nārāyaṇa.

I heard more or less that they say they're coming from _____ [?] *sampradāya*. And Rādhā Swāmī *sampradāya* is also there in Bombay, Rādhā Swāmī? Another school.

Devotee: Yeah.

Mādhava Purī Mahārāja: Who is that Rādhā Swāmī? He's coming from where?

Śrīla Śrīdhara Mahārāja: That Rādhā Swāmī School, now divided into two or three sections. Bengal School _____ [?] Ṭhākura. Another, Allahabad School. And Agbar School. And the idea may be said to be, the Agbar School is also divided into two. Anyhow, their contribution is that Rādhārāṇī is the highest entity, and Kṛṣṇa is lower than that. So potency is the highest and the consciousness is lower than that. Potency, positive and negative. Negative side is potency, *śakti*. And *śaktimān*, the possessor of potency, is Kṛṣṇa. And the potency in its highest form is Rādhārāṇī. That is the Caitanya conception. But they're the opposite, the potency holds the highest position, and the possessor of the potency is lower. So diabolically opposite. Something like that, I heard from one gentleman.

Mādhava Purī Mahārāja: And where do they come from? What line of teachers?

Śrīla Śrīdhara Mahārāja: Teachings, that was one Rādhā Swāmī. Just as the Jains, just as the Buddhists, so many.

Mādhava Purī Mahārāja: I see. He came on his own?

Śrīla Śrīdhara Mahārāja: Came, just as Nanak, founder of the Sikh *sampradāya*. And they think that saint is the highest position, saint sayings hold the highest position, and not God. The Jains and the Sikhs, so many similar, Buddhists, 'no God,' like Śāṅkara philosophy.

pāśa-baddho bhavej jīvaḥ pāśa-muktaḥ sadāśivaḥ

There are so many *śiva*. Liberated souls, they're all holding the position of Śiva, Mahādeva, liberated. Souls that are under the clutches of mundane potency they're *jīva*, and when they're liberated they're Śiva. There may be so many.

Then I asked one gentleman, so many Śivas are there, innumerable number. What is their mutual relation, and where they live? Any description about them? What is their nature? What is their mutual relation? Where are they all? And is there any principle where they join?

He could not answer.

And here *Bhāgavata* comes, after liberation, what is the position of those liberated souls, *Bhāgavata* comes and gives us information. _____ [?] After liberation the real life begins, and that is service.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. So I close here.

Mādhava Purī Mahārāja: Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ... means Brahmo, that Ram Mohan Roy etc. Aurobindo also had Brahmo touch. But Vivekānanda another party, they worship Deities. But that Brahmo they're opposed to Deity worship. "They're idolaters, idol worshippers." But Vivekānanda respected idols. Ramkrishna, Subash Bose, follower of Vivekānanda, he was political leader.

Akṣayānanda Mahārāja: I met one gentleman in Delhi. He's met you once. He's a good scholar. He translated *Gītā* for Swāmī Mahārāja into Hindi. His name is Rajiv Gupta.

Śrīla Śrīdhara Mahārāja: Yes. He came here.

Akṣayānanda Mahārāja: Yes, once. He wishes to send his *praṇāmas*, obeisance to you.

Śrīla Śrīdhara Mahārāja: The other day also, the second time he came to me perhaps. Now he told, "I want work independently. You please bless me." In this way one gentleman came very recently. "That I want to start this campaign, translation into Hindi, independently, without help from ISKCON."

Akṣayānanda Mahārāja: Oh, that is Niranjan.

Śrīla Śrīdhara Mahārāja: Oh, Niranjan, yes.

Akṣayānanda Mahārāja: I heard that also.

Śrīla Śrīdhara Mahārāja: And this man is Gupta?

Akṣayānanda Mahārāja: Yes. But this Gupta he has a question for you. He says, "I'm losing my faith in Kṛṣṇa."

Śrīla Śrīdhara Mahārāja: Losing?

Akṣayānanda Mahārāja: Yes. He says, "I see that the demons are flourishing, but at the expense of the innocent. What shall I do?"

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Akṣayānanda Mahārāja: "The demons are flourishing at the expense of the innocent."

Śrīla Śrīdhara Mahārāja: But you have so meagre knowledge of history? But Kṛṣṇa Himself has said,

*yadā yadā hi dharmasya, glānir bhavati bhārata
abhyutthānam adharmasya, tadātmānam sṛjāmy aham*

["O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world."] [*Bhagavad-gītā*, 4.7]

When it will be most acute, He will feel and He will come down Himself. But it is already foretold that in this iron age this will be such and such. It is already described in the scriptures also. So much acute stage not yet come as described in the scripture, *Bhaviṣya-Purāṇa* etc. And if you can have real study of *Bhagavad-gītā* then in the midst of this you'll find a hopeful nectarine infinite of nectar. Only you have to dive deep into the fundamental plane.

Just as if you're in the ocean, if you're on the surface, so many waves will come and hit you. But if you dive deep the waves are passing away from over your head. Those that go to swim in the ocean they've got that experience, that sometimes to avoid the push of the wave they dive deep. So if you dive deep, these very trifle things, these sort of very poor waves are passing superficially, and if you dive deep you'll find you're within a peaceful ocean. Only on the surface, the turbulent ocean only on the surface, not in the depth.

Akṣayānanda Mahārāja: Another person I met, they said, "Your Swāmī Mahārāja has concocted in *Bhāgavatam* in the story of Banasura there's a fight between Lord Śiva and Lord Kṛṣṇa. We cannot tolerate that there's a fight between Lord Śiva and Lord Kṛṣṇa. Your Swāmī Mahārāja has concocted. This is not *Bhāgavatam*."

Śrīla Śrīdhara Mahārāja: But neither do you know who is Śiva, who is Kṛṣṇa. So the trouble. You're to know who is Śiva. Śiva means which? And Kṛṣṇa means which? By comparative study, not omitting any steps. Step by step you're to understand what is what.

I want to meet those gentlemen. What is *nirguṇa* and what is in the border and what is in the depth of the real substantial world, that difference we're to understand, what is what. Śiva representing the border of both the worlds, real or unreal, representing the border. Something this side, something that side. That side *bhakta*, this side the destroyer of the, the punishment dealer of the demons. And also encouraging some of them. Śiva is something like leader of the opposition party. And he's the opposition party leader, nowadays they get some salary from the government side. Some recognition that side, so devotee of the lower state.

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

We're to understand clearly by the merit of things, not only formal reproducing capacity.
_____ [?] To get by heart, only by the burden of memory.

Devotees: _____ [?]

Akṣayānanda Mahārāja: We say 'parrot fashion.' _____ [?]

Śrīla Śrīdhara Mahārāja: Artificial memory and proper understanding they're different. We must have proper understanding of the thing, and not an artificial record represented in the memory.

Akṣayānanda Mahārāja: Can we say *guru laghu jñāna*?

Śrīla Śrīdhara Mahārāja: *Guru laghu*, or small, big, all these differences must be understood substantially, not formally.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ah. Realisation of the inner substance, the gradation there. We're to come in direct touch of that, not only formal representation as the record keeper. Like a computer without feeling we can represent many things, but computer like understanding.

Aranya Mahārāja: So feelings come through the media of *sevā*?

Śrīla Śrīdhara Mahārāja: Yes. Ha, ha. And that should we give in this example. When Satī died and Śiva was mad, taking her body on his shoulder he began to dance like a madman throughout the whole country.

And the whole world thought, 'What a dangerous position has come. Śiva has gone mad, putting the body of Satī on his shoulder he's engaged in mad dancing.'

Then, Viṣṇu came to the relief. Unconsciously to Śiva He cut the body into pieces and threw aside.

Suddenly he found, "Nothings on my shoulder." Then the mad dancing subsided gradually.

Then one Vṛkāsura, he got a boon from Śiva. That whose ever head he'll touch, the head of any person, then he'll at once be reduced to ashes.

Then in order to finish his demonic career Nārada intervened and told, "It is impossible. You please go to Mahādeva and say 'I want to verify it, whether your boon is true or it's a bogus one. I want to put my hand on your head.'"

Mahādeva was in danger. What to do? He's running hither and thither. "No, no, don't touch my head."

Then it was referred over to Viṣṇu and He came. And He by His charming figure attracted that demon and began to dance, and the demon also began to imitate in dancing. And Viṣṇu, in the meantime Śiva escaped from the place, and by the course of His dancing He put His own hand on His head, and he also imitated the same and touched by his hand his own head and reduced to ashes. Śiva was saved in the meantime.

_____ [?] Śiva means what is Śiva, Mahādeva? My master of this whole misconceived world. He's the Lord of Māyā. That is, the Lord of the whole misconceived area. He's the master. Just sitting on the verge of this misunderstood world, he's reigning over it. And also *Bhāgavatam* has said, *vaiṣṇavānām yathā śambhuḥ*.

*[nimna-gānām yathā gaṅgā, devānām acyuto yathā
vaiṣṇavānām yathā śambhuḥ, purāṇānām idam tathā]*

["Just as the Gaṅgā is the greatest of all rivers, Lord Acyuta the supreme among deities and Lord Śambhu [Śiva] the greatest of Vaiṣṇavas, so *Śrīmad-Bhāgavatam* is the greatest of all *Purāṇas*."]]

[*Śrīmad-Bhāgavatam*, 12.13.16]

To get out of this *māyāic* conception Śiva can help us a great deal. So first conception of Guru is Śiva, Sadāśiva. He's outside *māyā*. The *jīva* soul, that is outside *māyā*, has experience of outside *māyā*, he's Mahādeva. Then also they say,

pāśa-baddho bhavej jīvaḥ pāśa-muktaḥ sadāśivaḥ

When a soul is in bondage he's *jīva*, and a soul liberated that is *śīva*.

[25:12 - 26:00?]

Of course, he's not sick, only idle he'll pass time without joining the function.

Aranya Mahārāja: It's said that Guru is heavier than Himālayas. And he was sitting and looking just like Mount Everest.

Śrīla Śrīdhara Mahārāja: He's heavy in his position. None can move him from his thought, his present position he's taken already in the universe. He can never be moved from that position where he's taken his stand, can never be moved. The eternal stand he's taken in the conception of the whole absolute universe. He's Guru. Today saying something, tomorrow saying another thing, eternal position he has acquired. *Sambandha-jñāna*, means what is what, in the absolute system what is what, a final knowledge, though of the infinite direction.

Mahāprabhu told to Rāya Rāmānanda, when Rāmānanda told, "You have come to rescue this fallen soul. And now You play hide and seek with me my Lord."

"No, no, Rāmānanda, I'm defeated. I feel consumed by the force of your devotion. You can know anything and everything. I'm really such and such. You see it."

Bhakti bali para timitri janite [?]

rāya kahe, — prabhu tumi chāḍa bhāri-bhūri [mora āge nija-rūpa nā kariha curi]

[Rāmānanda Rāya replied, "My dear Lord, please give up all these serious talks. Please do not conceal Your real form from me."] [*Caitanya-caritāmṛta, Madhya-līlā, 8.278*]

"I'm not to be deceived by You. I won't be deceived. You are hiding Yourself, Your proper self, before me, can't do."

Then Mahāprabhu accepted defeat. "Yes, you can know by dint of your devotion anything and everything. You have caught Me. Yes, you see what I am."

So Mahāprabhu had to, was compelled to show His inner nature, who He is properly.

[tābe hāsi' tānre prabhu dekhāila svarūpa] 'rasa-rāja', 'mahābhāva' — dui eka rūpa

["Lord Śrī Kṛṣṇa is the reservoir of all pleasure, and Śrīmatī Rādhārāṇī is the personification of ecstatic love of Godhead. These two forms had combined as one in Śrī Caitanya Mahāprabhu. This being the case, Lord Śrī Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya."]

[*Caitanya-caritāmṛta, Madhya-līlā, 8.282*]

"Both the positive and the negative joined together, I'm such and such. Influenced by the mood of the negative I'm *the* positive."

sukha-rūpa kṛṣṇa kare sukha āsvādana, bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa

["Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."] [Caitanya-caritāmṛta, Madhya-līlā, 8.158]

Kṛṣṇa is ecstasy Himself. The *hlādinī's* duty is to draw that ecstatic bliss from Him and to throw it outside, to bring it from the inner zone to attract. And in that transaction that is thrown outside and others taste that. The function of the negative is such, bestows the gist of positive, by His intrinsic attractive nature. And He, or She, tastes Themselves, and throws to the public. And others of same type they also take taste of that and become mad. How higher order of ecstasy may be possible in this world? Higher type of nectar, how, what degree of nectarine juices can exist in this world?

...

_____ [?] Immediate action. Trust no future, however pleasant.

_____ [?] There's another *śloka*.

As if the god of death has caught you by your hair, and he'll take you out from the present position in a second. It is like that. With this much earnestness you engage yourself in the enquiry of the supreme truth. Save yourself from the world of misconception with such urgency.

And Śaṅkarācārya also says, "If one feels that there is fire on his head, what should he do? Run at once to the nearest tank and jump there, then fire will be quenched."

With such urgency we must take to this study of *Vedānta*. That this is all false. I'm in the land of enemy. All are enjoying, anomaly, enemy. Must jump to get out of the land of enemy, *māyā*, misconception. In every way the misconception is always capturing you, by slow poisoning, you are of the position. The external potencies trying to make you captive by intensive force every second. You're in the midst of that. Anyhow by the grace of God unknown you have got the clue to take the advantage without any delay. That sort of warning is given by the guardians of the truth.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitai.

...

...refused conditionally. Of course if you order I must go. But I don't find my capability to serve according to your satisfaction. But whatever you'll like. You'll have to spend money for me, but I'm not so much hopeful. But I see in my last days that western people are coming to my door. And anyhow circumstance created a centre in the name of Caitanya Sāraswat Maṭh in London. What's the fun?

Śrīla Govinda Mahārāja: Mahārāja, Aranya Mahārāja writes, "I want to give the name to the London Maṭha, Śrī Caitanya Sāraswat Maṭh _____ [?]

Śrīla Śrīdhara Mahārāja: Divine Will.

Śrīla Govinda Mahārāja: I said also that Prabhupāda wanted one centre in London before.

Akṣayānanda Mahārāja: Yes. Now it's come.

Śrīla Govinda Mahārāja: Now it's come _____ [?]

Aranya Mahārāja: We were also thinking like that when we had the idea _____ [?]

Śrīla Śrīdhara Mahārāja: So I feel some obligation towards that, that Guru Mahārāja's desire, as coming to effect in such a way. So I think that I must have some special connection with that London Maṭha, where he wanted to send me. That is approaching my _____ [?]

...

Akṣayānanda Mahārāja: ...so we can represent you. That is our only request.

Śrīla Śrīdhara Mahārāja: Yes, you're going, you're sincerity is already proved worthy to do that. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Nitāi Gaura Hari bol.

...

Aranya Mahārāja: ...he wanted that the whole would come and listen from you. So we're thinking that we'll go out and bring you to the world.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

*mukam karoti vācālaṁ panghum langhāyate girīm
[yat kṛpā tam ahaṁ vande śrī gurun dīna-tāraṇam]*

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."] [*Bhavārtha Dipikā, maṅgala stotram*, 1]

It is His grace that may make anything possible. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. *Panghum langhāyate girīm*. A crippled man may jump over the hill, by His grace. Surcharged with that divine energy anything may be possible. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Everywhere that surrendered soul they feel that someone is doing through me. Kavirāja Goswāmī, Sanātana Goswāmī, they feel it, 'that something is passing through me.'

Mahāprabhu Himself says like that. "I feel some current is passing through Me to you. What is not completely intelligible to Me, that is passing to you. *Pralāpita vakra*. I do not know what I say, *pralāp*, a madman's talk. I do not feel what I utter."

Instrumentality, reduced to cent percent instrumentality. *Nimitta-mātram bhava savyasācin.*

*[tasmāt tvam uttiṣṭha yaśo labhasva, jītvā śatrūn bhuñkṣva rājyaṁ samṛddham
mayaivaite nihatāḥ pūrvam eva, nimitta-mātram bhava savyasācin]*

["Therefore take your stand for battle, take the glory, conquer all the enemies, and enjoy a flourishing kingdom. Actually, all these warriors have long before been killed by Me. O Savyasācin, you simply take all the credit."] [*Bhagavad-gītā*, 11.33]

"I'm doing. This Kurukṣetra battle, it is My arrangement, My fighting. You are all so many show-bottle. Through you I am doing this."

Karisasyi abadu [?] "If you don't cooperate voluntarily I'll force you to obey My order. Ultimately such arrangement is made by Me. Karisasyi abaso pita [?] Unconsciously you'll have to fight, in order to establish My plan here. Don't think that you're graciously helping Me."

That is the situation there. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. And to be connected with that absolute plane, to have connection, that is our aspiration. That is *nirguṇa*, unqualified flow, an eternal, absolute flow. That is called *līlā*, in a player's mood, the flow of self satisfaction. He's for Himself. For His own satisfaction that automatic flow is seen to work. And we're to contact with that flow. And that is of love and beauty ultimately.

And His force also sometimes comes even to take shape of a battle, as in Kurukṣetra. That is the outer push of the wave, apparently which is seen to be very cruel and rough. Only to crush those provincial conceptions of goodness, local conceptions, provincial conceptions, they come to clash with that universal flow, and they must be crushed, cannot stand. Only on the surface for the time being. As long as we do not interfere that can anyhow drag on. That is *māyā*, that misconception, local conception, conception of provincial interest, selfish, crooked, meagre, narrow. And this is universal.

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

Śrīla Govinda Mahārāja: _____ [?]

...

Śrīla Śrīdhara Mahārāja: Already general secretary.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Departmental secretary.

Śrīla Govinda Mahārāja: Foreign affairs.

Śrīla Śrīdhara Mahārāja: Foreign affairs.

Aranya Mahārāja: We're thinking you're the internal secretary.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. _____ [?]

82.12.14.B_15.A_16.A

Śrīla Śrīdhara Mahārāja: ...that all the planets, they're useless when any connection comes with the devotee, or the *yogī*, or the _____ [?] Their function stands still. Hare Kṛṣṇa. Hare Kṛṣṇa.

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

He began his lecture with this *śloka*, with the quotation of this *śloka*. And the very beginning, well began, half done. Kṛṣṇadāsa Bābājī began to laugh, "Ho, ho, ho." Simply hearing this beginning with this *śloka*. Raghupati Upādhyāya, he's chanting this *śloka* to Mahāprabhu. *Kam prati kathayitum īse*. "To whom should I say, I speak out my innermost feeling? I wonder simply, simply I wonder. And who will come to hear this madman's delirium? I can't find who will come to attend this delirious statement of mine." *Kam prati kathayitum, ko vā pratītim āyātu, go-pati-tanayā-kuñje, gopa-vadhūṭi*. "That the Absolute has no other engagement, He has come down here to play with the damsels, the girls, of this half fed, half civilised jungle girls. Param Brahman. Is it to be realised, relied upon? Who will believe this? I don't find anyone. That Param Brahman has come down to play with these simple and stupid, half civilised jungle girls of Vṛndāvana. Who will come to believe?"

Kam prati kathayitum īse, samprati ko vā pratītim āyātu. "Who will come to believe that [Śrīla A.C. Bhaktivedānta] Swāmī Mahārāja has done such a tremendous, most astounding work in the West." He began with this introduction, this *śloka*.

And Govinda Mahārāja told ultimate, and you also told there, whether tape is there I do not know. He told that, "Prabhupāda [Śrīla Bhaktisiddhānta Sarasvatī] has many stalwart disciples, but his special favour was to Swāmī Mahārāja for this grand propagation in the West. And from my childhood I came in connection with Swāmī Mahārāja, by my fortune, and he treated me as his own child, own son, child. And also I heard, I saw, that he came to discuss about *Gītā* and other *śāstra* with my Gurudeva [Śrīla Śrīdhara Mahārāja], and I saw him to behave with my Gurudeva as *śikṣā-guru*." That was what he told in that lecture.

And Swāmī Mahārāja in his turn, he also clearly accepted those things. "Yes, what Govinda Mahārāja has said, I treated him as my son. Still, I like him, I have my affection towards him. And it also true that I took Śrīdhara Mahārāja as my *śikṣā-guru*. And he's, "Om viṣṇupāda," in this way he gave that. Whether it is taped or not I do not know.

Devotee: Yes, yes.

Śrīla Śrīdhara Mahārāja: You may find that, if still living. Bhāvānanda was there, and who else? Delivered lectures. And Kṛṣṇadāsa Bābājī, Paramahansa Mahārāja, and who else, Nimāi perhaps? Then we took *prasādam* there along sitting together. Mādhava's mother, some others. Nitāi Gaura Hari bol!

Devotee: *Premadhāma-deva-stotra* _____ [?]

Śrīla Śrīdhara Mahārāja: Nimāi. He has that *Premadhāma-deva-stotra* duty?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And also I have got some engagement. Yājāvara Mahārāja is going today.

_____ [?] One or two questions I shall answer. Any question?

Akṣayānanda Mahārāja: Previously you have told, I'll just trouble you once, this,

*gurur na sa syāt sva jano na sa syāt, [pitā na sa syāj janani na sā syāt
daivaṁ na tat syān na patīś ca sa syān, na mocayed yaḥ samupeta mṛtyum]*

["Even a spiritual master, relative, parent, husband, or demigod who cannot save us from repeated birth and death should be abandoned at once."] [*Śrīmad-Bhāgavatam*, 5.5.18]

For each example, for Guru or Śukrācārya, *sva jano*?

Śrīla Śrīdhara Mahārāja: Śukrācārya. *Sva jano* - Vibhisana. *Sva jano na sa syāt, pitā na sa syāj* - Hiranyakaśipu. Vibhisana means Rāvana. And the *pitā* - Bhārata, *janani na tat*, Bhārata. Then *daivaṁ* - Khaṭvāṅga Raja. And *patīś* - *yajña patnīs*. And *guru*, this Bali.

Akṣayānanda Mahārāja: Śukrācārya.

Śrīla Śrīdhara Mahārāja: Śukrācārya was the *guru*, and given up by Bali.

Aranya Mahārāja: Guru Mahārāja, in that letter yesterday by Nagendra, he had some questions about the topic of Guru. So he...

Śrīla Śrīdhara Mahārāja: *Madhyama-adhikāra* Guru, Guru is always in *madhyama-adhikāra* because in *madhyama-adhikāra* both *māyā* and *māyā-tīta*, both in contact. *Uttama-adhikāra* is fully engaged in *Yogamāyā* and not in *Mahāmāyā*. So *uttama-adhikāra* Guru if he comes from there, by Kṛṣṇa's will, he comes in touch with *Mahāmāyā*, then the necessity of the function of Guru arises.

[Loud explosions from fireworks near the Maṭha are heard]

The police are leaving the position today, from this, they have taken their position here in our building and the bombs are beginning.

Akṣayānanda Mahārāja: Yes, starting.

Śrīla Śrīdhara Mahārāja: They're leaving today, and the bombs are beginning. What is that what I began?

Akṣayānanda Mahārāja: *Madhyama, uttama*, by Kṛṣṇa's grace, as a *madhyama*.

Śrīla Śrīdhara Mahārāja: Ah, by Kṛṣṇa's special influence he's to come here and to see *māyā* and then to advise, "Give up *māyā*." In this way. And the *madhyama-adhikārī* he can see, as I told, three kinds, two feet here and looking at the Vaikuṅṭha and trying to take others along with him. And one foot here and one foot there and carrying. And *uttama-adhikārī*, from there, one foot here and taking away, in this way. So *madhyama-adhikārī* is Guru and he's fallible, so Guru *tyāga* is possible in that case and that is the most undesirable thing ever found in one's fate. If it happens, the most undesirable thing, then we're to face that disaster. And what should be the direction in that case, that also given in various places, how to go on in that position.

And Bhaktivinoda Ṭhākura in *Harināma-cintāmani* he has mentioned it, how to deal with it. At that time there was a caste position. But *śikṣā-guru* is there, *śikṣā-guru*, *dīkṣā-guru* and *śikṣā-guru*. Sometimes it may seem that *dīkṣā-guru* is genuine but not well-versed in scriptural advise. In that case to understand scriptural instructions *śikṣā-guru* is necessary, and his help. Not to differentiate much from *dīkṣā-guru* and *śikṣā-guru*. And especially ours is the list of *guru-paramparā*, all *śikṣā-guru* line, not *dīkṣā-guru* line, *śikṣā-guru*, the substantial line, not formal. Form is rather neglected and the substance has been given very much importance in our lineage of *śikṣā-guru*. We prefer that, we want substance, not much form. But form is also there, and that should also be respected. If form and substance are together then that is very good, otherwise substance will have, spirit will have to be given preference, not the form.

Bhaktivinoda Ṭhākura came in the line of that *sahajiyā* section almost, Vipina-vihārī Goswāmī. But we do not take him in our *guru-paramparā*, because he was more of *brāhmaṇa* and Yati Goswāmī spirit. He told openly, that, "I can bless [Raghunātha] Dāsa Goswāmī," which is impossible, like a madman's statement. So that *brāhmaṇic*, the pride if this flesh and blood, we don't tolerate.

*nāham vipro na ca nara-patir nāpi vaiśya na śūdro
nāham varṇī na ca gṛha-patir no vana-stho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ*

["I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī*, *gṛhastha*, *vānaprastha*, *sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded

(eternally self-revealing) nectarine ocean that brims with the totality of Divine Ecstasy.”] [*Caitanya-caritāmṛta, Madhya-lilā, 13.80*]

This comes direct from Mahāprabhu, this *śloka*. “Neither I am a *brāhmaṇa*, nor a *kṣatriya*, nor a *vaiśya* or *sūdra*. Neither I am a *brahmacārī*, *gṛhastha*, *vānaprastha*, or *sannyāsī*. But I am the servant of the servant of that great illustrious sweetness personified, Kṛṣṇa.”

So we’re to follow that spirit and not making so much of the form. That is our line. Cash dealing, and not by cheque, ha, ha, ha.

Aranya Mahārāja: Ha, ha, ha. So then another question that he had is, “In *Caitanya-caritāmṛta*, or *Śrīmad-Bhāgavatam*, are any of the Gurus who are mentioned there, described, are they of *madhyama-adhikārī* nature?”

Śrīla Śrīdhara Mahārāja: In particular cases. One case we find, that is of course a different type, very rare type. The Śyāmānanda Prabhu first initiated by Sāraṅga Murāri in the *sākhya-rasa*. Then by some miraculous interference from above, he was transformed into the *mādhurya-rasa*, and took initiation again from Jīva Goswāmī. That is a very, very peculiar case. And generally, so many that were followers of this physical lineage, they left everything and joined Mahāprabhu’s movement and took initiation from the Vaiṣṇavas.

Yadhu-nandana Ācārya, he was the family Guru of [Raghunātha] Dāsa Goswāmī, he took initiation from there. But Mahāprabhu gave him Svarūpa Dāmodara, and get advice from there, from Mahāprabhu, then to Rūpa Goswāmī, Sanātana Goswāmī. And he says, “These are all my Guru, all Guru.” But his most intensified adherence we find to Rūpa, Sanātana. But his family Guru was Yadhu-nandana Ācārya. He says, explaining his confidence, *gurau goṣṭhe goṣṭhālayiṣu sujane bhūsuragane - brāhmaṇas. Goṣṭhālayiṣu sujane - Vaiṣṇava. Svamantre śrī-nāmnī vraja-nava-yuva-dvandva-śaraṇe*. All these, he’s, “My *śraddhā*, let my regard be intact in all these.”

*[gurau goṣṭhe goṣṭhālayiṣu sujane bhūsuragane
svamantre śrī-nāmnī vraja-nava-yuva-dvandva-śaraṇe
sadā dambhaṁ hitvā kuru ratim apūrvām atitarā
maye svāntarbhṛtāś caṭubhir abhiyāce dhṛta-padaḥ]*

[“O mind - my brother! I fall at your feet and implore you: ‘Give up all pride and always taste ecstatic love while remembering the divine guide, the holy abode of Vṛndāvana, the cowherds and milkmaids of Vraja, the loving devotees of the Supreme Lord Śrī Kṛṣṇa, the gods on earth or pure *brāhmaṇas*, the *Gāyatrī mantra*, the holy Names of Śrī Kṛṣṇa and the divine youthful couple of Vraja, Śrī Śrī Rādhā-Govinda- sundara.”] [*Manaḥ-Śikṣā*]

Then:

*nāma-śreṣṭhaṁ manum apī śacī-putram atra svarūpaṁ
rūpaṁ tasyāgrajam uru-purīm māthurīm goṣṭavāṭīm
rādhā-kunḍaṁ giri-varam aho rādhikā-mādhavāsāṁ
prāpto yasya prathita-kṛpayā śrī gururṁ taṁ nato 'smi*

[Śrīla Raghunātha Dāsa Goswāmī prays: "I only aspire after one thing. I cherish the hope that one day I may be welcomed into the plane where Rādhikā and Mādhava are in Their glory, sitting and playing." That should be our prospect. This is found in Raghunātha Dāsa Goswāmī's prayer to his Guru.]

[More loud bangs of fireworks from outside the Maṭh.]

Śrīla Śrīdhara Mahārāja: Ha, ha. What is this?

Devotee: Madness.

Śrīla Śrīdhara Mahārāja: Only show, or doing any damage? Those bombers we are told a party who were living has possession in these security [?] plots here, and they're driven by another party. Now they want to come here again to take possession of their old plots. That is the cause of the bombardment cursing.

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

These questions are dealt with many times before.

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

Aranya Mahārāja: Guru Mahārāja, then there's one other question. He said, "Is there any instance of a *madhyama-adhikārī* Guru falling down, in the history of the *Bhāgavatam* or *Caitanya-caritāmṛta*?"

[Fifty seconds silence]

Śrīla Śrīdhara Mahārāja: We don't find. In the case of Śukrācārya, Bali Mahārāja left him, disregarded him. But Śukrācārya was in his standard as he was the Guru of the demons, but he could not satisfy Bali Rāja. That we find, Bali Rāja. So, that cannot be considered as a fall from his position, but he was there, but his guidance could not satisfy Bali Rāja. He had his previous acquired *sukṛti* and devotion, so much, but crossing his Guru he had to take steps against his Guru. That's what we find.

And also, in Prahlāda's case, of course no Guru is found. He was sent by Hiranyakaśipu as a student to the sons of Śukrācārya, but he did not submit there. Formally he was taking the Vedic education, but in his heart he was sufficiently rich. And one day he began to take the class himself, without caring for his guru. That guru also *Veda* guru.

And also, Jīva Goswāmī has given that instance, you know, Bhiṣma he gave up Paraśurāma, something like that. Paraśurāma was the Guru of Bhiṣma in *astra-śikṣā*, *Dhanur-Veda*. But *Dhanur-Veda* is also included in *Veda*. *Atharva-Veda*, *Dhanur-Veda*, *Āyurveda*, *Dhanur-Veda* included in *Atharva-Veda*.

So Jīva Goswāmī said that there is his *Veda* Guru in the Vedic style, Bhiṣma had to learn those fighting tactics and weapon applications from Paraśurāma. And when Paraśurāma asked Bhiṣma to do something, to marry a girl, that girl to control Bhiṣma, she sought help of Paraśurāma, and Paraśurāma recommended Bhiṣma to marry the girl.

Bhiṣma told, "No, I have already promised that I won't marry."

But Paraśurāma pressed, "That where will this girl go? You have forcibly taken her up from her father's house for some person. But you now are rejecting her, so you will have to marry yourself. Otherwise her future will be spoiled."

He gave some pressure but Bhiṣma did not submit.

Then Paraśurāma told, "I shall teach you a lesson." The fight began in Kurukṣetra. Bhiṣma and Paraśurāma - Guru and *śiṣya*. And Bhiṣma at that time told,

*guror apy avaliptasya, kāryākāryam ajānataḥ
utpatha-prathīpanasya, parityāgo vidhīyate*

["A Guru who is addicted to sensual pleasure and polluted by vice, who is ignorant and who has no power to discriminate between right and wrong, or who is not on the path of *śuddha-bhakti* must be abandoned."] [*Mahābhārata, Ūdyoga-parva, 179.25*]

The Guru who crosses his boundary and his position and whimsically takes any step, then he must be given up. That has been taken as instance, as precedence in the *Purāṇa* by Jīva Goswāmī for Guru *tyāga*. If Guru comes to such a position, crosses the general courtesy and rulings of the *śāstra*, then he should be abandoned. That is one instance. Another just now came in my mind and I forget. This is Paraśurāma's case, Bhiṣma.

Akṣayānanda Mahārāja: *Avaiṣṇavopadiṣṭena.*

Śrīla Śrīdhara Mahārāja:

*avaiṣṇavopadiṣṭena mantreṇa niryaṁ vrajet
punaś ca vidhinā samyag grāhayed vaiṣṇavād guroḥ*

["One who accepts the mantra from a Guru who is a non-devotee or is addicted to sensual pleasure with women is doomed to a life in hell. Such a person must immediately approach a genuine Vaiṣṇava Guru and again accept the mantra from him."] [*Hari-Bhakti-Vilāsa, 4.366*]

That is another question, that he took mantram from *avaiṣṇava*, and when he finds a Vaiṣṇava Guru he leaves that *māyāvādā* and other things and comes to the fold of the Vaiṣṇava. That is mentioned there, *avaiṣṇava*. Formal Guru, the family Guru, that must be abandoned for the acceptance of a real Guru of the spiritual order.

In *Mahābhārata* in one place it is mentioned by the lips of Aśvatthāmā. Satrau rupi gunava ca dosa vaca guro rupi [?] Satrau. If one is enemy, if he has got any good quality, that must be spoken out, praised. And dosa vaca guro rupi, if Guru is faulty, then his fault also should be given publicity. What is right, that must be followed, no respect of any person against the truth. It is in *Mahābhārata, Vidag [?] parva.*

Madhvācārya took *sannyāsa* from Acyutaprakāśa, *sannyāsa* Guru. Then he saw Vedavyāsa and came away, returned home, and his *sannyāsa* Guru was converted into his disciple. Acyutaprakāśa, he became Padmanābha. Who was the *sannyāsa* Guru of Madhvācārya, he became disciple of his *sannyāsa śiṣya*, Madhvācārya. Acyutaprakāśa became Padmanābha. Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Brahmanya Tīrtha and Mādhvendra Purī were Godbrothers? In the Madhva line before Mādhvendra Purī...

Śrīla Śrīdhara Mahārāja: Brahmanya Tīrtha?

Akṣayānanda Mahārāja: Yes, perhaps.

Śrīla Śrīdhara Mahārāja: Where do you find his name, Brahmanya Tīrtha? Śrī Madhva, Śrī Padmanābha, Śrī Mañjarī Madhavan.

Akṣayānanda Mahārāja: No, not Brahmanya Tīrtha, a mistake, that Lakṣmī Tīrtha.

Śrīla Śrīdhara Mahārāja: Then, Akṣobhya Jayatīrtha Śrī. *jñānasindhu tore. tāhā hoite dayānidhi, tāra dāsa vidyānidhi. vyāsatīrtha tāra dāsa, lakṣmīpati vyāsa-dāsa, tāhā ha'te mādhavendra purī.*

[From *Śrī Guru-paramparā*, by Śrīla Bhaktisiddhanta Saraswatī Ṭhākura]

Akṣayānanda Mahārāja: Lakṣmī Tīrtha, Lakṣmīpati.

Śrīla Śrīdhara Mahārāja: *Lakṣmī, vyāsatīrtha tāra dāsa, lakṣmīpati vyāsa-dāsa.*

Akṣayānanda Mahārāja: My mistake. Yes.

Śrīla Śrīdhara Mahārāja: Vyāsatīrtha's disciple was Lakṣmīpati.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Tāhā ha'te mādhavendra purī.*

Akṣayānanda Mahārāja: But we find somewhere that Lakṣmīpati and Mādhvendra Purī were Godbrothers. Is that correct?

Śrīla Śrīdhara Mahārāja: No. *Lakṣmīpati vyāsa-dāsa, tāhā ha'te mādhavendra purī.* Lakṣmīpati was Guru to Mādhvendra, it is mentioned there in that way. But if another Brahmanya Tīrtha who was a disciple of Lakṣmīpati, he may be Godbrother. But Lakṣmīpati was the Guru of Mādhvendra Purī, Lakṣmīpati Tīrtha. Guru means not *sannyāsa* Guru, because in Madhvācārya *sampradaya* no Purī, all Tīrtha. But like Mahāprabhu, Mādhvendra took *sannyāsa* from some *māyāvādī sannyāsī*. But his Guru was Lakṣmīpati.

And Mahāprabhu did some peculiar thing. Īśvara Purī *sannyāsī*, he was living, but He took *sannyāsa* from Keśava Bhāratī, though Īśvara Purī is still living there. But He was wandering and His *sannyāsa* was urgent, He found anywhere He took. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Then I found that Nityānanda Prabhu took initiation from...

Śrīla Śrīdhara Mahārāja: Mādhvendra Purī.

Akṣayānanda Mahārāja: Mādhvendra Purī?

Śrīla Śrīdhara Mahārāja: Advaita Prabhu, Nityānanda Prabhu, Īśvara Purī - They're Godbrothers as from Mādhvendra Purī They took *dīkṣā*.

...*guṇa-viśiṣṭha* - the All Attractive.

...

Akṣayānanda Mahārāja: ...*Bhāgavata* verse, he accommodated both the *jñānīs* and *yogīs* goals of Brahma and Paramātmā respectively, showing how they are included within the Supreme Personality of Godhead Bhagavān, Who, as the ultimate non-dual substance, is the supreme origin and essence of all relationships.

Śrīla Śrīdhara Mahārāja: Then, Bhagavān?

Akṣayānanda Mahārāja: Who, as the ultimate non-dual substance.

Śrīla Śrīdhara Mahārāja: Conception of Absolute?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Then? Next. Developed first plane, first in the argument in the first plane, and the next plane developing.

...

Must have to accommodate all these different stages from higher to higher. In this way He gave clear hints to the assembly of the *māyāvādī paṇḍitas*.

Akṣayānanda Mahārāja: By disclosing the most confidential, blissful pastimes, the Lord hinted that it must be concluded that the Supreme Absolute Truth appears as the son of Nanda Mahārāja.

Śrīla Śrīdhara Mahārāja: The conclusion must have to go to that direction, in this way.

Akṣayānanda Mahārāja: Yes. Not a final conclusion but for this argument only.

Śrīla Śrīdhara Mahārāja: In such conclusion, and the next conclusion we'll have to reach in this way, that the highest conclusion cannot but come to such stage if we want to say that He's the combination of all *rasas*. The necessity of these revealed words cannot but take to that direction, to

be the highest. To establish the position of the Absolute in Bhagavān, or Nārāyaṇa, then next He took the course of going into deeper and deepest conception of the Absolute in *vātsalya* and *mādhurya-rasa*.

Akṣayānanda Mahārāja: By disclosing the most confidential blissful pastimes, the Lord hinted that it must be herein concluded that the Supreme Absolute Truth appears as the son of Nanda Mahārāja in order to fulfil the necessity of transcendental loving service in the mood of...

Śrīla Śrīdhara Mahārāja: As son of Nanda Mahārāja.

Akṣayānanda Mahārāja: Yes, yes. Appears as the son of Nanda Mahārāja, Nanda-nandana, in order to fulfil the necessity of transcendental loving...

Śrīla Śrīdhara Mahārāja: Nanda Mahārāja, that is going to history, moving towards the historical side.

Akṣayānanda Mahārāja: Ah. That we have given as a translation of Nanda-nandana, son of Nanda.

Śrīla Śrīdhara Mahārāja: As Nanda, representing son of Nanda.

Akṣayānanda Mahārāja: In order to fulfil the necessity of transcendental loving service in the mood of parenthood.

Śrīla Śrīdhara Mahārāja: Another thing also to be considered, as we heard from Prabhupāda, the sonhood of Godhead. Have you mentioned it here?

Akṣayānanda Mahārāja: Yes. Parenthood, other way.

Śrīla Śrīdhara Mahārāja: Not parent, sonhood, sonhood means in the centre. Not fatherhood, sonhood. Sonhood, Nanda-nandana, the sonhood coming in the centre. And consorhood, sonhood and consorhood. If you like you can explain in that way. Sonhood and consorhood in this abstract way you may advance. He took from Nārāyaṇa the masterhood, the Prabhuhood, from there to sonhood, and from there to consorhood. Within brackets you may replace sonhood with consorhood.

Akṣayānanda Mahārāja: By disclosing the most confidential, blissful pastimes, the Lord hinted... By this verse: *brahmeti paramātmēti*, etc.

[vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam / brahmeti paramātmēti, bhagavān iti śabdyate]

["Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramātmā or Bhagavān."] [*Śrīmad-Bhāgavatam*, 1.2.11]

By this verse He accommodated both the *jñānīs* and *yogīs* apparent, ultimate goals of Brahman and Paramātmā, showing how they are included within the Supreme Personality of Godhead Bhagavān.

Śrīla Śrīdhara Mahārāja: The conception of Brahman and Paramātmā, how it is included in the conception of Bhagavān. And again, the conception of Bhagavān, how it is included into Nanda-nandana, and how that conception real included there.

Akṣayānanda Mahārāja: Yes. Yes, as progress. We'll indicate that within.

Śrīla Śrīdhara Mahārāja: More comprehensive, accommodating, how this is accommodated there, again this is accommodated there, how the development, the comprehension, comprehensiveness, in this way.

Akṣayānanda Mahārāja: Step by step progress.

Śrīla Śrīdhara Mahārāja: And the sonhood and consorhood. Exactly fatherhood, Bhavavān, Nārāyaṇa, but something like fatherhood, near there. You may not mention, but Nanda-nandana, *vātsalya-rasa*, the centre of *vātsalya-rasa* affection, and that centre, *mādhurya-rasa*, consorhood.
_____ [?]

They're showing the path, they go this way. The Kṛṣṇa, Svayam-Bhavavān, Vṛndāvana, *rasa-līlā*, *gopīs*, all in this side. If you want that you'll have to go this side. And that only showing the path, the *Veda*.

Devotee: Not explanation.

Akṣayānanda Mahārāja: Hinting, hinting.

Śrīla Śrīdhara Mahārāja: So, these high things, not to take them there on the hand and show it like a sweetmeat. This side, vague, mysterious way, but this side. The language will be such, ontological, in the assembly of the *māyāvādīs*, "You will have to go this side. This is not unreasonable. After this, after this, you will have to go this side."

Śrutibhir vimṛgyām [Śrīmad-Bhāgavatam, 10.47.61] Ānusandhān. Kṛṣṇānusandhāna. Not Kṛṣṇa within the hand, not within the fist, that characteristic should be maintained.

Devotee: Guru Mahārāja says be made apart, must not be very clear, but it should be...

Śrīla Śrīdhara Mahārāja: Very clear, that will come within *sahajiyāism*.

Akṣayānanda Mahārāja: Yes.

Devotee: It may not appear as...

Akṣayānanda Mahārāja: Understood.

Śrīla Govinda Mahārāja: Mahārāja says you very clear do, but you cannot very clear.

Akṣayānanda Mahārāja: Understood.

Akṣayānanda Mahārāja: The general direction but not specific.

Akṣayānanda Mahārāja: Yes.

Śrīla Govinda Mahārāja: You try to do clear, but you cannot do clear, this is the nature of this thing.

Akṣayānanda Mahārāja: Understood.

Śrīla Govinda Mahārāja: You try no doubt, but you cannot do.

Śrīla Śrīdhara Mahārāja: If you go to finish it will be *māyā*.

Akṣayānanda Mahārāja: Yes. We can't explain it. We can only indicate.

Śrīla Śrīdhara Mahārāja: The infinite characteristic you are to maintain.

Akṣayānanda Mahārāja: Yes Mahārāja.

...

Akṣayānanda Mahārāja: Everything here.

Śrīla Śrīdhara Mahārāja: The ontological and mysticism, that must be based always.

Akṣayānanda Mahārāja: Desirable.

Śrīla Śrīdhara Mahārāja: "And this side it is going, you can't resist, it is going this side, you can't resist it, you *māyāvādīs*, you can't stop it here. But it must have to go, although you won't allow, the outlet this side it is going, the development in theism cannot but go this side. He's giving hint for you all."

In this way Mahāprabhu's doing.

...

Śrīla Govinda Mahārāja: ...doing Vaiṣṇava *aparādha*, but foreign people no scope of Vaiṣṇava *aparādha*.

Aranya Mahārāja: Give them chance.

Śrīla Govinda Mahārāja: There is no Vaiṣṇavaism.

Śrīla Śrīdhara Mahārāja: No misconception, but they're open, open to truth, whatever it may be, unprejudiced hearing. And there, they're got some prejudice, prepossessed that, "This is Vaiṣṇavaism, Oh, this *bābājī, matajī*, Oh, go away." In general in this way.

Śrīla Govinda Mahārāja: ...was a great sinner, but not Vaiṣṇava *aparādha*. That is Jagāi, Mādhāi.

Mādhava Purī Mahārāja: He hit Nityanānanda. That is not Vaiṣṇava *aparādha*?

Śrīla Govinda Mahārāja: Ha, ha, ha. No. Nityanānanda Prabhu, that is the *līlā* final, that time finalised.

82.12.16.B

Śrīla Śrīdhara Mahārāja: Pardoned, forgiven. Hare Kṛṣṇa.

Śrīla Govinda Mahārāja: _____ [?] By cheque or by draft, can give in my name, G.S. Vidyāranjan. All the disciples wrote before, but that Kalpavṛkṣa not known.

_____ [?]

Parthāmṛta: So the *Vedas* were written by Śrīla Vyāsadeva and...

Śrīla Śrīdhara Mahārāja: *Vedas* were not written by Vyāsadeva, is compiled by him.

Parthāmṛta: Hmm, right, yes, but he has divided the *Vedas* into four.

Śrīla Śrīdhara Mahārāja: Yes.

Parthāmṛta: So does he do this in every Kali-yuga? Every Kali-yuga, is there an incarnation of Vyāsa that divides the *Vedas*?

Śrīla Śrīdhara Mahārāja: What does he say?

Aranya Mahārāja: He's asking does Vyāsadeva appear in every Kali-yuga, and does he divide the *Vedas* into four sections?

Śrīla Śrīdhara Mahārāja: Yes. Dvāpara-yuga, not Kali, they leaves the whole *yuga*. *Pitur dvaipāyanād, adhītavān dvāparādau*.

*[īdam bhāgavatam nāma, purāṇam brahma-sammitam
adhītavān dvāparādau, pitur dvaipāyanād aham]*

["At the end of Dvāpara-yuga, I studied this *Mahā-Purāṇa Śrīmad-Bhāgavatam* from my father, Śrī Kṛṣṇa-Dvaipāyana Vyāsa. I conceive that to be the highest standard of education and you are the fittest man to receive it. Therefore I shall deliver it to you."] [*Śrīmad-Bhāgavatam*, 2.1.8]

Śukadeva says, "Oh Parīkṣit Mahārāja, you're a bona fide listener, so I shall tell to you that great *Purāṇa*, *Bhāgavatam*, which I read from my dear beloved father before. Before Kali, that is in Dvāpara, *dvāparādau*. *Adhītavān dvāparādau, pītur dvaipāyanād aham*. The last point of Dvāpara-yuga, I read it from my father, I got it. And that great theistic conception carrier *Bhāgavatam*, I shall offer to you. You're a very bona fide and good disciple, listener, receiver, recipient. You can understand, and you can accept, you can utilise, you can practice those high teachings. So you're the fittest person for giving that sort of high standard of knowledge, ever considered or conceived for the human section."

Mahā-pauruṣiko bhavān.

*[tad ahaṁ te 'bhīdhāsyāmi, mahā-pauruṣiko bhavān
yasya śraddhadhatām āśu, syān mukunde matiḥ satī]*

["That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation."] [*Śrīmad-Bhāgavatam*, 2.1.10]

"You are a great, qualified receiver of revealed truth of *Bhāgavatam*. So I shall deliver it here to you now."

Parthāmṛta: Mahārāja, the *Vedas* are non different from Kṛṣṇa. Why do they contain mostly ritualistic, *karma-kāṇḍa* writings instead of the direct...

Śrīla Śrīdhara Mahārāja: What does he say?

Aranya Mahārāja: He says, "If the *Vedas* are the personification of Kṛṣṇa, then why do they contain so many *karma-kāṇḍa*, or fruitive activities in them?"

Śrīla Śrīdhara Mahārāja: Just as in a man there is this nail, this hair, something like. That is because there is *māyā* accommodated in Kṛṣṇa, He's *advaya-jñāna*, all unifying principle, so everything will have some place with Him, direct or indirect. And also mixed, direct indirect means *taṭasthā*. But because there is misconception, and to bring one from misconception to proper conception, some midway steps necessary. So, they're engaged in full exploitation, then exploitation must be decreased, and gradually renunciation, and then to come to devotion. In this way, step by step. You're already in the mud, to take you out of the mud you will have to come a certain portion through the mud, then you can come to the earth solid. Do you follow? *Loke vyavāyāmiṣa, nityastu jantor*. You're already there in the mud, and if I'm to rescue you, you're to take some paces at least through the mud, and then again this side.

*loke vyavāyāmiṣa-madya-sevā, nityastu jantor-nahi tatra codanā
[vyavasthitis-teṣu vivāha-yajñā-surā-grahair āsu nivṛttir iṣṭā]*

["The conditioned souls are naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawful wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain type of sacrifice, and a license to drink wine to those who perform the Sautramaṇi sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat eating, and wine drinking is to make a person abstain from these activities."]

[*Śrīmad-Bhāgavatam*, 11.5.11]

The *Veda* does not say that do this, but because you are in the midst, some modified method to be found, and then through the gradual process you are to take in on the higher plane. Step by step. Suppose one is taking intoxication, if he's to be taken out, if you stop wholesale, then there will be great reaction. By minimising the measure, the quantity, you're gradually, smoothly taking him away, in this way.

Parthāmṛta: Also Mahārāja, what level are the *Upaniṣads* on in comparison to the *Vedas*?

Śrīla Śrīdhara Mahārāja: *Upaniṣads* is nearer approach towards consciousness. From gross exploitation it is taking towards renunciation of the exploitation, and it suits there. And containing in a very small way within that what is dedication, in a suppressed way. It is the higher portion of the *Veda*.

*karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas
[tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛtī]*

["There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rasa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places."]

[*Upadeśāmṛta*, 10]

The *jñānīs*, the speculationists, those that are dealing with knowledge, they hold better positions than those that are engrossed in deep *karma-kāṇḍa*, that is, engaged in the exploitation.

Then, from the exploitation, a little better, is *jñāna*, knowledge, *cetana*. From being absorbed in matter, material acquisition, and then a little indifference to material acquisition because they're all mortal. Then, going up towards knowledge proper to enquire what is what. In this way they're leaving the intense engagement into the material transaction, and seeks after something more dealing with consciousness, with knowledge, *jñāna*. Then, they may get, generally comes to renunciation. And by the grace of the agents of the divine world, or the transcendental world of devotion, they collect something, or know something of the positive world and collects *sukṛti*, and then begin their enquiry into the world of dedication. Passing through the line of renunciation they enter into the land of dedication, in this way.

The knowledge that consciousness is better than matter. Material engagement is lower than conscious engagement. Consciousness means some search, and not satisfied with the material exploitation, or energy, searching something, what is what. Concentrating into the world of consciousness, that is searching, learning. And then they can have a chance of coming in contact with what is dedication. There is another plane where we can live with the spirit of dedication. That is *bhakti*. Only by worship, only by loving sacrifice, we can have a life proper. *Tat paratvena nirmalam*.

*[sarvopādhi-vinirmuktam, tat paratvena nirmalam
hr̥ṣīkena hr̥ṣīkeśa-sevanam bhaktir ucyate]*

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 1.10*]

That is, working for the centre, not for my own interest, not for individual interest, but for the interest of the universal whole, represented by the Prime Cause, the Absolute, and Absolute Good. We come to understand that Absolute Good is the main centre and we must work for Him. And that is the best thing. Before that, withdrawal from this nasty, selfish attempt of reactionary nature we're entangled in.

*karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
[Upadeśāmṛta, 10]*

In this way the development in our life we can understand, we can follow, we can achieve. Hare Kṛṣṇa.

Parthāmṛta: Guru Mahārāja, can you explain Nārada's instructions to Vyāsa. He says,

*jugupsitam dharmma-kṛte 'nuśāsataḥ, [svabhāva-raktasya mahān vyatikramaḥ
yad vākyato dharmma itī taraḥ sthito, na manyate tasya nivāraṇam janah]*

["You have committed a great wrong. In your injunctions of religious duty for the masses, you have sanctioned condemnable worldly works for fulfilment of mundane desires. The masses are already by nature attached to condemnable worldly works for fulfilment of mundane desires. It is a great wrong because the worldly masses will conclude that your messages alone are the central religious duty. Even if they are taught by other knowers of the truth to refrain from those worldly

works, they will not accept those teachings, or, they will not be able to understand them for themselves.”] [*Śrīmad-Bhāgavatam*, 1.5.15]

Śrīla Śrīdhara Mahārāja: Yes. He told that: “So long you have dealt with the Vedic mantram only giving your recommendation how to get out of the world of exploitation and come to a liberated stage, that *mukti*. But after *mukti* there is real life, life proper is after liberation. You have not mentioned in details, or in a very charming way about that, so you have done a great disaster to the ordinary public. Mere renunciation has got no value, mere liberation has got no value. Because that is only to be absorbed in the abscissa and not having any positive life. But there is immense prospect in the positive life and the whole thing you have not mentioned as if at all, a very meagre mention, that one can neglect easily. A negligible mention in *Bhagavad-gītā*, here, there, a negligible mention. But not an elaborate life of high devotional prospect you have given to the public as yet. So you have done diabolically wrong.”

Jugupsitāṁ. “What you have done, that is condemnable.” Devarṣi Nārada says to Vyāsa. Why? “You have not given any form of positive life, the conception, and hope, and prospect of positive life you have not hitherto given to the people. Only withdrawal from the negative side have you dealt with in details and no mention of the positive thing. So you have done a great mischief to the people. Because if anyone afterwards comes with this fresh news, ‘there is a positive life,’ the people won’t believe it.

“Oh, do you know more that Vedavyāsa who has given an ocean of scriptural books? So many advises in different ways he has been distributed to the world. Do you know more than him? I won’t care for you, I reject you, I won’t hear you at all.”

So, you, Vedavyāsa, you will have to give that very same thing, that there is positive life, and that is by dedication to the Absolute Good. That is real life. And that is beautiful and very happy life, very pure, happy, and beautiful life. And you have omitted that almost, so have done great mischief to the world. Because none will believe if anyone ventures to give it to the people, so you have done wrong. Now I have come to correct. You will have to give it now, as the very *sandhāna*, the very clue, and to give some real description of that high, transcendental, dedicated life. You are to give it to the people. So I have come to you. And after giving so much to the people you don’t find peace in your heart, and this is the cause. And I have come to remove that non-peaceful character in your mind, to give you peace. And if you engage yourself in such divine service you will be peaceful again.”

That is the talk there.

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

Mādhava Purī Mahārāja: Mahārāja, can you say that the original *Vedas*, they don’t contain much information about Kṛṣṇa or His pastimes...

Śrīla Śrīdhara Mahārāja: Just as a tree is not found to contain the fruit, gradual, after development, outcome is fruit. *Veda āvṛta*, *Vedānta puṣpa*, and *Bhāgavata phalam*.

Mādhava Purī Mahārāja: Can you say though that that is because this knowledge of Kṛṣṇa was common knowledge in the beginning of Satya-yuga, and there was no necessity to...

Śrīla Śrīdhara Mahārāja: What do you say?

Mādhava Purī Mahārāja: Can you say that the knowledge of Kṛṣṇa was common in the Satya-yuga, common knowledge?

Aranya Mahārāja: Commonly known to the people in general?

Śrīla Śrīdhara Mahārāja: Commonly known? No. So,

*kṛtādiṣu prajā rājan, kalāv icchanti sambhavam
[kalau khalu bhaviṣyanti, nārāyaṇa-parāyaṇāḥ
kvacit kvacin mahā-rāja, draviḍeṣu ca bhūrīśaḥ]*

*[tāmraparṇī nadī yatra, kṛtamālā payasvinī
kāverī ca mahā-puṇyā, pratīcī ca mahā-nadī]*

*[ye pibanti jalam tāsām, manujā manujeśvara
prāyo bhaktā bhagavati, vāsudeve 'malāśayāḥ]*

["My dear King, the inhabitants of Satya-yuga and other ages eagerly desire to take birth in this age of Kali, since in this age there will be many devotees of the Supreme Lord, Nārāyaṇa. These devotees will appear in various places but will be especially numerous in South India. O master of men, in the age of Kali those persons who drink the waters of the holy rivers of Draviḍa-deśa, such as the Tāmraparṇī, Krtamālā, Payasvinī, the extremely pious Kāverī and the Pratīcī Mahānadī, will almost all be pure hearted devotees of the Supreme Personality of Godhead, Vāsudeva."] [*Śrīmad-Bhāgavatam*, 11.5.38-40]

The clever, or the wise persons, in Satya-yuga, they want to aspire after a birth in Kali.

What do you think about Satya-yuga? It is already passing in a cyclic order, so no speciality of Satya-yuga. It is stale like anything, Kali. Only passing, so many summers, so many winters. Then, what is the speciality of the summer, the speciality of the winter? But rather we shall learn to value the time according to the theistic development. Then Kali is preferable than Satya-yuga.

What is Satya-yuga? It is *tapasya*, *satya*, *dhyana*, it is *adaiyatu*, the internal meditation. That was the important religious function in Satya-yuga. They're simple, truthful, and moral, all these things, and not very fond of luxury. Plain living, high thinking, but high thinking cannot give you Kṛṣṇa consciousness. It must have to come down by *sukṛti* from the devotees of Kṛṣṇa. In any time it may come.

The honourable guest, a saintly guest, may come to your house when the season is bad, rainy season, or very winter, or very great summer. In that time the guest may come, saintly guest may come to your house and you can gather something from him. And not in ordinary normal time they may come to you as guest.

So our standard of counting what is good and bad, that is all false, no value.

tad dinam yodinam manye neha canyam naradinam [?]

There is a poem that when the rainy day is not a very bad day, but the really bad day is that day where we cannot have any discussion about Kṛṣṇa, about the Lord. The standard of good or bad should be changed. When we are engaged with the holy thing, divine thing, that is good, independent of the external environment, both physically and mentally. Plain living, high thinking, but that thinking only about Brahman or Paramātmā, not of Kṛṣṇa, then no gain there.

So Queen Kuntī wants adverse circumstances, invites, that when we're in deep suffering, our heart in more intense prayerful mood, and that can reach to high standard, to the depth of things. The deeper will be the quest, the search, if we are pressed by adverse circumstances. The ordinary standard of good or bad is not effective in this plane.

'dvaite bhadrābhadrā-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]

Everything is false, the conception of our good or bad is all false. So we're to understand what is good or bad in reality. Good or bad, we're to understand a primary teaching in the school of *nirguṇa*, Kṛṣṇa consciousness, what is good, what is bad. This ordinary world good or bad cannot go there. All false, all relative, all local valuation. Provincial valuation does not stand in the case of Absolute calculation. They clash together, they fight together, another plane. *Vaikuṅṭha-nāma-grahaṇam*.

*[sāṅketyaṁ pārihāsyāṁ vā, stobhaṁ helanam eva vā
vaikuṅṭha-nāma-grahaṇam aśeṣāgha-haraṁ viduḥ]*

["One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly. *Sāṅketyaṁ* (to indicating something else as in the case of Ajāmīla who called for his son by the Name of Nārāyaṇa), jokingly. *Pārihāsyā* - for musical entertainment. *Stobha* (to use the Name with some other intention; Jīva Goswāmī has taken advantage of this in his book of Sanskrit grammar, the *Harināmāmṛta-vyākaraṇa*, when one is playing the *mṛdanga* drum, using the Names Gaura Nitāi, Gaura Nitāi to represent different drumbeats). Or even neglectfully - *hela* (when we are rising from bed in the morning sometimes, we may neglectfully say Hare Kṛṣṇa; in this way we may cast off our indolence). This is accepted by all the learned scholars of the scriptures."] [*Śrīmad-Bhāgavatam*, 6.2.14]

Even the Name of the Lord must be of transcendental characteristic, not of this mundane type, mundane sound. This is *aparādha*, offence. To think that the physical sound is the spiritual sound, that is an offence. But the spiritual sound can come within the mundane sound, but mundane sound cannot contain spiritual part in it. He's all pervading, that is, He can enter and can influence matter, handle matter. But matter cannot handle spirit, cannot have any masterly movement in spirit. But spirit can do anything and everything with and over matter.

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

Mādhava Purī Mahārāja: There are different descriptions of the ten subject matters of the *Bhāgavatam*.

Śrīla Śrīdhara Mahārāja: Ten subject matters means *Daśa-mūla*?

Mādhava Purī Mahārāja: Yes. There are different, some places they say one thing and in another place they will say something else.

Śrīla Śrīdhara Mahārāja: Where? You say, you quote it.

Mādhava Purī Mahārāja: I can't remember exactly. I've seen in a couple of books different explanations of what the ten subject matters are. They're not the same.

Śrīla Śrīdhara Mahārāja: What do you say? Instance, example?

Aranya Mahārāja: He doesn't have example. He just remembers from his reading that he found some different explanations of those ten points, or what the ten points actually are.

Śrīla Śrīdhara Mahārāja: What are the ten points, you say? What are those ten points?

Mādhava Purī Mahārāja: Like *sarga*, *visarga*, *āśraya*. Those ten topics of the *Bhāgavatam* that *Bhāgavatam* discusses.

Śrīla Śrīdhara Mahārāja: There may be different standpoints from the Rāmānuja school, the Śāṅkara school, different schools, different angles of vision. But from the Gauḍīya angles of vision we're to consider.

Mādhava Purī Mahārāja: Are those ten points found in the *Bhāgavatam* itself? Are they listed in the Twelfth Canto of the *Bhāgavatam*, those ten topics?

Śrīla Śrīdhara Mahārāja: I don't know. We're to deal with separately, then we can say. We can give our opinion if any practical item is placed to us. And what are the different views, different angle of vision. If you put the particular example to me, then I can give my decision there. It may be viewed from different planes. From the plane of the *karmī*, plane of the *jñānī*, *yogī*, and then the devotional angle of vision. Partial representation and then wholesale accommodation, it may be different in this way, local and absolute. And local means small locality, bigger locality, bigger locality, more spacious, more spacious, in this way may differ. From the angle of vision of the man, from the *kṣatriya*, from *brāhmaṇas* standpoint, from a Godly standpoint, from Brahmā's standpoint, from the standpoint of Śivaloka, in this way it may vary, local. And that must be accommodated into universal conception of the thing. There it will be harmonised. Local and Absolute, local may be small and big.

Mādhava Purī Mahārāja: Is any anthology been written by any of the Ācāryas that incorporates the ten points?

Śrīla Śrīdhara Mahārāja: The Ācārya is also very uncertain term. The Ācārya of the *karma-kāṇḍī*, Ācārya of the *jñāna-kāṇḍī*, and Ācārya of the *bhakti* school. Ācārya means one who practices some truth and preaches that, and takes from *Veda*. *Veda* is also full of different class duties. In *Veda*, so many duties of different classes are enlisted there. So from one standpoint, another comparative study amongst those findings.

Mādhava Purī Mahārāja: Is there one book that has been written by the Ācāryas, by any of our Vaiṣṇava Ācāryas that incorporates these ten topics, taking verses from the *Bhāgavatam* to explain each topic?

Śrīla Śrīdhara Mahārāja: I do not know those topics, but this *Daśa-mūla*, the very gist of all the different planes of teachings of *Bhāgavatam* has been represented in Nimbarka *sampradāya*, *Daśa-mūla*. And Bhaktivinoda Ṭhākura has also given *Daśa-mūla*. Ten different kinds of principals contained in *Bhāgavatam* he has written in truth.

*āmnāyaḥ prāha tattvaṁ harim iha paramaṁ sarva-śaktim rasābdhim
tad bhinnāmsāṁś ca jīvān prakṛti-kavalitān tad vimuktāṁś ca bhāvat
bhedābheda-prakāśaṁ sakalam api hareḥ sādhanam śuddha-bhaktim
sādhyam tat prītim evety upadiśati harir-gauracandro bhaje tam*

[(1) - The Vedic scriptures received through the authorised disciplic succession of bona fide spiritual masters state that:

(2) - Śrī Kṛṣṇa is the Supreme Absolute Truth.

(3) - He is the source of all energies.

(4) - He is the ocean of all transcendental mellows.

(5) - The living entities are His separated parts and parcels.

(6) - Due to forgetfulness of their constitutional position, the living entities are illusioned.

(7) - By awakening their transcendental ecstatic affection and attraction for the Lord, all living souls can be liberated from illusion.

(8) - All things are one with and different from Kṛṣṇa; this oneness and difference is *acintya* or inconceivable.

(9) - Pure devotional service (*śuddha-bhakti*) is the only means to attain the supreme goal.

(10) - The supreme goal is divine love of Kṛṣṇa.]

The ten principals in *Bhāgavatam*, drawn from *Bhāgavatam* by Mahāprabhu, and Bhaktivinoda Ṭhākura has written *Daśa-mūla*, explained them.

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

Devotee: Do you believe that there's going to be a nuclear war in the world soon?

Śrīla Śrīdhara Mahārāja: War is immanent. We're not concerned with that. But the greater war is always existent between *māyā*, the science and nescience. What you call science we call the nescience. Kṛṣṇa conception is science and all else nescience. The fight is always going on. So many births and deaths past, and so many births and deaths are waiting in the future. We're in the midst of that. So many dissolutions of the whole solar systems has occurred, but I'm still lingering

with my life. Many, many solar systems dissolution passed away and I'm living. How, where? That is to be solved, the wholesale solution is necessary. This is pertaining to this body only, not even to the mind, very slight. But I'm above that.

There is a war, the Theosophists, they believe in the mental system beyond this body. They won't be affected much, they'll live in their mental plane. The war may demolish the whole physical existence. The mental system which we find in our dream, that will be left intact. Some contamination, some change, but mainly intact. The bombshell cannot kill the mind, only the body.

So with such seriousness of war we're to engage ourselves in the search of Kṛṣṇaloka. Bhūr, Bhuvah, Svah, Mahā, Jana, Tapa, Satya, Virajā, Brahmāloka, with that seriousness go on. We're told, 'any moment I may die.' Thinking this, engage yourself in the quest of Kṛṣṇa. What of war, whether it will come or not we don't know, but my finishing, the body, the finishing of my body, that will come surely. War may not come, but I may be finished without war. That is enough for me, and that is enough for everyone, that his physical existence may be finished any time. With this idea, start your searching for a plane of life where you can live in a very happy mood, happy way.

*[na tad bhāsayate sūryo, na śāsāṅko na pāvakaḥ]
yad gatvā na nivartante, tad dhāma paramaṁ 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]*

From there, no fall is possible into this mortal world. Try to find out that soil, and who can live on that soil? That is living within you, and your proper self is there. This is all wrong conception of your identity. You're not this, this body does not represent you properly, nor your mental system, that also changes life. This also dies, mind also dies. But within that your proper self is living, and find out a happy soil for your soul to live in there. That is reality and this is all imaginary.

So be earnest, be sincere, eager to search for Kṛṣṇa and thereby searching of your own self in the land, in the plane of Kṛṣṇa. That is not only indestructible by war, but no natural force can do any harm, however slight, to it. And it is at your discretion. You try with that sort of earnestness. Be serious in your quest. It is not imagination. We're living in the world of imagination, but we must try to escape from this world, to get out from this world of imagination, this *māyā*, illusion, misconception, that is the problem. The problem is there, from imagination, from the land of death, how to remove us, our dwellings, from this plane to a plane where war cannot do anything wrong. War means a very general death and destruction. But individual case is always occurring, always happening, that the result of war, that is death, individual. Not a collective destruction, but individual destruction is always taking place.

And amongst the atoms consisting this body, always dying, always dying. Some new class are coming and some old dying, all, everyone. In this mortal world some sort of thing always dying, always dying, always dying. The nation, individuals are dying, still the nation lives. Nation lives but individual persons are dying. Very useful, non-useful, all dying. The nation lives for some time, again the nation will die. Then the Earth will die. In its course, everything will vanish, and again it will come, from the subtle plane of *karma*, inner tendency, in this way. But we want to get out of the wholesale death, not only including human beings, but even the trees, even the insects, worms, everything.

The *ṛṣi*s, the scripture, they have tried their best to arrange relief...

82.12.16.C_82.12.17.A

Śrīla Śrīdhara Mahārāja: ...life, whether in a tree, or in a worm, or insect, or in a beast, or in human beings, human bodies. The wholesale campaign, progress, march from nescience, that is mortal, to science that is eternal. Mortal to eternal, and ignorance to knowledge, consciousness. And from misery to happiness, or joy, or ecstasy, *ānandam*.

asato mā sad gamayo tāmaso mā, jyoti gamayo mṛtyor mā amṛta gamayo

["I am mortal, make me eternal. I am ignorant, filled with nescience, take me to science, knowledge. And I am threatened with misery, guide me towards bliss."]

[*Bṛhad Āraṇyaka Upaniṣad*, 1st *Adhyaya*, 3rd *Brāhmaṇa*, 23rd mantra]

The clarion call from *Upaniṣad*. If there is any one director of the whole movement in this world, I pray to Him. From this mortality, take me to eternity. *Asato mā sad gamayo tāmaso*. From this darkness, take me to light, that is from ignorance to consciousness, to knowledge. *Mṛtyor mā*. From the death and misery, take me to the *ānandam*, to the ecstatic world, happiness. The general instruction to all of us, from the *Upaniṣad*. Try to live, and to live happily. That will be the only aim and object of our every movement in life. Every step we must go from death to eternal life.

The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Awaits alike the inevitable hour;
The path of glory leads but to the grave.

[Elegy written in a country churchyard. (1751) Thomas Gray, 1716-71, English poet]

All the achievements, with its charm, ends in grave. So we must not allow ourselves to be charmed by the glamour of this mundane world. And must be a faithful bona fide student for study of Kṛṣṇa consciousness. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. *Kṛṣṇānusandhāna*. Kṛṣṇa consciousness, to cultivate about Kṛṣṇa, by all means, the culture of Kṛṣṇa. Who is Kṛṣṇa? How is He? What is my relation with Him? We're there, in every way to cultivate about Kṛṣṇa, what may be my highest achievement there. All these calculations we must indent and not satisfied we must start to that direction. And that must be faithfully, sincerely, practically, substantially, true. Gaura Hari bol. We stop here today.

...

Absolute interest, to find out what is absolute interest, with the help of the revealed scriptures, revealed by Him, by the Absolute. Anyhow to find out that and to make us harmonious with that movement what is necessary for us. That is, *nirguṇa* means without any disease. All others are under disease, that is reaction. Disease means reaction. So free from all reaction disease, that is *nirguṇa*. *Guṇa* means disease, disease of three types, *jarā-vyādhi*. We're to be, what we were, not satisfied we're to be as individual. Individual of course is desirable there, but individuality when in consonance with Absolute, that is Kṛṣṇa dāsa. And outside that self seeking, either single or in a

group. Either nationality or humanitarian, or identifying with a particular solar system, all is local and provincial.

Absolute, the absolute beauty, the absolute harmony, the absolute love, all of same nature. We're to go back there, back to Godhead, back to home. That is our sweet home. We're to throw ourselves in that. In the beginning something as fire, that will reduce to ashes all our selfish, local, provincial desires and desired. And that will be put to fire and they will be all reduced to ashes. Then the pristine glory of the golden self within will come out, to work as a slave of Kṛṣṇa.

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' [kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa']

["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The *jīva* souls are the marginal potency of the Lord."] [*Caitanya-caritāmṛta, Madhya-līlā, 20.108*]

You are eternal servant of the Supreme Entity. That is your glorious position.

And now you want to be, "I'm monarch of all I survey." Alexander Selkirk or someone was banished on an island, and he was consoling himself in his banished stage. "I'm monarch of all I survey. There's none to come in dispute with me as regards any possession of this part or that part of land. Here no one, but I'm the only human being on this solitary island. I'm monarch of all I survey."

So we wanted to be a monarch of all we survey, and we're cornered now. And now we must get out of the cornered position and roam at large as a representative of Kṛṣṇa, His servant, His slave. The slave word, that is very unpleasant to hear, slave. But slave of the Supreme, the most glorious, confidential position I'm given as confidential attendant, slave, who can be relied. *Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'*. Though a particle we're in connection with the whole. A particle can have backing of the whole force if in an affectionate connection. The particle may be supported by the Infinite if it's in happy relationship with the Infinite. So that is the most desirable position of us, every one of us.

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa', kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa'

Why this danger came to us, the *taṭasthā-śakti*, marginal potency? So we're in danger. Those that are in the nearest potency, *svārūpa-śakti*, they cannot be overpowered by the external potency, the out-carrying current. In-carrying and out-carrying current. Now anyhow we're caught by the out-carrying current of Kṛṣṇa. We came from the marginal position. Adaptability of both the sides within us. And we want to, by the grace of the agents of Kṛṣṇa from the higher world, they came and reminded us of our greatest fortune and prospect. And anyhow we have accumulated such sort of tendency, that there is my Master in the happy land. And I can be an affectionate child to Him. This news has touched our heart and brought us together. We all want to go back to our native home.

Svarūpe sabāra haya, golokete sthiti. We're wandering in this undesirable plane of mortality, regular reaction. Whatever I do there are other forces to demolish the same. Whatever we desire the opposite current is also to demolish that. So we're suffering from disappointment everywhere. Now we want to leave this land, where our predecessors all vanished. And the posterity is also to meet the same fate. And we're also experiencing the mortal influence of the environment, what is undesirable to us.

Janma-mṛtyu-jarā-vyādhī [*Bhagavad-gītā*, 13.9]. We're to come here as a stranger, by birth. Then again to meet the inevitable fate, the death. And in the middle portion, span, we're to suffer from disease and infirmity. So undesirable to the intelligentsia. It is an undesirable plane to live in. We must seek some other higher shelter for our safety, for our good prospect. And we're trying to do that. That is our present position.

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

So many recommendations have come hitherto, to our relief. But anyhow we've come to understand the relief recommended by Mahāprabhu Śrī Caitanyadeva in the line of *Śrīmad-Bhāgavatam* and *Bhagavad-gītā*. That is the highest. That is the most infallible and most desirable goal. And we shall go back to that land, the land of beauty, love, charm, harmony. That has attracted us anyhow, and we want to go back there. How to do that, that's a problem to us now. The main thing, the guide, good company and the guide. That unknown quarter, only with good hope, and a favourable advertisement, we're charmed by that destination. And how to go to that uncertain and infinite land of infinite character? Only our main help, our guide and our faithful association, those also who want to go there along with us. The faithful association, faithful group. In long journey if you undertake it in a group, that will help us in many ways.

So *sañkīrtana*, go on chanting so that we want to go back to home, and so many of us. We get the facility from Mahāprabhu. *Sañkīrtana* party is going towards their home. Go home, the land of love divine. We're disgusted here, always fighting with the apathetic environment, that's in the form of mortality. The form of change, towards mortality, always, incessantly changing us, always. And we want to go to the eternity. The finite has also got its proper position in that sweet eternity. As located and analysed by *Bhāgavatam* and Mahāprabhu. Nityānanda Prabhu is there, a general guide under Him. So many are swimming towards that through the ocean.

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

Who's there? Kṛṣṇa Kiñkarā Prabhu?

Kṛṣṇa Kiñkarā: Yes.

Śrīla Śrīdhara Mahārāja: Then?

Parthāmṛta: Parthāmṛta dāsa.

Śrīla Śrīdhara Mahārāja: Then?

Devotees: Thomas. Śuddha Kṛṣṇa. Parama.

Śrīla Śrīdhara Mahārāja: Thomas. I can't remember you specially. Where do you come from, Thomas?

Thomas: From New York city. I've always worked with Kṛṣṇa Kiñkarā and Dev Nārāyaṇa.

Śrīla Śrīdhara Mahārāja: Parvat Mahārāja has again gone to New York?

Thomas: Yes.

Śrīla Śrīdhara Mahārāja: You've worked with him?

Thomas: I used to visit him sometimes. But my business is such that...

Śrīla Śrīdhara Mahārāja: Fruit seller?

Thomas: Yes.

Śrīla Śrīdhara Mahārāja: My memory is very weak. Eyesight almost finished. So it is very difficult for me to understand, to recognise. So I always trouble you, putting questions several times. "Who are you, who are you?" These bothering things I'm to repeat, helpless, what can I do? Gaura Hari. It is still by the grace of the Lord, anyhow, some feeling is within. In one sense it is better, good, forget, that personal things are vanishing. And what's remaining that is extended to me by my Guru Mahārāja, that is still retained in me. That is in one sense it is a good thing. Gaura Hari. Gaura Hari. That is desirable of course if it stands well.

Kavirāja Goswāmī says, "I'm sufficiently old, I can't write, can't see. And so, still the work is being done through me. It is a very wonderful thing. _____ [?] I don't know what I'm writing and what is to do, still I'm engaged. It is a very happy thing."

Sanātana Goswāmī is also saying that, "How audacious, audacity I have got, I'm going to write about the harem of Kṛṣṇa. Rukmiṇī is such and such. Satyabhāmā is such and such. Jāmbavatī is such and such. What audacity I've got that I'm going to write, to give description about the nature of those great damsels, Kṛṣṇa. But what to do? I assure you it's not mine, it's not my writing. Someone is forcing me to write this. So excuse me. I have not got the audacity to know about their nature. They're so high personages. And I'm going to give you description of the harem of Lord Kṛṣṇa? Someone is forcing me, my pen is pushing me towards that. I can't help it, it is His will."

Mahāprabhu also He repeats the same thing. "Sanātana, what I say to you, this is not Mine. I feel that a current is passing through Me to you, Kṛṣṇa's grace. What I say, to Me it is something like a delirium. I'm talking, I do not know the meaning proper within. *Pralāpita vakra*, *pralāp* means delirium. I don't understand, still I utter. Anyhow I feel somewhat that Kṛṣṇa is sending something through Me to you."

That is the way, to be instrument of the revealed truth. Nārada came and chastised and forced Vyāsadeva. "Give delivery to these things what you have not clearly done. Think of what I say, these outlines, you think of them, and harmonise them with your past writings, and give delivery in a new kind of way, as I say."

Put off everything, above everything, Kṛṣṇa consciousness, as it is unconsciously done in *Bhagavad-gītā* by Vyāsadeva. The *karma*, the *jñāna*, the *yoga*, whatever, but winding everything towards Kṛṣṇa. Do *karma*, *karma* is good, without *karma* you cannot collect your food. You'll have

to die without *karma*, so you must do *karma*. But all *karma* binds you with the environment with reaction. Only,

*yajñārthāt karmaṇo 'nyatra, [loko 'yaṁ karma-bandhanaḥ
tad-artham karma kaunteya, mukta-saṅgaḥ samācara]*

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa- bhakti*)."] [*Bhagavad-gītā*, 3.9]

"*Karma* must be directed towards sacrifice, and the object of sacrifice, the recipient is Myself." Kṛṣṇa says.

Connecting *karma* with Him. *Jñāna* is very pure thing, not entangled much with the mud, it is a pure thing. _____ [?] But,

*bahūnāṁ janmanām ante, jñānavān mām prapadyate
[vāsudevaḥ sarvam iti, sa mahātmā sudurlabhah]*

["After many, many births, the knowledgeable person (who happens to attain the association of such a pure devotee) finally comes to understand that the whole universe of moving and stationary being is of the nature of Vāsudeva alone, inasmuch as all are subordinate to Vāsudeva. Having grasped this conception, he surrenders unto Me. Know such a great soul to be extremely rare."] [*Bhagavad-gītā*, 7.19]

"At the last conclusion of the *jñānī* to surrender to Myself. And such *jñānī* is very rarely to be found. They're all going mad, that they're the ultimate substance in the world. But very rarely they escape from that sort of vanity and come to My feet that I'm all in all."

Then *yogī* is very good section, the *yogī*. *Tapasvibhyo yogyatā*. The penance, the austerity, some takes out their, for their improved life, *jñānibhyo 'pi mato 'dhikah*. Even the *yogī's* position is better than that of the *jñānī*, or the salvationist. *Karmibhyaś cādhiko yogī*. This *varṇāśrama karmī*, above that the position of the *yogī*. So *yogī* is the highest position amongst all of the sections.

*[tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikah
karmibhyaś cādhiko yogī, tasmād yogī bhavārjuna]*

["The *yogī* who is a worshipper of the Supersoul is superior to persons engrossed in severe austerities such as the *cāndrāyaṇa*, superior to the worshippers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a *yogī*."] [*Bhagavad-gītā*, 6.46]

But,

*yoginām apī sarveṣāṃ, mad-gatenāntarātmanā
śraddhāvān bhajate yo mām, sa me yuktatamo mataḥ*

["Among all types of *yogīs*, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all his heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion."] [*Bhagavad-gītā*, 6.47]

"Amongst all sections of *yogīs*, *karma yogī*, *jñāna yogī*, *hatha yogī*, *aṣṭāṅga yogī*, *raja yogī*, all sections of *yogīs*, the highest class is that who comes to My feet. And giving up everything begins My *bhajan*."

Śraddhāvān, ādau śraddhā. Begins as a primary student in the devotional school. What is the primary course in the devotional school? *Ādau śraddhā, tataḥ bhajana-kriyā, tato' nartha-nivṛttiḥ, tato niṣṭhā, tataḥ ruci*.

*[ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṃ premṇaḥ prādurbhāve bhavet kramah]*

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

"In this way he comes to take admission in the lowest class, primary class. *Mad-gatenāntarātmanā, śraddhāvān bhajate yo mām* [*Bhagavad-gītā*, 6.47] With *śraddhā*, with faith, begins My service."

So, in *Gītā*, so many things are described. Full justice is made to all the particular different sections, but in conclusion drawing everything towards devotion towards Him. Then at last.

*sarva-dharmān parityajya, mām ekaṃ śaraṇaṃ vraja
[ahaṃ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

“Give up consciousness of all the duties of all phases, wholesale, and come single to My feet, alone. I’m not a group, only alone, and I shall compensate the whole thing. No loss you’ll have to incur. The assurance.”

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

...

...attracts, attractor, *Kṛṣ*, attracting all nerves, the wholesale, attractor of the whole system of us, and giving engagement to every part, every atom of our so called body.

...

Every atom of our body is attracted towards Him and gets proper engagement. He’s such, fulfilment, engagement with fulfilment, to the cent percent fulfilment. Engagement and fulfilment cent percent, He only can give us, because, *akhila-rasāmṛta-murtiḥ*, emporium of all sorts of *rasa* of variegated nature. His body is composed of all sorts of *rasa*, ecstasy, the supreme pure, all variegated nature of *rasa*.

...

...cold, but still the head wants cool touch. Hare Kṛṣṇa.
Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

He’s Kṛṣṇa. *Kṛṣ ṇa*, who attracts and gives satisfaction. Attracting, *Kṛṣ* means attracting, attraction. And *ṇa* means they’re getting, supplying corresponding satisfaction. He’s Kṛṣṇa. *Kṛṣ ṇa*, attracting and giving fulfilment, satisfaction, ecstatic reaction. He’s Kṛṣṇa. Visa versa.

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

What we are properly, a conscious unit, we’re all conscious units. We want to absorb something, to understand something healthy from outside. We’re taking oxygen for our necessity, for the upkeep of this body. So some body is within you. For the nourishment of that body you’re taking oxygen from him. What I say that is working as oxygen to help that spiritual body growing, awaken in you. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. This is food, Hari *kathā*.

*[mac-cittā mad-gata prāṇā,] bodhayantaḥ parasparam
kathayantaś ca mām nityam, tuṣyanti ca ramanti ca*

“My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence.”

[Bhagavad-gītā, 10.9]

“They talk about Me, and discuss about Me, and they feel the enjoyment as if they’re eating some delicious food. And even so far as the man and women united they feel. *Ramanti ca*. Sometimes such satisfaction also they feel when talking about Me, and dealing about Me.

Sweetness they can gather, of different, very, very desirable type, all comprehensive. My talk, My discussion about Me, is all comprehensive. It contains, it carries with it, all sorts of ecstasy, ecstatic satisfaction."

"You remember the *śloka* of *Bhagavad-gītā*, *mac-cittā mad-gata prāṇā*. *Mac-cittā*. Whole attention absorbed by Me. *Mad-gata prāṇā*. And their movements, their life, everything for Me, moving for Me, doing for Me, all the forces they can command, utilised for Me, *mad-gata prāṇā*. *Bodhayantaḥ parasparam*. Whenever they come in the association of the others in the environment they talk about Me. So surcharged with My memory, with My charm, they cannot go without. Whenever they go to the society, only then also they're inspired and they're actuated with My impression. *Kathayantaś ca mām nityam*. And talking from higher to higher, from deeper to deeper about Me, and they'll feel the ecstasy of the very sweetest type ever possible."

Gaura Hari bol. Gaura Hari bol.

*teṣāṁ satata-yuktānām, bhajatām prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ, yena mām upayānti te*

["To those devotees who are constantly dedicated to Me, and who engage in My service out of their love for Me, I bestow the internal divine inspiration by which they can approach Me and render various intimate services unto Me."] [*Bhagavad-gītā*, 10.10]

"These persons, I give inspiration, that may follow the path of the *gopīs* of Vṛndāvana. Who risks everything, only to get My company, which is considered both unholy and holy. Everything they severed their connection from, and desperately throwing themselves in Me, I ask these people to follow the footsteps of the *gopīs*. That is the highest attainment. Without caring for anything good and bad, only exclusive attention to throw them in Me, in My service. That is the highest type of devotion we may see, to catch Me. By this type of devotion I'm caught in their fist. Such high value. All risking everything, good or bad. *Svajanam ārya-patham ca*.

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

["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]

[*Śrīmad-Bhāgavatam*, 10.47.61]

"Their own, and the divine advice also, which is given by Me for particular sections of the lower level. That sort of inspiration I give them within."

*teṣāṁ evānukampārtham, aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho, jñāna-dīpena bhāsvatā*

["Out of compassion for them, I, situated within the hearts of all living beings, dispel the darkness of ignorance with the radiance of knowledge."] [*Bhagavad-gītā*, 10.11]

"I hanker for their favour. The group that - the suicidal squad, their sacrifice has no limit - suicidal squad. To commit anything and everything for My satisfaction. I pray for their grace. They're so high, and they're so dear, beloved to Me that I always feel that I shall seek their kindness. So divine, so high, so pure, so selfless, so surrendering, so brave, so desperate. *Teṣām evānukampārtham*. Whenever they're with any separation mood, because in *jñāna-sūnya-bhakti*, they do not want knowledge or direct consciousness of Me. They're engaged, they're absorbed in discharging their duty and do not care to know anything outside that. Rhyme or reason, or explanation, nothing they want. Only extremely given to My service. Such servitors, I'm indebted to them. I think that I cannot clear the loan that I had to incur from their serving attitude. So for their satisfaction _____ [?] they faint. They're under the impression that I'm not regarding them, I'm far away from them, I do not care for their convenience or inconvenience. Then I run at that time for their help. 'Oh, I'm here My dear.' Either son, or husband, or in any form they want Me, I run in that form to satisfy, to pacify them and to remove their present imitation trouble."

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

Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Nitāi Gaura Hari. Nitāi Gaura Hari. Mahāprabhu.

Gaurāṅga Sundara Bara Nityanila Namabhir. Gaurāṅga-nāgara.

When Rādhā-Govinda combined, Kṛṣṇa in the mood of Rādhikā, dancing Himself and chanting His own name and dancing. Both combined, the Positive, Negative combined in full, and He's in the mood of the Negative, the Positive is dancing and taking His name, that is Mahāprabhu. Gaurāṅga-nāgara bara nityanila namabhir. Taking His own name and madly dancing. Seeking Himself, searching Himself. "What am I?" In the mood of Rādhārāṇī. The most eagerness personified. Most earnestness ever imagined, search. Kṛṣṇa is searching Himself in the mood of Rādhārāṇī. That is Gaurāṅga. *Sva-bhajana vibhajana prayojana avatārī*. And He's throwing on all sides, a particle of that mood, throwing out in the environment. He's searching of Kṛṣṇa, in the mood of Rādhārāṇī. Displayed as the Absolute Himself, and throwing particles outside.

"Catch it and be wealthy."

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

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

Any question?

Devotee: Mahārāja, I was wondering, I've heard that there's some pastime that does not allow Lord Nityānanda to be on the altar with Rādhā and Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Lord Nityānanda, from Him comes this *vātsalya*, *sākhya*, *śanta*, all other *rasa*, except that of *mādhurya rasa*. There Rādhārāṇī is independent and final authority, *mādhurya rasa*. All other *rasas* they can come from Baladeva and Nityānanda. Three divisions, *jñāna*, *bala*, *kṛiyā*, *ca*, thinking, feeling and willing. The three principles of theological conception.

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Śrīla Śrīdhara Mahārāja: Willing represented by Nityānanda, Baladeva. And thinking may take us to Kṛṣṇa, *jñāna pradhana* [?] _____ [?] subjective existence. And feeling represents the *līlā*, by which the pleasing principles arise, *hlādinī. Jñāna, bala, kṛiyā, ca*, the three main underlying principles. In *Upaniṣad* and in all philosophies, thinking, feeling and willing, three phases of the Absolute. Maintaining the existence, and enjoying the position, and supplying the fodder to enjoyment. And then to take it and throw into the world, particles of that divine pleasure, three phases.

Gaura Sundar. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. What was your question?

Devotee: The reason that Lord Nityānanda is not being permitted...

Śrīla Śrīdhara Mahārāja: Yes. Nityānanda up to *vātsalya rasa, sākhyā rasa, vātsalya rasa*, Nityānanda. And Nityānanda, in another position, as Anaṅga Mañjarī, She enters into the camp of Rādhārāṇī as Her younger sister. And there He enjoys the service divine in *mādhurya rasa*, it is mentioned. Another aspect, but not Nityānanda Himself proper, He's Anaṅga Mañjarī. Here also as brother of Kṛṣṇa, and there also as sister of Rādhārāṇī. We're told like that. That is another aspect. But not the same as Nityānanda, but His, not shadow cast into *mādhurya rasa*, but is another phase. These are peculiar necessities in harmony, in details.

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

Devotee: Guru Mahārāja, I've read somewhere that Draupadī is a combination of Shamala, Bharati, and Saci, wife of Indra.

Śrīla Śrīdhara Mahārāja: I can't follow his intonation. What does he say?

Devotee: Draupadī is a combination of...

Śrīla Śrīdhara Mahārāja: Draupadī's in Dvārakā connection, not in Vṛndāvana. But what do you say about Draupadī? What does he say? Hmm?

Devotee: Is a combination of Shamala, the wife of Yāma, Yāmarāja. And Bharati, the wife of Vayu. And Saci, the wife of Indra.

Śrīla Śrīdhara Mahārāja: Yes. These three combined in Draupadī?

Devotee: Yes.

Devotee: And Uses [?] wife of the Asvini devatas [?]

Śrīla Śrīdhara Mahārāja: Five combined?

Devotee: Er, four?

Śrīla Śrīdhara Mahārāja: Four or five?

Devotee: Maybe five. But Uses [?] the wife of the Asvini devatas [?]...

Śrīla Śrīdhara Mahārāja: It may be mentioned in *Mahābhārata*. It is not concerned with *Bhāgavatam* or Mahāprabhu's group. It may be there. So the five combined there, and so five husbands there, so those five combined.

And there are some other tales also, mystic tales, by which Draupadī had to marry five husbands. Five phases, and also five times, she wanted _____ [?] in her penances.

And also when she found in heaven, *surabhi*, the divine cow, she had more than one bull, companion, Draupadī smiled, remarking that 'how she can allow so many bulls for her company?' So a curse came to her, and she had to take these five husbands as reaction.

And also, as you say, I remember slightly from *Mahābhārata* that five combined there within her. There one, and another four combined, and came to her. A marriage with five husbands by chance coincidence, in the line of inevitable action, reaction.

But that has nothing to do with these talks which we're going on with. That is all *karma-kāṇḍa*, action, reaction.

Devotee: Yes. Actually my real question is, can you explain how is it that so many *jīvas* can occupy one body?

Śrīla Śrīdhara Mahārāja: A man may have different functions, one officer. Suppose a district magistrate, for the time being the police officers' function may also be attached to him. And the governor is there, he may have to do the function of a captain. So many functions may combine in one man. So ultimately different types of persons, but their duty may be combined together. And one can do as a general, as a king, as a peace maker, so many functions one can do. Something like that.

We're told also a man has been captured by a ghost. Have you heard this?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: In your country, the ghost has captured a person?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Something like that. The ghost taking possession, sometimes coming aside, in this way. And a good ghost, or good _____ [?] so many *yogīs* and gods, they also can capture and influence the person and live there.

It is not only the case with Draupadī, but in many places we've found like that. In Nanda the Droṇa was absorbed. In Yaśodā the Dharā was absorbed. In the *gopīs* so many divine prostitutes, Urvaśī etc, divine prostitutes absorbed in the *gopīs*. It is mentioned there, they're getting their

satisfaction by some good decision of their previous fate, fortune. And many cases we find are there. In Rāmānanda both Arjuna and Viśākhā Sakhī is represented.

The different types of mentality represented in one body is possible. Sometimes a man, in man also, sometimes womanly temperament may come in, and sometimes manly. In women also sometimes manly courage and temperament may come, and sometimes womanly, modest temperament. It is possible in the science of subtle elements.

Kṛṣṇa Himself combines Himself in many types of Kṛṣṇa. Svayaṁ-Bhagavān, Svayaṁ-Prakāśa, Prabhāva-Prakāśa, Vaibhava-Prakāśa. Dvārakeśa, Mathureśa. Different temperament, different functioning. It is possible, and not unscientific.

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari.

Devotee: So also Mahārāja, the compilers of the Bible, those who compiled the Bible, sometimes we hear it is scripture. But those who compiled it were they liberated or they were conditioned souls?

Śrīla Śrīdhara Mahārāja: What does he say? In Bible?

Devotee: The compilers of the Bible, were they liberated or conditioned souls?

Śrīla Śrīdhara Mahārāja: They were liberated to certain extent. Full fledged theism, they had no idea. Partial conception of the spiritualism they've distributed, not complete. They did not have any recognition of transmigration of souls, not mentioned there, clearly. And not even souls to the animals and trees, only human bodies, and no transmigration. Only one birth, and the future is eternally fixed, either eternal hell or eternal heaven. All these things. For the time being, by instalment it is given. It has not been dealt with full possibilities and answers. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, then did Lord Jesus attain the spiritual world or heavenly planets?

Śrīla Śrīdhara Mahārāja: Spiritual world in a particular zone, a zonal position we're told.

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

Our mother Parama? No question?

Parama: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Then? Ha, ha, ha. Why do you shrink, without putting question?

Parama: When we become discouraged in spiritual life, and *māyā* is more attractive than Kṛṣṇa, what does that mean, and what should we do?

Śrīla Śrīdhara Mahārāja: Your free will, if it is independent of *māyā* can understand that *māyā* is my enemy, dragging. Your help from the guardian. What do you do here? If a boy finds some

difficulty outside, what does he do? He runs to the guardian, to the superior power. So ours will be of same nature _____ [?]

We shall cry aloud to get help from the men of the police section of the government, that is *sādhus*. We shall cry aloud for their help. "Oh save me. I'm caught by this nasty temperament, this *kāma*, *krodha*, all these things. _____ [?] party. I'm making journey towards _____ [?] and so many plunderers attack me." And I shall cry aloud for shelter.

That will be of that nature. The next safe position, we will run to seek help. It is plain thing. It is also there. So many protectors, so many police are giving - posted to protect the people, general. Anyhow to run towards the guardian, to the helpers that are posted there. So always to remain with the guardian when we are minors. That is the direction of the *śāstra* and *sādhū*. As long as you consider yourself to be minor, you must be under the guidance of a major, Guru, *sādhū*, friend, of equal temperament, who has got appreciation for the thing you adore. The friend must have appreciation for the gem which you have got with you, who you want to protect from outside attack. The appreciator of that valuable gem very favourably will come to help you properly.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Śuddha Kṛṣṇa - you are silent.

Śuddha Kṛṣṇa: Yes.

Śrīla Śrīdhara Mahārāja: Nothing to enquire?

Śuddha Kṛṣṇa: Yes, so many questions...

Śrīla Śrīdhara Mahārāja: Without enquiring, many things is going to be cleared, automatically, in the course of this talk.

When I joined Gauḍīya Maṭha, in the very beginning I put some questions. And then I found that it is foolish to put any question. Only if we hear, in course of the talk, that I find in the midst of, from one to another, everything is being clarified. Everything is being clarified, all the doubts are being cleared.

bhidyate hrdaya-granthiś, chidyante sarva-saṁśayāḥ
[Śrīmad-Bhāgavatam, 1.2.21 and 11.20.30]

All the doubts and suspicions will be cleared when we can indent Kṛṣṇa consciousness. Wholesale satisfaction.

Our Guru Mahārāja used to tell that, "Only allow Kṛṣṇa to land in your heart."

The force came in the ship, previous day and they landed the soldiers into the shore, and they captured the country. Julius Caesar, he told someone, "Veni, vidi, vici," something? - "I came, I saw, I conquered."

Ha, the Kṛṣṇa conception is such. Only we must allow Kṛṣṇa conception to land in our heart, and the battle will go on. And ultimately He will conquer, every nook and corner. The whole heart will be captured by Him. He's such in His intrinsic quality of value, Kṛṣṇa consciousness. All embracing, all solution, all clearance, all capturing. All engagement, all sorts of engagement, different, whatever aspiration may be within us. The wholesale dealer.

sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja

[aham tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]
[Bhagavad-gītā, 18.66]

“All your enquiries will be fully satisfied in Me only. Myself alone, *mām ekam*, Myself alone. I am alone capable of satisfying all your possible hankerings which you cannot detect even in yourself. You do not know yourself what are the variegated hankerings are within you, aspiration. But I know, and I’m so prepared. My position is such, I can satisfy all your aspirations of innumerable natures.”

Ha, ha. Kṛṣṇa is such.

akhila-rasāmṛta-mūrṭiḥ [prasṛmara-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*]

Scientific representation of Kṛṣṇa. He’s a figure. How? All sorts of ecstasy combined has produced as if that. All beautiful phases. Emporium of all *rāsas*.

We’re to go to different shops for different things, but emporium means, only go to one shop where everything is available. That is emporium, is it not?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: You know it better. Emporium is a shop where all things are available, but other different shops, different things they’re dealing.

The Emporium of all *rāsa*. Whatever you want it is there. That is Kṛṣṇa. You’re to understand, gradually, according to your capacity and necessity and advancement.

Nitāi. Nitāi. I feel tired. I began talking long ago, with them. So I want to close here today. Gaura Hari bol.

...

...Kṛṣṇa consciousness, why? What peculiarity you find in Kṛṣṇa consciousness that attracts you?

Devotee: Because it’s the only thing that actually tells you about God.

Śrīla Śrīdhara Mahārāja: Eh?

Aranya Mahārāja: He said, “It’s the only thing that explains about God.”

Devotee: The science of God. Everything else is just so very limited...

Śrīla Śrīdhara Mahārāja: What attribute in God attracts you most? In God conception, what attribute of God attracts you most?

Devotee: Well, just that He's a person, just like... He's a person...

Śrīla Śrīdhara Mahārāja: He's a person, but what do you mean by person?

Devotee: Well, He's not something impersonal, He has a character, He has a form. And it's what I want to know about Him. And I want to know about my self also.

Śrīla Śrīdhara Mahārāja: That person means we can mix with Him freely, in the same level, you mean that? Person means, big, infinite personality, then, are you attracted by that, personality infinite?

Devotee: _____ [?]

Aranya Mahārāja: The infinite aspect of His personality.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Then, what will be your position there? Negligent, most negligent.

Aranya Mahārāja: What is your position in relationship to that infinite personality?

Śrīla Śrīdhara Mahārāja: Most negligent.

Devotee: I want to develop a relationship...

Śrīla Śrīdhara Mahārāja: How is it possible? He's infinite, we're infinitesimal, and how can we develop our relationship with Him? Is it possible at all?

Devotee: Yes, it's possible, but I want someone to show...

Śrīla Śrīdhara Mahārāja: Why possible? Why it is merely possible?

Devotee: Well, I want someone to show me.

Aranya Mahārāja: He wants someone to show him how to develop that relationship.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: But you have faith that the development may be in such a way that you can connect with that infinite personality? Such development is possible within us?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Good. All right. Are you married?

Devotee: No.

Śrīla Śrīdhara Mahārāja: How do you want your energy to be utilised?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: In form of search, or through service?

Devotee: In Kṛṣṇa's service.

Śrīla Śrīdhara Mahārāja: Only by knowledge, or through service?

Devotee: Well, I want to acquire some knowledge, and then utilise that in Kṛṣṇa's service.

Śrīla Śrīdhara Mahārāja: That's good, reasonable, very good. Go on in your way.

Śravaṇa-daśā, then *varaṇa-daśā*. The first stage, to hear about Him. The second, to accept Him as our guardian, our master. Then *sādhana-daśā*, then to apply one wholesale for His utility. God is for Himself. He's by Himself and for Himself. He has no other cause. He's His own cause. And He exists not to fulfil the purpose of a third thing. He exists to fulfil His own purpose, for His own satisfaction, for none else.

So, if we want Him, we must accept the way to fulfil His satisfaction. For His satisfaction we're to move. He won't engage Himself for the satisfaction of anyone. He's for His own. He's absolute. He's for His own. Self existent, and for His own satisfaction. He's the satisfaction personified. And if we want Him, we're to work for His satisfaction. Our satisfaction must be a part and parcel of His great satisfaction. We're for Him, everything for Him. He's absolute. And anything and everything for Him.

We must learn to live a life to be utilised to fulfil His satisfaction. There the harmony. We cannot have any independent life. Cent percent subservient life. Then we may come in His connection properly, in consonance, in harmony. He's for everyone. And those who want to engage themselves in His service can give satisfaction to us, then we can have Him. Otherwise we're outside, as we are at present.

Anyābhilāṣa, our whimsical activities. *Karma*, then systematic organised activity, keeping in touch with God consciousness. *Jñāna*, mere search to satisfy our curiosity. What is the environment we're living in? What is our ultimate goal? As a subject we're to enquire, making the environment an object of our search. That is *jñāna*. Elimination - I don't want this, I don't want that. One, two, three, four, five, six. I don't want, dismissing, elimination and acceptance, as subject that is knowledge.

And devotion, dedication, that I want to have a common end in His satisfaction of life, not a separate object of life. I want to merge in the harmony that is working for His satisfaction. One, plurality connected in oneness, diversity and unity. Diversity must be subservient to unity. There is harmony. We're to learn and we're to practically engage ourselves in that. Only theoretical knowledge, intellectualism, cannot satisfy our internal demand. Our hunger cannot be appeased by mere search. But search must be substantial, must have some practical aim, and constructive

object. Not in the scientific laboratory, as they're searching so many things, or searching about God. If He is? How He is? All these things. Not like that.

He won't come to our laboratory. He won't come to be the object of our brain, speculation. We're to throw ourselves wholly at His mercy, and then He will be gracious to make Himself known to us. And to surrender, and honest searching mentality, and we can make progress only as much as we accept Him as our guardian, as our master, as our Lord. And not any object to satisfy our curiosity, or any mundane need. Not in that way can we approach Him. Then we shall be kept outside. *Sevonmukhe hi jihvādau.*

*[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ]*

["Therefore the material senses cannot appreciate Kṛṣṇa's holy name, form, qualities, and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is. In other words, the holy name of Kṛṣṇa can never be grasped by the material senses. Only by rendering devotional service, beginning with vibrating the Lord's glories upon the tongue, can one realize Kṛṣṇa, for He will reveal Himself directly to the sincere soul."]

[*Bhakti-rasāmṛta-sindhu*, 1.2.234] & [*Gauḍīya Kaṅṭhahāra*, 17.56]

Always surrendering mood. I don't want a single independent life. I want a life under His shelter, under His guardianship. My interest will be included within His interest. In this way we can approach towards Him. Not independent attitude. In the beginning we're to accept this.

The bond will be written, 'That I'm for You. Whatever You will inspire I shall do, You will require of me I shall do unconditionally.'

Unconditional surrender. Then He will allow me to enter into His domain, His compound. Otherwise we're on the outskirts.

You're Englishman, or Scotch?

Devotee: English.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

So association is most powerful thing to help us in this matter. We're to imbibe our efficiency from the association of these devotees. We're to acquire the need by which we shall approach Him. The scripture and the saints, in reality, saints.

Saints is a term generally that may accommodate many kinds of saints. And believers in God, even non-believers in God, that is also called saint. Buddhist saint, Jain saint, they do not believe in God, but based on morality of higher kind, saint.

But here, bona fide devotees, not professed devotees, not imitation devotees. Real devotees, sincere devotees, we're to associate and imbibe the mood of searching Him in a spiritual type. He's subject, and all else object. His subjective existence He holds. He can see us, we can't see Him. If He wants He can come within our heart, and can capture our eyesight, or our ear, from within. Then we can think that I'm seeing through the eye. The sight comes from the subtle to the gross.

He has got no gross body, or anything of the gross type. The whole thing spiritual, and that can come down, very finer spiritual than the soul we possess. Through the soul, through the mind, then through the eye - and can withdraw. No material, what we understand as matter, above material existence. Matter is misconception.

Gaura Hari. Gaura Hari. What is your program? How many days to stop here?

Devotee: Well, I'm leaving tomorrow_____ [?]

Śrīla Śrīdhara Mahārāja: Tomorrow. Towards?

Devotee: Purī.

Śrīla Śrīdhara Mahārāja: All right. Who is your guide? Have you got any map, chart?

Devotee: Well, we have some maps.

Aranya Mahārāja: He used to study the science of making maps. In university he was studying maps.

Śrīla Śrīdhara Mahārāja: Map making? Map is not the country, but it has got some connection with the country. The map of a country and the real country. So in the scriptures what we have conception of *dhāma* etc, that is like map. And consulting the map, with the help of right calculation, we can come to the substance for which the map has been drawn. So God consciousness which we find in scripture, something like map. That is not reality, but that can give some idea about the meaning.

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

Akṣayānanda Mahārāja has not yet come?

Akṣayānanda Mahārāja: Just came now.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol.

82.12.18.B

Śrīla Śrīdhara Mahārāja: The morning time will be the most suitable. You'll capture Nimāi.

Akṣayānanda Mahārāja: Yes. I just came for your *darśana* and then I'll try to find him out.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Gaura Hari bol. Gaura Hari bol. Unexpected engagement, serious, has caught you.

Akṣayānanda Mahārāja: Happy engagement.

Śrīla Śrīdhara Mahārāja: Hard nuts, to break. Hare Kṛṣṇa. Ha, ha. *Premadhāma-stotra*, apparently, it is very easy thing, is it? Ha, ha, ha, ha.

Devotees: Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: But, it is a hard nut to gather. Ha, ha, ha, ha. Keśava Mahārāja, he used to appreciate my writings very much. He said that very intricate and very hard things have been distributed in the form of poems. Our Guru Mahārāja also liked it much, that ontology in the form of poetry. *Bhāgavatam* is there, *Caitanya-caritāmṛta* and *Śrīmad-Bhāgavatam* is of that nature, ontology in poetry and beauty.

Akṣayānanda Mahārāja: It looks very difficult but if you look inside a whole world is there.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha.

Aranya Mahārāja: The world of the unlimited.

Akṣayānanda Mahārāja: Yes, unlimited.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Where do they stay? In that blue house?

Aranya Mahārāja: No, they're staying in some hotel in Navadvīpa.

Śrīla Śrīdhara Mahārāja: Oh, in hotel.

Aranya Mahārāja: He came by himself today.

Devotee: What would be the best way for me to make advancement in spiritual life, specifically when I go back to England?

Śrīla Śrīdhara Mahārāja: To have proper connection with that *sādhu* association. Association can help us most. That is repeatedly told in scriptures, association. Living association or the *śāstric* association, scriptural, but more preferable is living scripture, which means *sādhu*, devotee. And that must be genuine of course, not imitation.

A candle of small power may thrive nearby the candle flame of high power. And if in the midst of opposite element it will die, easily and shortly, quickly, can't maintain itself. When the atmosphere is surcharged with heat by so many flames, it can stand and it can develop. Favourable circumstance, we can thrive in a favourable soil, favourable circumstance. And if we're to fight with the environment then we waste our energy and we have to die.

Kṛṣṇa. Nitāi. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol! What is your age?

Devotee: Twenty-one.

Śrīla Śrīdhara Mahārāja: Twenty-one. Your parents living?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Are they connected with ISKCON?

Devotee: No. They're opposed t.

Śrīla Śrīdhara Mahārāja: They're Christians?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Protestant or Catholic?

Devotee: Catholics.

Śrīla Śrīdhara Mahārāja: Catholics?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: What is the meaning of Catholics and Protestant, the difference?

Devotee: Well, it's...

Śrīla Śrīdhara Mahārāja: Oppositionist, catholic means very generous in faith, and Protestant, they want to calculate, they want to measure by reason and then to accept. Reason is the predominant factor with the Protestants, started by one Martin Luther in Germany. Then again another subdivision amongst the Protestants was the Puritans. Milton was a Puritan. While studying Milton we had to know all these things. Puritan, they're very ultra moralist, therefore they're called Puritan. Then another branch came from Puritan as Independent. So many branches, Christian, Catholic, Protestant, Protestant divided is Puritan, and then against within Puritan the Independent, another section. Now I don't know whether those Independents or Puritans are finished. But Protestant and Catholic going side by side. King of England is Protestant.

Hare Kṛṣṇa. Catholic, a good expression, catholic, in the proper sense, catholic. How much faith we can claim to have? Ha, ha, ha, faith infinite.

There is a story of a frog, and one of the cubs of the frog saw an elephant, and the mother frog was not present at that time. Then when the mother came and it said to the mother that, "I saw a very big, big animal."

"How big?"

The frog is pumping itself. "So big, so big, so big?" In this way the pumping and getting bigger figure. Then, "No, more, more, bigger, bigger." Then the frog burst, finished.

So how much catholic we can be? What capacity have we got? We are so like the frog. The elephant is also a meagre catholic. How much catholic, generous we can be that to contain the whole within us? Impossible. So only faith can do something, give some connection. Our reason

and all other weapons, all failure, only faith can connect somewhat, some touch. How much spacious faith we can accommodate in our tiny self? Ha, ha, ha. Infinite possibility is there.

Kṛṣṇa says, "Whatever you can conceive, whatever infinite you can conceive, that is in My one part, negligent part."

*athavā bahunaitena, kim jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam, ekāṁśena sthīto jagat*

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."] [*Bhagavad-gītā*, 10.42]

"Your conception of infinite, thousands of infinite forms only one negligent part of Mine. I'm so big you can't imagine."

Hare Kṛṣṇa. To have connection with Him is only possible by His grace. Then how to get His grace, that's the question. Total surrender and trying to please Him, to enter into His sympathy by fully inviting and accepting His ways, whatever small we can know. So through His bona fide devotees, they're our wealth, our ultimate resort, shelter, His devotees. His agents, we should try our best to connect with His bona fide agents. Impossible, ha, ha. To make impossible possible, to make possible what is impossible, to get the infinite. Being finite we aspire after to have connection with infinite, it is impossible, apparently. But it is only possible through our most humiliated attitude. To admit straightly that we are nothing, we are so mean, we are so mean, so small, so negligent, so meagre. To come to realise our proper position, then the relativity, law, will take me to Him, the law of relativity. Hare Kṛṣṇa. He will come out of mercy. We shall try our best to show ourselves that we're sinners.

"If You take the path of justice no hope, no hope, infinitely sinner. Only the zone of mercy, the line of mercy may be extended to us, then I may have some hope. I'm so low, so mean. You're so high, so noble, that only through mercy, through Your affection only can I have a door to You, to enter into Your shelter."

Śaraṇāgati, condemning ones own self to the extreme, sincerely of course, and to feel the greatness of the other party, of the master type.

"Will You graciously accept me? I'm not fit to render any service to You my Lord."

Only this sort of attitude may take us, appealing to the mercy side, the affection, the devotion, the grace, His kindness. That subtle aspect to be tackled by the souls, then they may have some hope, some prospect. Mercy, no justice, no justice, I have got no prospect.

vicaritay arvihe guna nahi paobe kṛpa kori choro tava ca [?]

"If you come to judge then You won't get anything in my favour. So kindly give up that sort of attitude. In the way of justice I've got no hope. You come with mercy, then I can hope to enter into Your domain."

That is devotion proper, *śaraṇāgati*. And in Kṛṣṇa consciousness that is the plane of mercy and love and affection. In Vaikuṅṭha it is not so strong, the mercy, some sort of justice mixed there, calculation, *viddhi*, all these things. But in Vṛndāvana, the land of mercy, love, affection. And there is no want, it is infinite, mercy also infinite, so to accommodate infinite number of culprits does not matter. It is not polluted, no possibility of any pollution of the atmosphere if so many nasty souls like us are indented. It is infinite. Kṛṣṇa consciousness is so generous. It may be extended to the lowest, but only that must be sincere negotiation. Not afraid of any meanness of the negotiator, not afraid for that, "That I won't be able to purify him," No such possibility that Kṛṣṇa cannot purify any sinner, no question of that. The greatest sinner may be purified in a second, or more quickly, so much dynamic power. But we are to enter into that door of mercy, affection, not of justice.

vicaritay arvihe guna hahi paobe krpa kori choro tava ca [?] "Take me by the door of mercy my Lord."

That is our real nature, and we should live in that atmosphere there. If we're to live in Vṛndāvana, not any vanity will be there, they're all of such temperament. We're all dependent, parasite, we may be rejected, given away any moment, slave, every right of the master over us, *kṛṣṇe nitya dāsa*. We're to enter with the mentality of a slave. His property, He can do anything and everything with me. Cent per cent mastership, Lordship is with Him over me. This is our property, our wealth, this sort of conception, always thirsty for mercy. Thirsty, thirsty for water, so always thirsty for mercy there. They're fully cognisant of the fact, they're all living on the plane of mercy, mercy of the master, of the Lord.

Still we find in some way or other that one is asserting himself, one party asserting himself against another party. That is all managed by Yogamāyā to perform the *līlā* of Kṛṣṇa. Just as there are many slaves and one is appointed as a leader of the slaves. In a drama a slave may have to play the part of a *zamīndār*, a landlord, but he's a slave. The slave can also play the drama, holding different positions. By Yogamāyā it is managed to satisfy Kṛṣṇa. They have got that position, that right, slave has also got the right. In another way, according to the degree of their sacrifice, degree of their self-abnegation, degree of their intensity of hankering for mercy, gradation may be there. Progress in the negative side.

We're told, who is the highest, he says, "I'm the lowest." Whose holding the highest position, he thinks that he's the lowest of all. It is measured in that way, a measure of negativity. "Most unsatisfied that I can't do any service to Kṛṣṇa." Who is rendering the greatest service, he or she thinks that, "I'm the worst of all the servants, only imitating, real service I can't render." In fact that is the qualification of rendering service to the Lord, "That I can't do, I do so, I can't serve properly." That dissatisfaction is the capital of service. Always alert. I can't satisfy my Lord, I can't do satisfactory work as directed, I can't." Always living to the highest degree, alert to the highest degree, suspicious about his own self. Ha, ha.

Ahaṅkāra, the ego, the negative ego, ego of the negative type, not assertive, not assertive at all, but always self abusing, not asserting but self abusing ego. Combined of that type of servitors. That atmosphere becomes very, very sweet, no aggressor, all contributor. Sometimes when there's famine, this artificial famine, all the food is put underground and an artificial famine created. Then the government says, "None will be able to hold anything. Everything must come to the market. No hoarding." Then there's opulence, and where there's hoarding there's dearth, and no hoarding all fair, all taking to the open market. That is opulence, something like that. All earnestly

contributing service and no hoarding for any unit. The market is full, anyone, passer by, they will find all full. Their hearty contribution for Kṛṣṇa and His own. There is ample.

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

Prema means that love - that is the nature of love. Die to live. Ha, ha, ha. Die to live, that maxim, die to live. Kill to live, and die to live. We're in the land of exploitation, kill and live, but the opposite, die and live. Give and live, and not take and live. And that is the order of that land, die to live, where everyone is living happily. And apparently they show as if they're dying. But really we thrive there, by giving we thrive, and by taking we become loser.

Devotion, exploitation and devotion, opposite, dedication. And one thing most important is that's connected with the centre and not combined nationalistic, not as a group, but must have proper connection with the centre. Otherwise that will be selfishness, partial, national unity, or country, religious unity. There will be hitch. Real religious classification, or the *sampradāyic*, or provincial, local? No, that centre, absolute centre, and that is representing love, affection, beauty, harmony. Some such thing we're to connect with, to live, to give.

This worldly giving is not giving. One is giving to a *gunda*, or giving to a prostitute, that sort is not giving at all. That is exploitation, only to get loan for exploitation, more exploitation, greater exploitation, to invest some energy for future, greater exploitation, not that.

But give in the proper sense, to give to die, that is that die to live. That is dedication. And die for what? Die for the centre, central good. Merge there, merge yourself wholly in His interest, then you'll be happy. Consider yourself as a slave to the Absolute Lord and you'll be happy. Slave, which is most dishonourable to hear and to think, "A slave, slavery?" Most contemptible thing, hateful thing, to think, to pronounce the word slave, a most objectionable thing. But in connection with the Absolute Good that is really an honourable position, the most honourable position to be reckoned as slave to the highest good.

"I don't want to assert myself." To assert myself will be loss to me, to my own interest. As much as I shall go to assert myself I shall be loser, I shall be devoid of His perfect decision and interference. I shall take my fate into my own limited hand. So depend on Him as much as you can. Learn to believe Him, the Absolute Good, believe Him. You're afraid of believing your neighbour, you have come, you have earned such a position by your own actions previously. But always, your reason is alert whether you're being robbed by your neighbour or not. The intelligence is keen whether I'm being robbed by my nature, because I'm thrown into such a position by dint of my own previous *karma*.

Samśayāḥ, doubt, suspicion, I'm being exploited by the environment, always alert. That is a suspicious and most miserable life, always we shall have to be cautious that "I'm being robbed," a most intolerable life.

So we're to become good and to have a cottage in that good soil where none deceives his neighbour, or none. Always makes himself empty to give everything to the neighbour in that kingdom of Kṛṣṇa.

Gaura Hari. Gaura Hari.

We should not rely in future. "Trust no future, however pleasant." By the course of the different currents of the environment, next moment where shall I be taken off to I don't know. So, "Act, act in the living present." Believe only the present, and try to utilise the present most. The future is not

in your hands, it depends in the results of so many actions, so many forces current in the world outside. Where it will take what thing is unknown. Only the present chance you try to utilise. "Trust no future, however pleasant." And don't bother yourself retaining the previous incidents of your life. "Act, act in the living present. With heart within, but with sincerity, and God overhead."

[Trust no future howe'er pleasant! Let the dead past bury its dead!
Act, - act, in the living present! Heart within, and God o'erhead!]
[Henry Wadsworth Longfellow, 1807-82, U.S. poet]

The ultimate reality must be good absolute. Accept a life of this type.

[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]

If you be sincere, well meaning, then none will be able to defeat you. Your victory is assured.

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

With this spirit we're to take the Name Divine. With the help of the sound, divine sound, we can approach towards that soil. The sound is also assertive, it has got divinity in it. Gradually, but we must be sincere to go where the sound will guide us. Absolute sound will guide and we must be sincere to obey the direction, in this way. The Name, most concise form at present, but as much as we make progress we shall see the broadness of the sound, and whatever is contained in that substance of sound. The figure, the colour, the appearance, sound will produce the appearance, the food for the eye.

Then, attributes, food for the mind. *Parikar*, then the paraphernalia for our movement, it will show a soil that we can live and move, and then *līlā*. What is the object of that movement, how, what is the product of movement? Just as a machinery movement we find money is the product, ultimately so many parts of the machinery, so many coolies are moving in a compound, but what is the result? The money.

So also we shall find that *līlā*. *Līlā* means movement with intrinsic satisfaction. Not that movement will produce satisfaction, but ultimately every movement that means the wave of love, wave of joy, wave of ecstasy. The whole movement is that of joy and ecstasy, happiness. *Līlā* means that, *līlā* means movement, but what sort of movement? Automatically with it is that joyous wave, joyful movement, dancing. In *Brahma-samītā* [56], that *gamanam nāṭyam*, movement ordinary, and dancing movement contains joy in it, movement. *Kathā gānam*, speaking, that is singing, that with the sound wave there is the sweetness. Sweetness mixed everywhere, *uta prata* [?], within and without. Sweetness, sweet, sweet, sweet, sweet. Sweetness, charm, beauty, sweetness, love, affection, all these come to give some conception of that highest soil. That Kṛṣṇa consciousness promises to take us in.

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

I close the class here.

82.12.19.A

Devotee: What is the reason the westerners are not allowed in the Jagannātha Mandir?

Śrīla Śrīdhara Mahārāja: Because they strictly observe the physical purity. So even the *mṛdaṅga* they do not allow to enter. If *mṛdaṅga* is broken it will be considered, according to them, as this impure skin of cow.

The Sitā-Rāma _____ [?] of the *smārta sampradāya*, he had some peculiar religious conception, he tied the wooden sandal of his guru on his breast, chest. He always tied the sandal of his guru on his chest. He wanted to enter there.

The *pāṇḍāpur*, "No. The *pāduka* may be of your guru, your guru's *pāduka* may be pure to you, relative position, but we consider it as a *pāduka* so we won't allow you to enter with that *pāduka*. You must leave it outside."

They strictly follow the physical impurity, something, physical impurity with some mental modification. That is their custom. So they do not allow anybody, considering that the *mleccha*, the *yavana*, their habits both mental and physical are impure. That is very closely connected with *himsā*, animal killing, etc. And other customs also, rules of life not controlled, boisterous. Their conduct is not regulated according to the Vedic scripture so they're not allowed to enter within.

Even Gandhi wanted to enter into, with some followers of the out-castes, the lower castes, but they did not allow. And Gandhi also did not enter. He wanted to enter along with the out-castes of the society, the untouchables, but they did not allow him to do so. He had got great influence over the country but he was not allowed entrance.

But Gandhi's wife, she, without notice of Gandhi, entered there to have a *darśana* of Jagannātha.

And when Gandhi knew of it he chastised his wife very much.

"I did not enter, then why you went to see Jagannātha?"

So Gandhi was more a patriot than devotee. He thinks that his mastership over his wife is permanent, not to be modified even by the devotion of Jagannātha. He's wholesale master of his wife.

But according to us, his wife did right. The husband and wife, how long is the connection? Only this body, mostly this body connection. And connection with the Lord, the husband of husband, the master of all the world, in consideration of that, what is that nasty husband in comparison with the Lord of the world, the whole universe?

He wanted to check his wife that she should not go to the temple, for national cause, for the cause of his political creed. So God is within politics, political zone?

Haridāsa Ṭhākura never entered. Rūpa and Sanātana, they never entered, the temple. Not only so but Sanātana Goswāmī avoided the main streets where the servants, the servitors of the Jagannātha temple were always passing usually. He did not walk on the general street where the

servitors of Jagannātha were always wandering here and there. Giving respect to the laws and by-laws that are current there.

Not only so, Sanātana Goswāmī has written in *Hari-Bhakti-Vilāsa*, "That what I am enlisting here, the rules and regulations for the devotees, a devotee should try to follow all these regulations. But what is not mentioned, they may look after what is going on in the temple of Jagannātha, and do accordingly."

So catholic in his faith to Mahāprabhu, because under Mahāprabhu, during the presence of Mahāprabhu, whatever went there we should take it as approved by Him. So we won't go to interfere. He's above law. His will is law. Law comes from His sweet will. This principle we must not forget. Everything is designed as well as destined by Him, not only designed but destined also. The whole universe designed and destined according to His sweet will. His position is so high and unchallengeable and it is Absolute Good. Rules and regulations are prepared only to take us to the Absolute Good. But Absolute Good is not under law, under these rules. That is above everything, independent. We're to prepare for that. Kṛṣṇa *līlā* is the very nearest approach to the Absolute Good, or other, the Absolute Good Himself, if we can realise so much. Whimsical, and that is the best conception. To put any restriction to the Absolute Good is to commit suicide.

Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Because He's good, not only good, but Absolute Good. We cannot know. Here, once, [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāja and myself had a talk.

Acyutānanda was present. Then after going from here to that blue house where Swāmī Mahārāja lived for three weeks, Acyutānanda asked, "What sort of talk did you have with Śrīdhara Mahārāja?"

Swāmī Mahārāja told, "You will faint to hear that."

Ha, ha, ha. Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: "You will faint. It's beyond the reach of your consciousness." That means you will faint. What does it mean? That is beyond the reach of your consciousness, unintelligible to you in your present stage of realisation. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol.

Rāmānujācārya once wanted to modify the rules and regulations that are being practised in Jagannātha's temple. But with this contemplation he slept there in a bedstead, and when he woke he found along with the bedstead his body is cast to Śrī Kūrmam, a few hundred miles far from Jagannātha's temple.

He awoke and found, "Where am I?" Ha, ha, ha. "I wanted to modify the regulations, to regulate the current, the present practices, rules and regulations of Jagannātha's temple. But I got a dream that, 'You are not to modify here, you go elsewhere.' Rāmānuja told that, "You have given me inspiration, order, to modify the existing rules and regulations that are going on in the temples. Now why do You oppose me?"

“It is for other temples but not for here.” He got the dream. “You go and push your regulations in all other temples, save and accept this temple.”

Puṇḍarīka Vidyānidhi was one who was considered to be the Vṛṣabhānu, father of Rādhārāṇī’s incarnation here in Gaura *līlā*. He thought that, “What are these *pāṇḍās*, they are awkward people, they do not know what is pure or impure, no consideration. The new cloth, which is smeared with boiled rice water, starch, that is mixed with the blood and that new cloth they have used for Jagannātha. These people they do not know what is pure or impure, this consideration.”

At night, he found that both Jagannātha and Balarāma, the two brothers had come to his bed and putting slaps to both the cheeks. In the morning he found, then also he felt, found, the people saying, “Why is there so much swelling on your cheeks?”

“Because this occurred at night. He’s saying, ‘This is not the place to suggest any change in the regulations that are going on under My direction. Don’t interfere.’”

With this, some special grant. Their special rule for that place. He’s Absolute, unquestionable. Only we’re to ask questions to understand this sort of possibility, how everything, all laws enter into the Absolute Good, ever conceived. Any law, that only enters ultimately in the Absolute Goodness. That is beyond our conceptions, mostly. Hare Kṛṣṇa.

patita-pāvana jagannātha sarvveśvara, vṛndāvana-candra sarvva-rasera ākara

[“Lord Kṛṣṇa is the purifier of the fallen souls, the Lord of the universe, the Lord of all beings, the moon of Vṛndāvana and the origin of all *rasas*.”] [*The Songs Of Bhaktivinoda Ṭhākura*, p 92]

Bhaktivinoda Ṭhākura, when enumerating one hundred and eight Names of Kṛṣṇa, then he mentions in the last, *patita-pāvana*, Jagannātha has come to save the fallen. And Kṛṣṇa, His peculiarity is that He’s the emporium of all *rasas*, *vṛndāvana-candra sarvva-rasera ākara*, the very source of all sorts of ecstasy personified. That is Kṛṣṇa. So Mahāprabhu is also *patita-pāvana*. He passed most of His time there in Jagannātha, the major portion of His life spent in Jagannātha, *patita-pāvana*, saviour of the fallen.

Hare Kṛṣṇa. But everything has got some peculiar thing. The doctor will prescribe a medicine. “You can take that, any diet you can take, with only with the exceptions of two of three.” He will comment. So in Jagannātha also we see, very liberal, but with the exception of a few, like that.

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

In the beginning when I came to this line, to appreciate Mahāprabhu, I thought, “If Mahāprabhu is the incarnation of God, then why did He not overthrow the Mohammedan rule? Why did He tolerate the Mohammedan rule here in India? Easily He could have overthrown.” That was my question. But gradually I came to know that this is a very trifle thing. This Mohammedan rule, that is the political life, which has got nothing to do with spiritual life.

Rather, as Queen Kuntī, she welcomes adversity. “Keep me always in a dangerous position. That will be convenient for me to pray for Your grace. And ordinary, worldly, favourable circumstance, that will encourage me to engage more Your valuable grace. So always keep me in adversity.” That was her prayer.

So, the political environment, social, all other campaigns have got no value. According to the result of my *karma* I shall be put in a particular environment and I must start my spiritual life from there. Where I am according to my own past *karma* I must begin my work, conquering all those *saṁskāras*, the mental encasement within which we are living. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

*tat te 'nukampām susamīkṣamāṇo, [bhujāna evātma-kṛtām vipākam
hrd-vāg-vapurahir vidhadhan namas te, jiveta yo mukti-pade sa dāya bhāk]*

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

[*Śrīmad-Bhāgavatam*, 10.14.8]

Not only we shall have to live without complain where we are, but moreover we're to consider that this is what is really necessary for my upliftment. In this way we're to accept, 'Whatever adverse things come to us, Oh, the grace of the Lord.' This positive angle of vision of goodness we must have to deal with them. This is *the* necessity, this was just necessary for me. There is no error in the calculation of the Lord. It is extended to me for my benefit, the test, and I must have to stand this test, then I shall make progress. I have got the chance to have my progress in life and this opposition I must have to cross, I'm to face and cross. This is given by Kṛṣṇa to facilitate my progress in life. In this way, in optimistic way, we're to face all adverse circumstance. It is advised in *Bhāgavatam*. Then only, very easily and shortly, we shall cross these walls of misunderstanding, this *māyā*, and we'll be liberated. Not only liberation but with some participation into Kṛṣṇa consciousness, a life of dedication.

...

Śrīla Śrīdhara Mahārāja: ...went to Padmanath temple, Sri Rankor [?]. We had our *tridaṇḍa* in hand, *sannyāsī*. They did not allow us to take the *tridaṇḍa* within the temple. Ha, ha. A local fashion. They may think, "What is there we don't know," in this way.

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

Parthamitra: Mahārāja, Parthamitra. I have a question. I have heard two things; one is that a Vaiṣṇava *sannyāsa* is the devotional line; and then I've heard that it's a formality, or like *varṇāśrama-dharma*.

Śrīla Śrīdhara Mahārāja: No. The outer touch of the *varṇāśrama-dharma*, *sannyāsa*, but it has got its positive side. Both are negative and positive. The negative side is this - that it is a symbol that one who has accepted, the three *daṇḍas* represents thought, word, and deed. He won't use his thought, word, and deed for any exploiting type, nature, for any exploiting aim, object, he should not. But the positive side he will punish these three, thought, word, and deed and engage them in the service of Kṛṣṇa, Nārāyaṇa. Then it becomes Vaiṣṇava. Do you understand?

Parthamitra: Yes.

Śrīla Śrīdhara Mahārāja: The negative side, that is *sannyāsa*, that he won't use his word, thought, and deed, three things. Three *daṇḍas* representing three aspects of our life, thought, word, and deed. It won't be used for any material purpose, mundane purpose. At the same time the Vaiṣṇava *sannyāsa* is there and should be used for the service of Nārāyaṇa, Kṛṣṇa. Then it becomes Vaiṣṇava connection, the positive side is there.

Those that do not believe in the positive side of life, they may accept it only that, "We must not use our thought, word, and deed for mundane purpose." They will prefer, "No, no, silence."

But Vaiṣṇava *sannyāsī*, he will prefer Kṛṣṇa *kīrtana*, in this way, the positive side they have got. *Tri-daṇḍa*, these things, these three aspects of life should be controlled, should be punished. *Daṇḍa* means punishment. Our thought, word, and deed should be punished, so they may not interfere with the incidents of this mundane world, must check them. That is one side. But the other side, check them not to be used in this object of life, but use them for spiritual object of life. This is Vaiṣṇava *sannyāsa*.

Parthamitra: Mahārāja, but a *brahmacārī* and *gṛhastha*, he should also use his body, mind and thought.

Śrīla Śrīdhara Mahārāja: Yes, everything, this is a peculiar, this will remind you, it does not mean that one who has not taken *sannyāsa*, he won't use. A *gṛhastha* will also do, a *gṛhastha paramahansa* who's a *parśada bhakta*, he also can come without *sannyāsa* in a householder's form. He may not have the sacred thread also, anything. But still, the necessity of all this is to remind us of that life. That is healthy, the sacred thread, the red cloth, the *daṇḍa*, always gives us caution. "Think that you are meant for, you have dedicated your life for this. So beware, don't misuse, don't misuse your red cloth, don't misuse your sacred thread, don't misuse this Tulasī *mālā*." It will remind us always. The utility is there.

A *siddha-mahātmā* may not have red cloth. Sanātana Goswāmī and others, they had the white cloth, minimum necessity of cloth garment. Not red, not *daṇḍa*, not sacred thread, without them also pure life is possible. But for the beginners these things will be helpful, so they're introduced into the society of the Vaiṣṇava school in the lower class, plane. And sometimes the higher, they also come to accept these lower emblems, as Mahāprabhu took *sannyāsa*, in order to help the public that this sign, this sort of dress, is the dress of a world Ācārya, so we should give respect to them.

If he's in ordinary dress the people won't show any respect or give any attention to his words and advice. But if he's, just as a policeman, if he's in his dress, in uniform, people will show some respect, to the police, to the military. But a military man or a policeman may patrol in plain dress also, and do even higher service. Still, it is necessary for the society to regulate. So this is something like a uniform that we're meant for this. The society should learn to take them as the teachers, the holy men, we should deal with them very gently for our future benefit. The society will also get their benefit, and the man will also get some instruction.

"Oh, I should not mix with anyone and everyone. I must show my ways to keep up the standard, the model of the teachers." All these things for this. Otherwise independent of all these things a man can also grow in spiritual life. Without taking the role of *brahmacārī* or *gṛhastha* or *varnaprāsthā*, internally he may grow, his heart within.

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

Devotee: Mahārāja, how does one understand, or deal with, the temporary fall down of a *sannyāsī*, or of a *brāhmaṇa*? What is the correct understanding?

Śrīla Śrīdhara Mahārāja: There we shall take that he had some offence for which he could not keep the standard of his life expected by his Guru Mahārāja. That should be the general way of thinking about them. Some previous offence is taking its course, not allowing him to go on smoothly in the way of his realisation, suddenly came and stopped it, checked, previous action of offence. Evil action or offence against a Vaiṣṇava, in particular cases we're to see. Sometimes Vaiṣṇava *aparādha*, and sometimes in ordinary lower cases, that previous bad *karma* can come and stand in his way of progress. That should be taken.

So we'll always be cautious with our free will, free choice. Our free choice, just as a minor, he requires the vigilant eye of the major guardian, so also, our free will in immature stage is surrounded by so many misdirections. So it will be safe to be under the guidance of a bona fide guardian, always, in our lower stage, until we attain the major. Major in the spiritual line, minor, we should always try to be under the vigilant eye of a spiritual guardian. That is necessary. Hare Kṛṣṇa. Gaura Hari bol.

Vidagdha Mādhava: So Guru Mahārāja, how is it possible if one has initiation and his *karma* has been removed, how is it possible for his previous *karma* to check him?

Śrīla Śrīdhara Mahārāja: What do you mean by initiation? Initiation means at once all *karma* finished? It does not say like that.

Vidagdha Mādhava: No.

Śrīla Śrīdhara Mahārāja: They're given the chance, entrance, admission. When the doctor has accepted a patient that does not mean that immediately he's cured. He must follow the direction of the doctor, take proper diet and medicine, then he may expect that he'll be cured shortly. To call the doctor and have his prescription does not mean that he's fully cured, the patient. Come to practical thinking, why hover, wander in the world theoretically, imaginary.

Vidagdha Mādhava: I was told in ISKCON that at the time of initiation previous *karma* is taken away. It's not like that?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. That is told, when one has called for a good doctor and accepted his treatment, your cure is guaranteed, in that way.

Otherwise, we're seeing that so many veterans are going down. Initiation, [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāja who gave a shake into the world, and his accepted disciples, he gave mantram, and they're also falling back. What is this? It is recommended but not final.

When you've got a good doctor, engaged a good doctor, under his treatment your cure is guaranteed, in that way. You're under his vigilant eye, but if you don't care to accept his guidance and secretly if you take evil diet, then what will the doctor do? In this way, it's almost guaranteed. When you have got a good doctor your cure is almost guaranteed. You have to follow, that is. And

also it is possible, if by taking unfavourable diet you're a little ill, then if the doctor comes to know that you have taken this bad diet, or did not use my medicine, then he will again take up the case more seriously and will cure you.

That sort of help we may get from the Guru and Vaiṣṇava. But our free choice is never snatched away. Unless and until we get, we find out from the innermost part of our heart real taste for the truth we're not saved. When taste has come:

*ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt [tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ*

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

Ādau śraddhā, first, over the surface. Underground is *sukṛti*, then over the surface spiritual life begins with *śraddhā*, faith. Then *sādhu-saṅga*, our company with the *sādhu*, within that our surrender to Guru. Then *bhajana*, our serving life in many ways begins, *śravaṇa*, *kīrtana*, etc., *prasāda sevā*, all these modified. Then *anartha-nivṛttiḥ*, *anartha*, our attraction for things other than Kṛṣṇa, than God, gradually diminishes. Then *niṣṭhā*, continued attempt for the service, not for otherwise. Then taste will be created, real taste, taste proper for the truth will be created, awakened in our heart. Then we're safe, not before that. When the spontaneous taste within us is awakened for the truth we're safe. We can make fair progress from that time. Up to then we must remain under guardian. The taste will take me. 'I have got the taste, sweetness, so automatically I shall run towards that, very sweet.' Until and unless we find that truth is sweet, Kṛṣṇa is sweet, I'm not safe to go towards Him. So many things may take me hither thither. Hare Kṛṣṇa.

Devotee: Mahārāja, is Guru also under the law of *karmā*?

Śrīla Śrīdhara Mahārāja: Not under the law of *karma*. Guru, as I told, from the examples of the *sādhus* and scriptures, three kinds. One comes from Vaikuṅṭha, from the land of wholesale truth, he comes here as agent to take them up. Another Guru, one step here, another step there, he takes, he carries the persons from here to there. And the last type of Guru, two legs here, but eyes are fixed there and he takes persons along with him to that position. Three kinds generally.

82.12.19.B

Śrīla Śrīdhara Mahārāja: The officers are generally - stamp is but the - rank is but the guinea stamp, man is the gold for that. So, some officers, military generals, or police officers, the stamp is

given that he's police superintendent, he's the district magistrate. But the man to whom that stamp is given, that should also be considered. So sometimes all persons that get the stamp - I'm not talking of the trader guru. With mundane purpose they're going on with the business of guru-ism, not that. But sincere persons, if his capacity is not very high, but he gets some impression, that he gets license, he gets from upper world, he may go on doing discharging his duty but he's fallible. Under adverse circumstances he cannot maintain his own position, he may be lost - in lower type.

But in the higher type if that license comes they're strong enough to carry so many. And the lower type of guru, it is mentioned that they must not do all these things, they must move cautiously, in this way. So the higher type of Guru is quite safe, who are already settled firmly in their positions, nothing can deviate them from that consciousness. And that is well and good.

And why, in the lower type, he finds that this is very sweet, extending it to others. "This medicine has cured me from such disease." He's recommending that medicine to that man. "I'm in the curing process. I used this pill. I think I'm in the curing process. Disease is going away." Then if he's a sincere giver, he may give that pill to others. "You use it." In that lower position he may come down also sometimes.

But they're strongly rooted, no question of falling away.

Devotee: Mahārāja, is it not the duty of a lower Guru to take a disciple to a higher Guru?

Śrīla Śrīdhara Mahārāja: Yes. It is written in the scripture that one, in another phase it is written that a *śūdra* may initiate in his own cast, but he'll never go to initiate higher cast. In this way it is mentioned. He will take rather to the guru of that cast. In this colour it is mentioned.

So always, when seed of higher quality is available to sow into the soil, our sincere attempt will always be to that direction. The good seed is available for the soil. At that time if I neglect that good seed, and the lower class of seed I sow in the soil, then the product will be less. And the man who is manipulating in this way he'll be responsible for that.

So when higher Guru is available, the lower persons should always think that he may be connected, *vartma-pradarśaka*, show the way, go there. That will be our sincere dealing. But sometimes in the relative position they think that to continue the line of my Gurudeva, I may hold lower position, lower capacity, but to continue the line of my Gurudeva I must accept disciple. That is also a sort of tendency in the *śiṣya*. But they will have to meet their own fate. If he does not deserve then he'll have to fall and die. But if with all his might he tries to keep up that faithfully then he may be safe. The risk is there.

Vidagdha Mādhava: Guru Mahārāja, in *Nectar of Devotion*, 'the waning moon of attachment' is described for one who has committed *aparādha*. So if someone sees the symptoms of *aparādha* in his devotional life, how can he correct that *aparādha*? How can he adjust, or mitigate that *aparādha*?

Śrīla Śrīdhara Mahārāja: No other alternative but,

bhūmau-skhalita-pādānām bhūmir evāvalambanam
[*tvayi jātāparādhānām, tvam eva śaraṇam prabho*]

["For those who have stumbled and fallen upon the ground, that very ground is the only support by which they can arise once again. Likewise, for those who have offended You, O Lord, You alone are their only refuge."] [*Skanda-Purāṇa*]

If we slip down and fall onto the ground, with the help of the ground we're to rise again. So where I've committed wrong, I must have to redress the wrong. And with the help of that same place I shall try to rise up. If I've committed offence against any Vaiṣṇava, if I go to the higher, to his Guru, or to God Himself, God will direct, "You've committed offence against that particular Vaiṣṇava, you go to him and pray for forgiveness. And if he forgives you, you're absolved." Do you follow?

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Vṛndāvana Dāsa Ṭhākura has given an example. If any thorn enters into a particular place, the thorn must be taken out from that place. _____ [?] He has given. The thorn entered into a sole, and you're trying to take it out from the shoulder. No, go direct to the thorn, to the sole, and try to take out that thorn.

So offence committed to any particular Vaiṣṇava, if you go to higher Gurudeva he'll say 'Oh, go there.'

Mahāprabhu asked that Cāpāla Gopāla, when Mahāprabhu as *sannyāsa* came to this *aparādha-bhañjan-pāṭ*, here Kuliya, Cāpāla Gopāla came and fell at His feet. "I have committed offence against You."

"No, no. Not against Me, against Śrīvāsa Paṇḍita. Go and beg your forgiveness from there." Mahāprabhu directed, "Go there, where you've committed the offence."

Something like that. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

Devotee: Guru Mahārāja, can you ask for forgiveness through your heart?

Śrīla Śrīdhara Mahārāja: What does he say?

Vidagdha Mādhava: Can you ask forgiveness through the heart, towards another Vaiṣṇava? Rather than going to him personally and beg forgiveness...

Śrīla Śrīdhara Mahārāja: If you commit offence internally, then you may beg forgiveness internally. But if externally, you'll have to go through the same road, you'll have to beg forgiveness externally. In the assembly if you've insulted anyone, in the assembly you must beg forgiveness. If internally you thought wrong about anyone, internally you may beg forgiveness. The similar way. I committed offence in an assembly, in a public meeting, and internally I'm begging forgiveness, that is hypocrisy.

Devotee: Mahārāja, I've heard it said that because this is Kali-yuga that whatever offence we make internally, if we think something bad, because we cannot control our mind so much because it is

Kali-yuga, then we're not so much responsible. Because it is Kali-yuga and we cannot control our mind so much.

Śrīla Śrīdhara Mahārāja: Some concession may be attached for that. But you're a good boy, but with the company of the bad boys, you've committed particular offence, you may get some concession for that. You may know that you're innocent man, but either by under threatening, or by wine, or any other way, you've committed. Just as a madman if he kills another man, then some concession, the madman might have committed murder, he may not be hanged. In this way some concession, but that must be calculated concession.

Devotee: Mahārāja, but are offences of the mind, are they tolerated in the age of Kali-yuga?

Śrīla Śrīdhara Mahārāja: Tolerated. Kali-yuga, that has special grant, may have some sanction. But that does not mean that anything in Kali-yuga will go in the name of purity. It does not mean that. Some concession is granted for Kali-yuga. The environment is, the atmosphere is polluted, and then he's got some disease. He may be removed from this place and he'll be cured. So Kali-yuga, means mostly are, the majority is, generally, mostly everything is impure. So a good, healthy man may come here and feel some sort of uneasiness. Otherwise he's a healthy man. Some sort of medicine he'll get, and some special benefit also of treatment. He's sick, he gets the facility of the hospital, in this way, our free medicine. Just as during the famine, gets some grant. During that pestilence when everything polluted, some free treatment. In this way. In Kali-yuga everything polluted, something like, so government has arranged for free treatment, free diet. That sort of facility we may get.

...

...service is not necessary, you cannot do. Only you shout slogan, and we shall prefer you.

*[kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ]
kīrttanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet*

["Śukadeva Goswāmī tells Parīkṣit Mahārāja: "O King, the age of Kali, the repository of all evils, has but one glorious characteristic: in this age, those who simply chant the Holy Name of Kṛṣṇa are liberated and reach the Supreme Lord."] [*Śrīmad-Bhāgavatam*, 12.3.51]

You're unfit for other services, give slogan for Kṛṣṇa, in favour of Kṛṣṇa. That is also a kind of service for the country, mere slogan. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Give, and you'll get some benefit. But do it sincerely, not hypocritically. _____ [?] A spy also may superficially give slogan, but that won't be to their benefit. Spy given slogan won't get any benefit. But sincere we must have to be. That slogan will also be considered to be service of the country and you'll be _____ [?] for that.

Gaura Hari. Gaura Hari, Gaura Hari. Nitāi Gaura Hari. Nitāi Gaura Hari.
Nitāi. Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Any other question? That new girl has come, has she got any question?

Devotee: Mahārāja, when is someone finally free from the laws of *karma*?

Śrīla Śrīdhara Mahārāja: When he's got no charm for this world, then, first liberation begins, and the previous debts to be cleared. And when that previous debt is cleared he becomes practically free. The injured may come out of the dangerous zone, but the worms may be within the dangerous zone. The injured has already come, that liberation began. And then the worms will also have to come beyond the dangerous zone. So our past prejudice are there. Only I could understand that this is good, this is bad. I may not do anything wrong from that time. But I did many things, the reaction I shall have to suffer. To every action there's equal and opposite reaction. I became a saint. I don't do any harm to others. But in my past life I did, and they will come to take their revenge. I must have to tolerate. Do you follow?

Devotee: Yes. We have to tolerate _____ [?]

Śrīla Śrīdhara Mahārāja: So freedom of the free choice, free will, and wholesale freedom when the past actions, the reactions are finished, then I can get wholesale freedom. So freedom may be thought as two kinds. The free choice has come out of the filthy atmosphere, and my past deeds I'm to suffer for, the reaction. And that is free, then I'm free. And also my entrance into, the free enters a very highly powerful zone, and that can come to meet, to react with my reactions. It is also possible. Kṛṣṇa and His men can come in my favour to fight with my enemies. That is also not impossible in particular cases. So many prejudices, just as, *jñānāgniḥ sarva-karmāṇi, bhasmasāt kurute 'rjuna*.

*[yathaidhāmsi samiddho 'gnir, bhasmasāt kurute 'rjuna
jñānāgniḥ sarva-karmāṇi, bhasmasāt kurute tathā]*

["As a blazing fire reduces the wood and everything else within it to ashes, O Arjuna, so also does the fire of knowledge burn up all action."] [*Bhagavad-gītā*, 4.37]

A bonfire, a spark can finish a mass of woods and straw and other things. That darkness, a room is dark, or cave is dark for a long time, but whenever the light is there the whole darkness goes away. Something is also possible by the special grace of God, Lord. All the previous *karma*, that prejudice, may be finished by His grace. But that is not the general case. We can gradually work out our relief, is the general case, but there are special cases also. According to our *sukṛti* we may have association of such powerful substance of things, a help, that I may not know the troubles of my past action. Immediately that may be destroyed. It is possible, by the grace, *krpā*. *Kṛpā siddha, sālōkya siddha*, four kinds of liberation is mentioned. *Sālōkya siddha, sālōkya dhyāna, kṛpā siddha*, and another two. One generally in two kinds, acquired, and another from grace, outside. That generally depends upon *sukṛti*, our previous noble actions in the course of our mundane activity. Some way, anyhow I have collected some noble result, that will come to my help suddenly.

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

Vidagdha Mādhava: Guru Mahārāja, can you say something about the importance of formally accepting initiation, as opposed to accepting the cure, apart from initiating, becoming initiated by

a bona fide Spiritual Master? You were describing initiation as like accepting a good doctor, to cure the disease.

Śrīla Śrīdhara Mahārāja: Yes. So that example will teach you that doctor may affect the disease also. It depends upon the choice of the doctor. Instead of taking to the curing facts, he may spoil the patient also. It depends upon the doctor. He may take away from the real path here, and enter to the jungle.

Vidagdha Mādhava: But, for example, one may accept the cure from a distance, but he may not take formal initiation. He may accept in his heart the cure...

Śrīla Śrīdhara Mahārāja: That is *śraddhā*, our regard for any good faith, for any good ideal, from anywhere, to come nearer to that substance, far off.

Vidagdha Mādhava: But it is still important to take initiation?

Śrīla Śrīdhara Mahārāja: Influenced by some ideal, their sympathy for a thing takes us mentally nearer to the person. Suppose someone read the books of Lenin, and he's attracted towards him, and gradually becoming communist. So from far off also, if someone's reading *Bhāgavata*, or *Caitanya-caritāmṛta*, Swāmī Mahārāja's books he may be reading, and they're being transformed. Their heart and mind is being transformed and trying to seek some company of Swāmī Mahārāja, in this way. The activity begins there, good or bad, from far off. Our mental zone is more spacious than the physical body. Generally we get the mental touch first, and then the body follows.

Devotee: Can the same goal be achieved if someone accepts initiation, or just accepts Guru in his heart?

Śrīla Śrīdhara Mahārāja: What does he say?

Vidagdha Mādhava: Can the same result be achieved if one simply accepts Guru in his heart, and not external initiation?

Śrīla Śrīdhara Mahārāja: If available, if physical connection is possible, then to keep the distance, what should be the reason? It will depend upon the circumstances.

Suppose, he's got, reading the book he wants to take initiation, but he's got no money, he can't go to the Guru. But from there he's trying his best to follow his directions, he'll make some progress surely in the life.

But when one, out of negligence he does not like to go there, or some other reason, that formality he may not accept. In heart he may have some regard, but he's unable to accept the formality, he thinks that the society is abusing, then it will be something different.

The sincere approach must be towards the truth, with thought, deed, and words, wholesale. And we shall get the benefit of wholesale, otherwise partial benefit we shall get. But in special cases it may also happen that far off I want to surrender myself wholly, but external circumstances not favourable.

Perhaps he may get initiation in dream also, and that may be effective.

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

One English lady, after the departure of Swāmī Mahārāja, came here, half mad. She was a daughter of a high police officer in India, in Calcutta and also Allahabad.

She told that, "I heard that Swāmī Mahārāja has come from London, and so many devotees. I got his books. I want to see him. I heard that he's left England. Then after making some arrangement I came to India, and I was a little late, and I heard that he has departed."

She came to Navadvīpa, came here, half mad.

"My life is unfulfilled. I could not get his company, connection."

I don't know where she is, neither I remember her name. But at that time I found her very, very disappointed. She was the daughter of a police officer of high rank in India, for long time. She knew Hindi, good, well. Bengali a little. Almost dressed as widow, widow's dress she came, no luxury. Hare Kṛṣṇa. Hankering after that contact. No physical connection, but internally she's hankering for.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Devotee: Guru Mahārāja, should a disciple...

Śrīla Śrīdhara Mahārāja: Do you know about that Aniruddha's mother? What is her name? Arundati, in America, she came here several times with Swāmī Mahārāja. Wife of Pradyumna. Her name is Arundati, and his boy is Aniruddha, father Pradyumna, and Arundati, mother's name.

I asked Swāmī Mahārāja here, the boy has imbibed pure devotion very well. I asked Swāmī Mahārāja, has he got this tendency from his mother or father?

Swāmī Mahārāja told, "He got it from his mother, and not father."

The boy's name, Aniruddha, and the father was Pradyumna. He's gone astray, that Pradyumna, for some time, we heard. But Arundati's all right. She's in some temple perhaps in America, where I don't know.

Another lady Swāmī Mahārāja introduced to me. "I picked her from the sea shore of Australia. She was such and such, now she's giving very useful services for the Maṭha."

Another lady came from Iran, and she engaged herself in the service of Madan's mother, Pishima, Swāmī Mahārāja's youngest sister, Madhan's mother. Her youngest child was Madan. She paid for the publication of *Prapanna-jīvanāmṛtam* to me. She came to take initiation from me, but at that time I did not begin to give initiation to anyone, no inspiration. So I sent her to Goswāmī Mahārāja and she took initiation there. But she had much respect for me. And she paid for the printing cost of that *Ambrosia*, that *Prapanna-jīvanāmṛtam*, back in forty three or so. So long ago. For her service that Iranian girl was engaged with her. That girl came here several times.

Another lady, when about a hundred and fifty came here along with Swāmī Mahārāja, and took *prasādam* here. They're delivering lectures, I asked if any lady wants to speak something she's at liberty to say. Then one lady spoke, and her lecture was very impressive, at least to me. She explained why she came.

She told that, "When I heard that we can live with God as if in a family, as family member we can serve Him, we can have Him within our midst, this attracted me most. About God we heard so many things before, but that is transcendental, abstract, imaginary, all these. But if it is possible that God as Kṛṣṇa, He may accept us within His family staff, and allow us to serve Him and His servitors, it touched my heart, deepest."

And I was captured there by that girl, very satisfactory.

"I'm here. That family life with God attracted me most _____ [?]"

Very touching lecture she delivered here.

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

...

Varnasya vimastsva varṇam [?]

In Kurukṣetra the *gopīs* gave such statement. "We're not *yogīs*, we're not *karmīs*. The *karmīs* also worship God for the elevation of this mundane life. The *jñānīs* they use up their, they want liberation from, by His help, liberation, abstract thinking. But we do not belong to neither to these two groups. We're family persons, and half jungle persons, girls. We know only family life. We want You, to serve as family servants, maidservants. And if You're gracious, kind to us, please come in our cottage to accept our services as family members. We're meant only for that. We have no other capacity. A little affection of heart if You have got, with that we can serve, render Your service. Please be kind to us for that."

Kṛṣṇa told in answer. "The whole world, by their attraction towards Me, they get their necessary relief. And that person alone, I'm caught by your affection. Your affection is so pure and simple and sincere, that I think it's My fortune that I've got your affection. So I'm always with you."

_____ [?]

Gaura Hari.
Nitāi Gaura Hari bol. Dayal Nitāi. Dayal Nitāi. Nitāi. Nitāi. What was your question?

Vidagdha Mādhava: I was wondering if you wanted to stop the *darśana* here?

Śrīla Śrīdhara Mahārāja: No. Little more time. Ke?

...

Vidagdha Mādhava: ...the difference between Mahāmāyā and *karma*? As the effect of *sikṣā* in his struggle to become free, the different actions of *karma* and Mahāmāyā.

Śrīla Śrīdhara Mahārāja: I don't follow what you say. Mahāmāyā and *karma*.

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: These two words, and the help, the relation between them you want to know?

Vidagdha Mādhava: The relationship, the influence they're having on one devotee who...

Śrīla Śrīdhara Mahārāja: *Karma* means our movement under the influence of Mahāmāyā means misconception, misunderstood activity, cannot give desired result, normal result. Mahāmāyā means misconception. The movement, the energy that is used under misconception, that will misdirect, cannot give us the desired result. The misconception may be intense or be light. So *satya-guṇa* is light misconception, *raja-guṇa* is a little stronger, and *tama-guṇa* very deep misconception. The misconception is misguiding, so any movement under the influence of Mahāmāyā, that is misguiding. So what result it will bring for you? This knowledge of misconception, some sort of, some form of misconception, light or deep.

Vidagdha Mādhava: The *karmīs* say, "Experience is the best teacher." They have a saying, "Experience is the best teacher." So that cannot be...

Śrīla Śrīdhara Mahārāja: Experience in the broadest sense, that experience if it takes us to the agents of the truth. If within our experience we can have connection with the agents of the truth, then that experience may be fruitful. Or involving from infinite without concern of a real agent of the revealed area...

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Śrīla Śrīdhara Mahārāja: ...revolving, going up, down, up, down, vicious circle, from time immemorial. But when anyhow coming in connection with some agent of the truthful area, then some collection is gathering. And that is accumulated to a certain degree then it will try to take out from that vicious circle.

*tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ
[tal labhyate duḥkhavad anyataḥ sukham, kālena sarvatra gabhīra-ramhasā]*

["Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them."] [*Śrīmad-Bhāgavatam*, 1.5.18]

*ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
mām upetya tu kaunteya, punar janma na vidyate*

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."]

[*Bhagavad-gītā*, 8.16]

*sa tayā śraddhayā yuktaḥ, tasyārādhanam ihate
labhate ca tataḥ kāmān, mayaiva vihitān hi tān*

*antavat tu phalaṁ teṣāṁ, tad bhavaty alpa-medhasām
[devān deva-yajo yānti, mad-bhaktā yānti mām api]*

["After being endowed with this firm faith by Me, such a devotee goes on worshipping the deity of that demigod, and gains all his desired objects from that deity. Certainly this is enacted by My sanction alone, since I am the Supersoul situated within the heart of the demigod also."] ["But the fruit obtained by those provincially interested worshippers of the various demigods is temporary. They reach their respective gods, but My devotees obtain Me."] [*Bhagavad-gītā*, 7.22-23]

Temporary results they're acquiring, and that is finished, and again acquiring, again finished. Time immemorial in this vicious circle they're wandering. *Tasyaiva hetoḥ prayateta kovidō, na labhyate yad bhramatām upary adhaḥ*. High and low, in this way, action reaction, action reaction, in this way. *Tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena sarvatra gabhīra-ramhasā*. Sometimes happy, sometimes sorrow, in this way they're wandering in immemorial time.

But only when connection comes from the agent of the land of perfection, then by getting their touch, gradually develops his fortune towards that zone. Out of misconception, revealed truth. Everything is calculated from the standpoint of the wholesale, not any partial, or departmental, or local. Not from local or departmental interest. Everything calculated here all local, personal, individual, national. All, in the comparison with infinite everything is a small point. Whether country wide, or philanthropy, or I may identify even with the interest of the whole solar system, that is also a mere point in consideration with the infinite whole, Vaikuṅṭha.

We're to transform us from the local interest towards the universal interest. God interest means universal interest. Everything, the estimate in that calculation, everything is right, no change. So Kṛṣṇa conception means that, from the standpoint of the absolute, what is what. *Īśāvāsyam*. Everything belongs to Him. Even this body does not belong to me, but we're thinking 'this kingdom belongs to me.' All false, suffering from falsehood, from misconception.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: And we're to transform us into absolute interest. Vaikuṅṭha, Kṛṣṇa's interest. We shall live or die only for Kṛṣṇa's interest. The membership in another plane. That visa we're to acquire. In that plane we're to live. Die to live. We'll have to undergo wholesale death, and again to awake in that soil, that I'm a servant of Kṛṣṇa. Almost a suicidal squad, whatever will be necessary for His whim, I shall jump into that immediately. And there we thrive. In that sort of conception we really thrive. Otherwise, we lose ourselves, our interest. That is the conception under, die to live. These Hegelian words, die to live. The wholesale death we're to face, and get.

All forgery, a forged life we're living at present, forgery. Wholesale is forged. Love for country, love for ladies, love for wealth, love for name and fame, wholesale forgery. We're to get out of the forged life, and to enter into life proper. We're, as atom, we must accept the atomic position, in comparison with the infinite whole, Kṛṣṇa, Absolute Good. We should like to have proper dealing of an atom, from the infinite.

We want to become a king, which is the absolute. So many Kṛṣṇa's may come and serve me. That malicious temperament we've got, everything we'll want to serve me. We don't know what is service proper. The wholesale diabolical change is necessary. It is not so easy a thing. Die to live.

He's for Himself. He's not for anyone. If we're for Himself, we're one with Him, then He's for us. But as long as we think we've got our separate interest, He's not for us. When we convert ourselves to be for Himself, then He's also for us. But how this possibility of independence we've got, that is the most intricate question. This *māyā*, misuse of the free will, of so many atomic souls.

Gaura Hari. Nitāi. Nitāi Gaura Hari bol. Free will. Ha, ha, ha, ha, ha, ha. We're nowhere. I'm such a substantial man, I have no position at all, I'm nowhere. I'm to be lost in the infinite. But easily in the infinite you'll grow, you'll maintain your real existence. It is possible. Die to live. If you want to live a healthy, proper life, you'll have to die wholesale as you are. Mainly things have such characteristic.

Today I stop here.

Devotee: Jaya. Jaya Om Viṣṇu-Pāda...

...

Śrīla Śrīdhara Mahārāja: ...branch of this Maṭha. _____ [?] Naika?

Parama: I didn't see her today. I spoke with her yesterday, she wasn't feeling so well.

Śrīla Śrīdhara Mahārāja: She was not living with you in that building, blue house?

Parama: Yes, she's there, she's over there in the blue house.

Śrīla Śrīdhara Mahārāja: She comes from Malaysia?

Parama: Yes.

Śrīla Śrīdhara Mahārāja: Another lady, she has _____ [?] in Malaysia, she has also left everything and joined the mission. Now anyhow she's left here. You can talk with her also, she'll come here very soon, in that house, with her. ...Christian, is it not.

Parama: No. Buddhist.

Śrīla Śrīdhara Mahārāja: She was Buddhist.

Devotees: Kṛṣṇa Kiṅkarā dāsa. Vidagdha Mādhava dāsa.

Śrīla Śrīdhara Mahārāja: Now we start. Any question?

Vidagdha Mādhava: Yes. Guru Mahārāja, can everyone in this lifetime aspire to be *sannyāsī*?

Śrīla Śrīdhara Mahārāja: No. Everyone cannot. But mentally he can do, but formally one who's qualified for the service, he should be given, and he should aspire. Ācārya, *sannyāsa* means the

position of an Ācārya, in general, preacher. Someone who's got the capacity of preaching, he should accept *sannyāsa āśrama* and go on with his activity.

And internally everyone may accept, for that, generally *bābājī*, that's also a form of *sannyāsa*, the *bābājī*, does not like to preach but wants to live an exclusive life devoted to God. He may take that *sannyāsa*, that *bābājī sannyāsa*, white clad, with *kaupīna*, and taking the Name of the Lord, and other functions of devotion. But not out to preach. That is a form of *sannyāsa* of *bābājī* type.

But not the so-called *bābājīs* who are *sahajiyā*. That together with ladies they go on with some sort of practices thinking that they will help them towards the devotional life. Not that. But as the model of Rūpa, Sanātana, Jīva, etc., Raghunātha, that type, they're servants.

Vidagdha Mādhava: Guru Mahārāja, everyone has capacity to preach something, so what is the qualification that allows one to take *sannyāsa*?

Śrīla Śrīdhara Mahārāja: The main thing, they work under some bona fide Ācārya. They may engage themselves in any sort of preaching. Book works also, the press work also a kind of preaching. Distribution of books also preaching. So many things are preaching which is meant for the help of the people at large. *Kīrtana* is also a kind of preaching. To propagate anyhow devotional spirit to the public, that is preaching.

Vidagdha Mādhava: But what separates, that makes *sannyāsa*, that preaching that makes one understand he can possibly take *sannyāsa*?

Śrīla Śrīdhara Mahārāja: That must have some knowledge of scriptures, and also some capacity of delivering lectures, or at least to talk amongst the public, and to receive question and to answer them. All these qualifications in general must be present in a *sannyāsī*. Mahāprabhu took the role of *sannyāsa* for preaching purpose. Generally *sannyāsīns* are accepted as preachers here in India. Buddhist *sannyāsī*, and this Jain *sannyāsī*, also Hindu *sannyāsī*. Hindu is the oldest type. Different types of *sannyāsa*. The *tridaṇḍī*, *ekadaṇḍī*, then this Buddhist kapaṇaka [?] And then the kapalik [?] Tantric *sannyāsī*. So many kinds of *sannyāsa*.

...

...*sampradāya*, and then Madhva *sampradāya*, there are also different types of *sannyāsa*.

Vidagdha Mādhava: This lady is going now Mahārāja.

...

You're saying internal *vairāgya*, everyone, or some, they don't take the external paraphernalia of *sannyāsa*, but there's some renunciation within. Yes?

Śrīla Śrīdhara Mahārāja: Hmm? What do you say?

Vidagdha Mādhava: Everyone may not take *daṇḍa* but internally become renounced.

Śrīla Śrīdhara Mahārāja: Internally everyone may be a *sannyāsī*, even a lady, internal temperament, do not want anything, no enjoyment. That is *sannyāsa*. *Kāmyānām karmaṇām nyāsaṁ, sannyāsaṁ kavayo viduḥ*. In *Bhagavad-gītā*.

[śrī-bhagavān uvāca
*kāmyānām karmaṇām nyāsaṁ, sannyāsaṁ kavayo viduḥ
 sarva-karma-phala-tyāgam, prāhus tyāgam vicakṣaṇāḥ]*

["The Supreme Lord said: According to the learned, the abandonment of all materially desirable actions is called renunciation (*sannyāsa*), and the abandonment of the fruits of all kinds of action (whether daily, incidental, or based on material desire) is called detachment (*tyāga*)."] [*Bhagavad-gītā*, 18.2]

What is *sannyāsa*? Who renounces all sorts of pleasing activity, enjoying mood, that is *sannyāsa*. And what is the activity that is necessary to keep up ones body fit, that should not be given up. *Yukta-vairāgya. Kāmyānām*. No aspiration for any material gain. That is the qualification of a *sannyāsī*, in general. Anyone may be that stage, internally, whoever has rejected all possible enjoyments of this mundane world, he's a *sannyāsī*. But he will take help from the mundane world, so much as makes his body fit for service of the Lord. Body is not our enemy, body may be utilised in the service. Service can never be renounced. Whatever will help me in discharging my duty towards the service of Kṛṣṇa, that should be taken, and no individual reward. *Kāmyānām karmaṇām nyāsaṁ. Nyāsa* means rejection, of all sensual activities. That is *sannyāsa*.

Sarva-karma-phala-tyāgam, prāhus tyāgam vicakṣaṇāḥ. And to give up the consequences of all sorts of activity, whether necessary or unnecessary, that is *tyāga*, that is higher. He can do anything, but he's not captured by the consequence, by the attraction of that thing. That is *tyāga*, that is higher type. *Sarva-karma*. What is indispensable to keep up the body, and what is luxury, giving up both, the consequence, the result, that is *tyāga*, not the activity. As *sannyāsa* means to give up the internal and external also, stopping the mundane activity. The aspirations for future life, 'I want to be a Brahmā, I want to be Indra, I want a kingdom, I want fame, name.' All is *kāmyā*, unnecessary. And to keep up this body, and the duty, whatever is necessary, to accept that, but indifferently. That is *tyāga*, everywhere indifferently, without caring for the result, for the consequence. 'Whatever may be, may come, may come. I'm doing as my duty.'

...

[*yasya nāhankṛto bhāvo, buddhir yasya na lipyate]
 hatvāpi sa imāḥ lokān, na hanti na nibadhyate*

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."] [*Bhagavad-gītā*, 18.17]

_____ [?] destroying *brahmāṇḍa*, a solar system, he does not do anything. That is *nirguṇa*. Above everything, but he's not connected with that thing. Only he's pushed by the universal current. He's so selfless he allows himself fully to surrender to the fundamental wave. So whatever he does, the responsibility is with the fundamental wave, with Kṛṣṇa, and not himself. Only mere agent. That is *nirguṇa*.

Vidagdha Mādhava: There are a class of persons in America, in the west, that are now pursuing purification of the body as a means of advancing ones consciousness. They purify the body by fasting, by taking certain diet...

Śrīla Śrīdhara Mahārāja: Should not be whimsical, that direction must come from up, from the *nirguṇa* place, revealed. Any whimsical attempt cannot be taken as *nirguṇa*. There must be some criteria. Any whimsical action may not be accepted as *nirguṇa*.

Vidagdha Mādhava: How does one recognise that the information is coming from that plane?

Śrīla Śrīdhara Mahārāja: So we must have some realisation about the facts.

There is a story. Once, a *brāhmaṇa* he had a garden, and with much care he grew his garden, made his garden to grow well. Then one cow has entered into the garden and much damage she caused. So he ___ [?] with some bamboo _____ [?] some cow in such a way the cow died instantly. The *brāhmaṇa* uttered at that time, "Govinde richa." [?] "The will of Govinda."

Then the clerk of Yāmarāja, record keeper, he stopped there. "At the time of killing the cow, the *brāhmaṇa* uttered these words, 'This is the will of Govinda, Kṛṣṇa.' Then whether the record will be in Kṛṣṇa's name or this *brāhmaṇa*?" He referred to his master, Yāmarāja. "Such incidents happened. A *brāhmaṇa* gave a beating to a cow, and she died instantly. And he uttered these words 'Govinde richa,' the will of Govinda. Then in whose name the sin to be recorded?"

Yāmarāja referred to Brahmā. "Such is the incident, what to do?"

Brahmā told, "Stop for some time, I'm coming, and will give you information what to do."

Then Brahmā, he took the shape of another *brāhmaṇa* and entered the house of this *brāhmaṇa*, the cow killer, as a guest. And enquired, "Oh, a very good garden you have got, so many flowers, fruits, all these. By the will of Govinda how everything has been done very beautiful, by the will of Govinda, by the will of Govinda."

The *brāhmaṇa* could not tolerate his words, 'that everything by Govinda.' I have done with the sweat of my own brow, and you say, 'Govinda, Govinda.'"

Then Brahmā's object was achieved, he went away, then. "The cow killing should be recorded in the name of the *brāhmaṇa*, not Govinda."

Do you follow?

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: When the cow is being killed only uttering the name of Govinda. But all others, "I have done, with the sweat of my own brow, by my own hands and limbs and labour I have produced. You always utter the name of Govinda, Govinda, Govinda."

So the criterion in this way to be determined. _____ [?]

Only to profess that, "What I'm doing, I get dictation of the Lord." Only this sort of posing won't do. It must be heart depth. Depth must be to the fullest extent, everything. "I'm only instrumental, and whatever dictation I get from my Lord I do that." There is such a position. Mere posing won't do. A real position is there.

Vidagdha Mādhava: How can one be sure that his activities are bringing devotion?

Śrīla Śrīdhara Mahārāja: Generally when it is approved by the scriptures as well as the saints, *sādhus*. When appreciated by the *sādhu*, and also *śāstra*.

Ones activity is loyal or disloyal, or it is criminal or saintly, in the country, how? The law book is there, the experts, the lawyers are there. They will say that, "This is criminal action and so much criminal. And this is all right." The law book is there and the lawyers are also there.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Vidagdha Mādhava: Is there an attitude that one has when he performs the action? Would that increase or decrease the result of devotion? If one has an attitude, a proper conception at the time of action, at the time of activity, then that will help him...?

Śrīla Śrīdhara Mahārāja: Yes. According to the attitude.

Vidagdha Mādhava: So internally it is important his purpose is...

Śrīla Śrīdhara Mahārāja: Of course, it is all important. The internal sincerity that is all important. With what attitude he did? What was his meaning?

A doctor, to his best ability, he's making treatment of a patient. But suppose, due to his scanty knowledge he did not diagnose rightly, patient died. But he tried his best to help the patient to recover, but due to his ignorance he could not. Then he should not be considered as a sinner, that he's killed the patient. Not killed, his nature was to help but he could not, perhaps by his mistake it may be, but he should not be considered as a murderer. Though by his maltreatment, his mistaken treatment, the patient died, but he's not a murderer. Due to ignorance the patient died, not real medicine was applied, it may be.

Vidagdha Mādhava: But fault is there.

Śrīla Śrīdhara Mahārāja: Some fault is there, but not that of a murderer. So according to the attitude the calculation will be different.

Devotee: _____ [?]

*īśvaraḥ sarva-bhūtānāṃ, hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni, yantrārūḍhāni māyayā*

["O Arjuna, I am situated in the hearts of all souls as the Supersoul, the Lord and Master of all souls. For every endeavour of the living beings in this world, the Lord (My plenary expansion, the Supersoul) awards an appropriate result. As an object mounted on a wheel is caused to revolve, the living beings are caused to revolve in the universe by the almighty power of the Lord. Incited by Him, your destiny will naturally be effected according to your endeavours."] [*Bhagavad-gītā*, 18.61]

Śrīla Śrīdhara Mahārāja: _____ [?] *Yantrārūḍhāni māyayā.*

*tam eva śaraṇam gaccha, sarva-bhāvena bhārata
[tat-prasādāt parām śāntim, sthānam prāpsyasi śāśvatam]*

["O Bhārata, surrender unto Him in all respects. By His grace you will attain the supreme peace and the eternal abode."] [*Bhagavad-gītā*, 18.62]

Then the other part, where He explains. *Tam eva śaraṇam gaccha.* Everything is done by Him. Where then, where is the room for asking, "You take refuge to Him. You try to obey Him." Who is that 'you?'

Anyone? Do you understand his question?

Vidagdha Mādhava: No Mahārāja.

Śrīla Śrīdhara Mahārāja: In *Bhagavad-gītā*, have you heard this *śloka* in *Bhagavad-gītā*?

*īśvaraḥ sarva-bhūtānām, hṛd-deśe 'rjuna tiṣṭhati
[bhrāmayan sarva-bhūtāni, yantrārūḍhāni māyayā]*

"Oh, Arjuna, the Lord exists in every heart. And how? *Bhrāmayan sarva-bhūtāni, yantrārūḍhāni māyayā.* And He's moving everything, everyone, just as one is handled by a machine."

One who is handling a machine, the machine has got no independence of its own. So Lord is there. And you're all moving in His hands through the machine. You say, "Then where is the responsibility of *jīva*?"

And again there is asked in the next line, *tam eva śaraṇam gaccha.* "Just take shelter under His feet."

To whom this advice? To take shelter or not to take shelter, that is also being done by Him. Then where is the independence? Do you follow? No?

Devotees: No. Yes.

Śrīla Śrīdhara Mahārāja: If you've got any independence then you'll take shelter under Him, you'll surrender to Him. But He's doing everything, where is your independence? You're free, but you're to obey Him, and to accept Him or reject Him. The advice is to whom? He's doing everything, and we're all like mechanical dolls, playing at His hand. Where is our independence that we're asked again to take shelter, surrender to Him? Do you follow? No?

Vidagdha Mādhava: Yes, Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: That is His _____ [?] What is the answer?

Vidagdha Mādhava: One can choose to be controlled by the lower energy, the *apara-prakṛti*, or the *para-prakṛti*. He's controlled at all times, but sometimes by *guṇa* and sometimes by *Yogamāyā*. The *jīva* is controlled at all times, but his choice is to be controlled by Kṛṣṇa or *māyā*.

Śrīla Śrīdhara Mahārāja: I can't follow what you say.

Vidagdha Mādhava: The *jīvātmā* is controlled.

Śrīla Śrīdhara Mahārāja: Controlled by?

Vidagdha Mādhava: By, depending on his choice, by *māyā* or by Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: By Kṛṣṇa. Now, then Kṛṣṇa says that, "I'm playing everyone like a mechanical doll. They've got no independence." And again says, "You accept that."

What is your independence of accepting or rejecting?

Vidagdha Mādhava: It's accepting a good master over a bad master.

Swāmī Mahārāja would say, "You serve *māyā* you get kicked, she kicks. You get punished. So what is the use? Better to renounce sense gratification and choose to serve Kṛṣṇa."

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Whatever is happening, that is by His will. Without His will, even a straw cannot move. Everything is happening by His will. And we're to accept that in a good sense. I'm reluctantly doing something, I'm forced by Kṛṣṇa to do something, but only my choice is in my hand. And I shall learn to make choice what is happening by His order. I have got no hand to interfere any practical incident. It is by His will, as the result of so many wills controlled by Him, the incident is happening. But it may not please me, it may not satisfy my choice, my will. Only learning, you're requested to learn to accept them, what is happening, to be the best.

*tat te 'nukampām susamikṣamāṇo, [bhuñjāna evātma-kṛtam vipākam
hṛd-vāg-vapurahir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]*

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."] [*Śrīmad-Bhāgavatam*, 10.14.8]

Whatever is happening, you're to learn to take that this is *the* good. Do you follow? No?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Whatever is to happen it must happen. By the will of God, none can oppose that. But you may not feel pleasure of that incident. You're requested to be pleased with that incident what is happening by the will of God. You'll learn to accept everything as best. It is all for the best. You accommodate, adjust yourself with that principle, it is all for the best. Whatever is

happening, yes, by the will of God, and it is the best thing. No other alternative would have been best. This is *the* best, under such circumstances this is *the* best. You only learn to accept that.

82.12.22.B_82.12.23.A

Śrīla Śrīdhara Mahārāja: ...will say that if it would have been otherwise it would have been better. You should not say that. Whatever has happened, it is by His will, and it is *the* best. You're to understand, you're to follow that, how it is the best. You learn to have your choice in accordance with the choice of the universal, of the absolute. Try to harmonise your choice with the choice of the absolute, outside.

Do you follow? No?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Do you all follow, what I say? *Tat te 'nukampām*. Not only it is not undesirable, but it is the most desirable, what has happened. I may not appreciate but it is the best, and I must try to understand how it is *the* best, with good attitude. No objection. What has happened that is *the* best. Why it is best I'm to learn, and try to make oneself in the harmony with that what is happening.

One German scholar, I do not know his name, forgot, he told, "The *Gītā* is the highest book in all the theological scriptural world. Why? Only for one point. *Gītā* has requested us to adjust our own self with the environment. Environment you can never change. You must be confident, you must know it for certain, that you cannot change the environment. It is in the hand of the Absolute. Only is you like peace, you're to adjust yourself with the environment."

So what is happening, that is the best. Not only can you not change but it is the best. And you are to understand why it is the best. It is the best, there is no doubt it is the best. Without His will even a straw cannot move. So what has happened cannot but be the best. But why it is the best, anomaly is with you, and that anomaly should be removed and you'll need to harmonise with the will of the Supreme which is really controlling everything. But your choice is revolt and that revolt must be checked and you'll learn to appreciate that what has happened that is all right. The whole thing on that subtle point. The whole world, this *brahmāṇḍa*, is suffering only in that subtle point it is standing. _____ [?]

Very, very subtle point. We cannot be satisfied because of our selfish whim. Your selfish whim must be shaken off, and then you'll be able to understand 'yes, it is the best.' Your own individual selfish consideration is in the way of your understanding that what is happening that is the best. That has made the world of your own local interest, individual interest, provincial interest, national, all these qualified interests, that has made up this world.

Otherwise, remove all these local interests. You will find you're in the absolute plane where the happy waves are always rising and going down. Only on that subtle point the whole world is going away from the Absolute, that individual choice. But they have got no power to modify the outside things. But it is there. Your transaction will be in that plane.

That revealed truth will come and say that, "It is cent percent good. Why do you not understand that this is cent percent good? The whole campaign, preaching, scripture, all applicable

only in this smallest, thin plane. Give up localism mania, individual mania, and merge into that universal plane. And there Yogamāyā will give you another individual consciousness, and that will all carry to the centre for the satisfaction of Kṛṣṇa. You'll be contributor to the activity what is inevitable, you cannot avoid."

Am I clear? No?

Vidagdha Mādhava: Yes. But one question arises.

Śrīla Śrīdhara Mahārāja: What is that?

Vidagdha Mādhava: If something against *śāstra*, something, for the sake of example, if someone...

Śrīla Śrīdhara Mahārāja: But *śāstra* and *sādhu* they have got their gradation, so difference according to that. Just as to boy, whole thing cannot be said. By partial instalment *śāstra* has served it, so *sādhu* is also that.

Vidagdha Mādhava: One example. If someone comes to due harm to ones Guru then one must act. He cannot accept this is the best thing. Yes? He cannot accept a situation without at least trying to do something. Yes?

Śrīla Śrīdhara Mahārāja: Yes. If someone is dead, then also we're to see that there's some goodness. There must be some meaning. Someone is finished, still also we must take it is for the best. How? Death is better than living, apparently. That is also possible. If he did not die he would create greater wrong. Apparently, I say like that. So death is desirable than life sometimes. It may be also possible.

Vidagdha Mādhava: If someone comes to rape ones daughter...

Śrīla Śrīdhara Mahārāja: Because ultimately in the *līlā* of Kṛṣṇa nothing is unnecessary, or nothing is evil, from the eternal standpoint. Only from the local standpoint this death, and this one is aggressor on others, all from local standpoint. And from the eternal standpoint everything, even the death is *līlā*, pastimes. Nothing dies. Do you follow?

As I was told I remember. The lion is devouring Prasena. Simha Prasena, both parties are enjoying. Who is being killed, he's also enjoying. And who is killing, he's also enjoying. It is possible.

Just as in a play, I told many a time, that in a play the one is killed, another is killing. But one who is being killed, he may get greater appreciation of his play, than the killer, murderer.

So from the absolute standpoint, no loss, everything is play, *līlā*. And from our local view we're ascribing to it loss and gain, pleasing and non-pleasing, we ascribe. Really it is not so, really everything is good.

Vidagdha Mādhava: But if someone sees some evil he should not try to...

Śrīla Śrīdhara Mahārāja: Evil in that relative plane.

Vidagdha Mādhava: Yes. He should not try to stop it if he sees it is wrong?

Śrīla Śrīdhara Mahārāja: Yes, yes. He should try to stop it.

Vidagdha Mādhava: But if he cannot he accepts it the ultimate good?

Śrīla Śrīdhara Mahārāja: When he understands it is good he won't go to stop.

Devotee: Mahārāja, if everything is happening by the Lord's will anyway, then what is the point of our struggle? Why should we struggle for anything?

Śrīla Śrīdhara Mahārāja: Struggle only to make those that are not appreciating that everything is good, to disarm them from that sort of evil mentality. The good I'm seeing, it is not good. That is in me, and not there. And the defect in me should be removed. And all the scriptures, truth, preaching, only concerning that, to cure the seer. There is some defect in your seeing, prejudice in the mind of the onlooker, and not the sight. The defect is there, where, in the subjective disability. Only for local prejudice, that is *māyā*, misunderstanding. The independent valuation of everything is being ignored, and our local interest we're pushing on it, and we're seeing that it's bad, because it's not suiting to my local demand.

Vidagdha Mādhava: There's one story...

Śrīla Śrīdhara Mahārāja: My local, selfish view, that should be removed. I must convert myself to see everything from the universal standpoint. The crooked angle of vision of my own, that should be cleared off. Treatment is necessary in my eye, and not in the object of view. My mind imposing local interest over everything that is universal. And so others are also, and they clash and then suffer.

All belongs to Kṛṣṇa. Everything meant for His service. And I must join that campaign wholesale, then no difficulty in me.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ah. On His interest, we shall learn to see everything in His interest, in the universal, in the interest of the whole, of the absolute. The training of us should be in that line, from individual to universal interest, you can convert everyone that are suffering from the disease of individual interest.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Everyone should try to give his prejudices of their, some this individual consciousness, in selfishness, some country, national selfishness, some social selfishness. All these things we're suffering from, the local, limited. The limited should merge into the infinite. And there is another division in that. In harmonious movement also there are divisions, by *Yogamāyā*, but all faithful to the centre. And they're all suffering from out-carrying current, absorbing from the interest of the universal temperament to the local. Everything is good. My consideration may not

appreciate. My consideration is vulnerable. The local calculation is defective. Universal calculation, infinite calculation, is very great. But through faith, through *śraddhā*, we can have touch of that, and not by intellect or anything else, so,

*jñāne prayāsam udapāsyā [namanta eva, jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jīta jīto 'py asi tais tri-lokyām]*

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]

[*Śrīmad-Bhāgavatam*, 10.14.3]

Give up your pride that you know things. Only faith will come to your relief, *śraddhā*. The Absolute cannot do any wrong, so whatever is done by Him it is all for the best. Everything is for Himself. We're to swallow this pill. Everything is for Himself. He's by Himself, the Absolute by Himself, and Absolute is for Himself. We're to adjust with that, then we'll find pleasure. Otherwise we shall have to struggle if we represent only our crooked, partial representation. Enter into that faith, that Absolute is for Itself, and we're all contributors to His faith, to His joy. Die to live. Here we're to understand 'die to live.' If you want to have a proper life, a blissful life, you'll have to die wholesale as you are at present. The seeker after own bodily self, or own eternal self, then this national, or family, or country, or clan, all these, whatever bigger it seems to you, it is a mere point in the infinite. No consideration. The whole. For Himself. You must merge in that, successfully. Everything for Himself. What is the calculation of good or bad concerning me, or anyone here? He's for Himself. And we must die to live if we can accommodate such thing within us.

*tat te 'nukampām [susamīkṣamāṇo, bhuñjāna evātma-kṛtām vipākam
hṛd-vāg-vapurahir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]*

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."]
[*Śrīmad-Bhāgavatam*, 10.14.8]

So Kuntī Devī wants, "Give me danger, give me adversity, my Lord, which brings You nearer to me."

Adversity, she's welcoming adversity. Why? How it is possible? Because I can get the centre of harmony there, adversity. Adversity to me, and prosperity to another. In this world of dualism it happens such. One is eating and another is being food to him, in this plane.

Karma dosa pada teki [?] No work can be pure, must be harmful. Eh?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Selflessness, cent percent selfless, they get the grace, the kindness of the Lord, and they become happy. That is die to live. *Tat te 'nukampām*. Everything what is happening, His grace, we're to accept that. That is our goal. And in the eternity here there are different advices, and different practices to be accepted. All of a sudden we cannot remove this sort of anomaly within us. A gradual process we're to pass through, by the help of scriptures, and by the help of the saints. What is told that in this revolting system there are different subtle planes within it, and we're to cross one by one, in this way. It has been divided, eighty four *lākhs* of species of interest. Bhūr, Bhuvah, Svah, Mahā, Jana, Tapa, Satyaloka, Virajā, Brahmaloaka, Paravyoma, and Goloka. That is also divided in the subtle planes of - are divided in this way. But this only same word, we devotee, we want to devote, to dissolve our ego. *Crores* of infinite number of egos are there, such as infinite number of diseases may be to be cured. So infinite number of egos, and they require special treatment to be cured of that egoism. That egoism means this, separate consciousness.

*bhayam dvitīyābhiniveśataḥ syād, [īśād apetasya viparyyayo 'smṛtiḥ
tan-māyayāto budha ābhajet taṁ, bhaktyaikayeśam guru-devatātmā]*

["Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called *māyā*. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshipping deity and as his very life and soul."]

[*Śrīmad-Bhāgavatam*, 11.2.37]

"I've got some separate interest. I cannot merge in the interest of the whole."

Separate interest. *Bhayam dvitīyābhiniveśataḥ syād, īśād apetasya viparyyayo*. And the wholesale at the bottom of all this that we've got, we've come away from the common interest. So separate interest is the evil at the root of all evil. And that may be analysed into different planes also, divided, sub divided, in this way. And according to that division of the plane, different medicine is to be applied, and different diet also. But on the whole, separate interest. Absolute interest, and separate interest, and separate interest of infinite number. Everything has got its peculiarity, so peculiar medicine and diet is necessary for everyone. *Śāstra* has grouped them in different number, and applied a general medicine for them, in this way. Hare Kṛṣṇa.

Devotee: So Mahārāja, how does one view the annihilation of the Jewish people in Nazi Germany? And is it possible to preach to the survivors of that race the divine will of God?

Śrīla Śrīdhara Mahārāja: If the good of the creepers and animals also may be attempted, then what of the Jewish people. We may try, but according to their position they'll accept. So different, and sometimes punishment is necessary to dissolve the ego. Sometimes punishment is very helpful, sometimes kindness is helpful. Different types of treatment is applied. So many punishments where? In this separate interest consciousness, so much punishment.

Janma-mṛtyu-jarā-vyādhī [*Bhagavad-gītā*, 13.9] These are the general punishments dealt to them, to the separate consciousness party. *Janma-mṛtyu-jarā-vyādhī*. [birth, death, old age, disease] They cannot be satisfied there, so they're forced to seek some relief, and ultimately they're told, 'give up your separate interest, and merge, die to live.'

So the stone is there, the tree is there, so many insects, worms, so many ghosts, so many good ghosts also in the creation, so many things. All of that separate consciousness, separate interest of different types. But as general medicine, 'give up your egoism of infinite classes and merge in one God consciousness.' And there is also gradation there, that side. After death of this material separate interest, as in the positive life there is also gradation we're told.

So faith can take us and no knowledge. So *Śrīmad-Bhāgavatam* especially giving whips after whips to our intellectual attempt. Only take resort to faith, and don't think that faith means credulity. That is also a disease to a normal faith. Faith is most accommodating, all accommodating faith. How much you can increase the position of your faith? The infinite is there, and your little mind can spread how much faith? What capacity have you to extend your faith, abnormally? What do you know about the infinite? Nothing you know. So only faith can take you to touch of that absolute, and no knowledge. And what of the energy of your negative side? The energy is, elaborately, relies on the negative side, no director in the proper line. And the director, that is your knowledge, that is futile, that cannot hope to reach that side.

It's the revealed truth, He can connect, and you cannot connect with Him against His desire. The superior subject can come to your lower subject. Your subject is gross, it cannot go up to touch that sort of subject. A hand cannot capture the mind, but mind can see, look at the interest of the hand. So higher existence. Intelligence can work on the mind, but _____ [?] cannot touch the intelligence. It is higher existence. So *jīva* soul, under the fine Supersoul, Paramātmā, in that way. The Absolute is only that way.

A flying saucer, a few years back there was a story of flying saucer. That can come and connect with these worldly things, but they're chasing but can't catch that saucer. A few years back there was a story that first it was seen somewhere, in Canada or so, and here and there, flying saucer. And they're trying to chase but it vanishes. That can come, we can't catch it, go there.

So Super Subject can come down in our gross consciousness, but our gross consciousness cannot go to pierce that subtle thing and to feel it. Hare Kṛṣṇa.

Parama: Guru Mahārāja, when we act in our separate interest, is it good if we feel guilty, we feel remorse? Is that positive?

Śrīla Śrīdhara Mahārāja: Separate interest is wrong. The Kṛṣṇa interest. In the name of giving up separate interest, we may not invite another greater selfish interest. That national interest, the philanthropic interest, so many interests are there. They're all, in a circle may be a little better, then another a little more, another a little more, but all is limited. And that is no part to infinite, it may be smallest part in the infinite. Any number of finite cannot produce infinite. That is naturally of different type. That is diabolically, of different type. No number of zero can make one. So no number of finite can make infinite. Infinite is of its own type, not a second. So self interest may be concerned with a little more, a little more.

Our Gurudeva used to give some example. That there is a river and some fire on the other side, of the Ganges. And from here there are some _____ [?] drunkards, they're intoxicated. They want to light a thing which is necessary to put on that intoxicating substance, fire,

to put fire and then to take the smoke in, that fire _____ [?] It is known as tika [?], something will light that is to take into fire and put into intoxication, and then with the help of the pipe they'll smoke. So that thing he wants to, that fire, is on the other side of the Ganges.

So one intoxicated man is pushing that tika [?] with his hand to catch the fire.

Another man, "No, no. What do you do? You've not seen. One step further, then again pushing this."

Another person's going a few steps further and putting the hand to catch the fire.

In this way the ascending method, they're trying to reach the infinite, it is impossible. Then at most, one leg in the river, in the water, and pushing his hand to get the fire. The fire is long, long distant.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So no number of finite can make infinite. Infinite is reigning in His own glory. And to have His connection, to give up wholesale, and to submit to the agent of that infinite, and he'll connect me to it, in this way. So *jñāne prayāsa*, give up all your hopes of your knowledge. Only take to faith. That can take you, somehow, towards that connection, because everything will be wonder. Everything, every description of the infinite will simply come to you as wonder. Wonder means, which you have never experienced. He's beyond all your experiences. He's such. Wonder of wonder. And only through faith, through the agent, we can come in connection. But when we feel it then, 'Oh, it is such.'

Just as a man who was born in a dark room of a prison house, a boy was born, and he's being brought up there. Then one boy is coming from outside to meet him and talking with him.

One day the boy proposed, "Come out, I shall show the sun."

Then the boy in the darkness went to take some light.

"No, no, light is not necessary. We can see the sun without light."

"But am I a fool? Without light, nothing can be seen. And you say the sun can be seen without light?"

Then the boy drew him by his hand. "See the sun."

"Oh, oh. It is such. We can see everything by sun, and sun can be seen by his own light."

It is like that. Our Guru Mahārāja used to give such example. It is like that. Everything is new. No knowledge of here will help us to see the sun there, that light. Self effulgent. He's self existent, self effulgent and self satisfied. Only through His agent, His grace, we can be taken in His jurisdiction. And how? Now you imagine in what way? Most sincerely, prayerfully, we shall connect ourselves with the agent, and also the scripture. Most earnest tendency to get out of this land of death and dissipation, destruction, to be saved. And who will go there? Our soul, and giving up what are the territories, the body, the mind, and the mental, the fame of I'm a scholar, I'm a giant. All these should be kept here. Suppose if the atom bomb war begins, everyone will run to some safe position. No iron chest, no money, no book, nothing. Only run to safety. So the soul should run. With this bodily fame, our knowledge, scholarship, everything should be left here and soul must run to the safe position. Only through the agent and any guide book. That is what is necessary.

Nitāi Gaura. Nitāi Gaura.

So Nityānanda's question?

Devotee: Mahārāja, I'd like to know something about the Pañca Tattva, the *Gaura-bhakta-vṛnda* part.

Śrīla Śrīdhara Mahārāja: Hmm? What does he say? What about *Gaura-bhakta-vṛnda*? Who are *Gaura-bhakta-vṛnda*? Or how many types? What is the question about *Gaura-bhakta-vṛnda*?

Devotee: Who are they?

Śrīla Śrīdhara Mahārāja: Who are they? *Gaura-bhakta-vṛnda*, two classes. One came along with Him, along with Gaurāṅga. And the second class that got admission into Their clan, Their group. Received Their grace and kindness and got admission and accepted, got acceptance, they're also *Gaura bhakta*. And some, they're *parśada*, they're eternal servitors of Gaurāṅga. Two classes of *Gaura-bhakta-vṛnda*, one group eternal, and another, new recruits. Everywhere it is such.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Mahāprabhu.

82.12.23.B

Parama: [When one has material attachments for performing a...] [From the end of the previous MP3]

...is it better to renounce it completely, or to dovetail it in Kṛṣṇa's service?

Śrīla Śrīdhara Mahārāja: It is generally seen that it should be utilised in the service of Kṛṣṇa and devotees, whatever *karmārpaṇam*, in a general way. But there are particular applications as it is included in the process of *śaraṇāgati*, surrender. So the general question, whatever quality you've got we shall utilise it in the service of Kṛṣṇa. But particular instructions also there, in particular cases, keeping connection with *śaraṇāgati*.

ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
[rakṣīyatīti viśvāso, goptrtve varaṇam tathā.
ātma-nikṣepa kārpanye, ṣaḍ-vidhā śaraṇāgatiḥ
evam paryāyatas 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-līlā, 22.100*]

Whatever is favourable we shall accept, and whatever is unfavourable we shall reject. So it will come under these two principles of decision, and we're to adjust.

Suppose one has got a tendency of stealing things. That stealing capacity may be utilised in the service of Kṛṣṇa. Steal property for the service of the devotees and for the Deity. But sometimes it is necessary that we should try to avoid that stealing mentality.

This Ranganātha temple under Rāmānuja section in the south, there were some *dacoits*, when one Ālvār, that is the *parśada bhakta*, eternal devotee, came, wanted to glorify the temple of Ranganātham by having some construction, some boundary walls etc., but he approached the moneyed men, _____ [?]

Then he organised a gang of *dacoits*. And with the help of the *dacoits* he amassed some money and constructed so many things in Ranganātham. And it has been justified in the Rāmānuja *sampradāya*, that he did so. There are so many risky things also we find in that *sampradāya*. Even what is immoral, that also has been utilised in the service of the Vaiṣṇava. And sometimes they're given very high value. Very risky. But the inner mentality must be pure.

So generally, whatever *saṁskāra*, good or bad we've got, if we can utilise in the service of the Lord, then we can get relief of those bad prejudices, in general may do. At the same time, suppose if we're in the midst of the holy society, and if I'm detected to steal something for the service of Kṛṣṇa, the social reaction will be greatly in opposition to the mission, and the credit will be lost, and it will be difficult for them to work further on, advance. Do you follow?

Parama: Yes.

Śrīla Śrīdhara Mahārāja: So, special, generally whatever tendency previously acquired we've got within us, we may use it in the service of the Lord, begin there. But at the same time that must be modified with some sort of discretion, as we find in *śaraṇāgati. Ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam*. What is opposite to a religious life, to a preaching life, that must be abandoned. And what is favourable for the progress of our preaching, that should be respected and accepted. Special consideration should be made.

But really, whatever is done for Kṛṣṇa that is welcome, whatever is done for Him. But mentally must be pure, must be sincere. Not only in the name of Kṛṣṇa, we should not indulge in exploitation. Sincere we must be. Whatever is done for Kṛṣṇa it is well and good. But it must be for Kṛṣṇa, the guarantee we must have there.

Music, of course if one has got that sort of capacity _____ [?] It is beautiful to pacify Kṛṣṇa, to satisfy the devotees. God music has got much to pray. But at the same time it attracts many apathetic persons towards us, and that may create some disturbance. So the music may not be, that is very easy food for the ordinary people, and it will attract some ordinary people in the fold and they may cause some disturbance thereafter. And also it is told that musicians can acquire some special appreciation from the public, and their appreciation has got negative value. And we're to consider about that.

I'm doing something, but the others may not misuse that. I'm taking some beautiful food towards the temple. I should do that. But if I find that there are so many greedy persons if they come and loot and cause other disturbance, I may avoid that for the time being, and general food I must take to the temple.

Do you follow?

Parama: Yes I do.

Śrīla Śrīdhara Mahārāja: Considering the circumstances we're to adjust. But in general, everything should be devoted to my Lord. Whatever things good I must offer it to my Lord. But we must have to consider about the space, time, person, *deṣa-kāla-pātra*. So that another special trouble may not arise, I must adjust my program suitably to the time and space. Am I clear?

Vidagdha Mādhava: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, in the past history of Swāmī Mahārāja's movement, there have been some examples of drug smuggling to amass large sums of money in order to push on the movement.

Śrīla Śrīdhara Mahārāja: If that may be carefully done for the service of the Lord, sincerely, that is acceptable. But if that gets publicity and brings a great ill fame to the mission, then the credit of the mission will be at stake, and we shall have to incur loss, ultimately. I told like that, anything, if it's done for Kṛṣṇa then it's all right. But we'll have to consider the time, place, and person, and to accept that with sufficient care and cautiousness. Otherwise, the ill fame, the credit will be at stake, and none will come to approach us for religious hearing, and ultimately the mission will be loser.

Just as the communist rule. "Everything belongs to humanity. No proprietorship of any rich man or king, etc. Everything belongs to humanity." So,

*īśāvāsyam idaṁ sarvaṁ, [yat kiñca jagatyām jagat
tena tyaktena bhujīthā, mā gṛdhaḥ kasya svid dhanam]*

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."] [*Śrī Īśopaniṣad*, 1]

A devotee will see everything belongs to Kṛṣṇa. Everything is meant to satisfy Him. So I must do that. In reality it is so, everything belongs to Kṛṣṇa. Everything should be utilised for Him and His devotees. It is the general rule. But this sort of truth may not be swallowed all of a sudden only by a pill. Gradually this sort of education, this sort of learning, this sort of conception to be spread to the public so that they can accept. So the mediation must come between them. Mananye iti karpam vidaya maya kalpate [?]

It may be sinful, but still everything can be done for Him, though apparently sinful, that also can be done for Him. It is justified. He's the owner, and enjoyer of everything. And none of us are proprietor or enjoyer. Only He's the enjoyer. And we're also object of His enjoyment. This is the fact. But to spread this creed to the public we shall have to take some gradual steps so that may be acceptable to them. If whole truth is given to a boy, he can't understand anything. So by instalment things are to be distributed to the beginners. *Ke?*

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: The same thing.

*loke vyavāyāmiṣa-madya-sevānityastu jantor-nahi tatra codanā
vyavasthitis-teṣu vivāha-yajña-surāgrahairasu nivṛttiriṣṭhā*

["Everyone is naturally inclined to have sex, eat meat and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramaṇi sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make a person abstain from these activities."] [*Śrīmad-Bhāgavatam*, 11.5.11]

People are not in conception that everything belongs to God. They think, 'This belongs to me. This belongs to him. That belongs to him.' In this sense if I snatch a flower from his garden, and something else for the Lord, they'll be disturbed and they'll be enemy to us, and my campaign to convert them that will be hopelessly disappointing. So gradual process is necessary. So whatever is done for Kṛṣṇa's satisfaction that is justified. This is the whole truth. But by instalment it should be dealt, otherwise the preaching will be at stake, and our practices will defeat its own object. So *ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam*. We're to calculate what is favourable to my activity and accept, and what is considered unfavourable I must reject. Considering the circumstances, and considering the mentality and progress and capacity of those with whom I'm talking, or I'm debating, so *ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam*.

Ha, ha, ha. Law has got no value in the kingdom of Kṛṣṇa. Law comes from Him. So law cannot apply itself in His case, or in His own family. Law is never applicable on Him. He's the producer of law. Law comes only to adjust things among those other proprietors, and that is wrong. None is proprietor in this world, in the absolute consideration. So from the absolute standpoint, everything that is done for the satisfaction of Kṛṣṇa and His own, that is justified. That is *the* cent percent truth. So in His case, no stealing, though we're told, we see that He's stealing things, but no stealing because everything belongs to Him. So for Him, Manye ____ papam ___ dharmaya kalpate [?]

*sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja
[aham tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

*ājñajaiva guṇān doṣān, mayādiṣṭān api svakān
dharmmān samtyajya yaḥ sarvān, myām bhajet sa ca sattamaḥ*

["In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (*sādhu*)."] [*Śrīmad-Bhāgavatam*, 11.11.32]

“The best of the devotees, of the honest men, are who? Those that can consider that I’ve given so many laws in the scriptures, and it’s for them, and not to be applied to Me. One who can understand this principle of the law making, for My interest they can leave and give up all the laws and come to Me with clear hands. It is meant for them. I have given, the laws are Mine, it is made by Me, and it is for their benefit, and it should not be applied to Me. So those that can understand this principle, and crossing the law come to serve Me, they’re the best of the servitors, highest class of the servitors. But that does not come to apply My made laws and Me. I’m above law. And law for them, they’re many, and they’re under the false insinuation that a property belongs to them, so some proper division amongst them is necessary. All this is misunderstanding. So those that can give up this mania of law, that something belongs to him, something to others, this is mania, who can give up this mania and come to serve Me with anything, they’re the best of the devotees.”

Manye _____ papam ___ dharmaya kalpate [?]

“What is considered in the ordinary sense as sinful, if that’s done for Me, that will be *dharmā*, that will be the real conception of duty. Real function, truthful function, that will be.”

Vidagdha Mādhava: So Guru Mahārāja, considering your explanation, should we consider the crusades to be *dharmā*? That is, the Christians they came to the middle east to smash what they called infidels, so is that *dharmā*? In the name of Christ, many Europeans, Englishmen, came to kill the atheists, or the Muslims.

Śrīla Śrīdhara Mahārāja: They came, and if their conception of theism is of higher they’re justified. But if of lower type, if with lower conception of theism they come to disturb the higher conception of theism, then they’ll have to incur reaction. It depends on the application, over whom. Less theistic and high theistic. If the higher conception of theism is preached towards less theistic it is justified. And lower conception of theism attacks the high conception of theism, then of course it must be suicidal. The criterion of theism, that must be known, and it depends what is that criterion.

There is a story behind. Once, when our western preaching began, Bon Mahārāja’s party had gone to England to preach. Then it was arranged that one Governor of Allahabad, he’ll come to lay the foundation of the Rūpa Gauḍīya Maṭha in Allahabad. Previously engagement was made. And then Gandhi’s movement came in full swing. And there was one Jatindas [?] _____ [?] He died fasting for continuous sixty two days or so, so the country was on fire at that time. And according to previous appointment the Governor came to lay the foundation stone of Allahabad Maṭha. And we had to accept that. And he came and laid the foundation, and the whole of Allahabad they were all dreadfully attacking us, the Gauḍīya Maṭha people.

“That in such time when the whole country is passing through fire for war of independence, the Gandhi movement, and that will give us all these things, and you’re giving honour to a European officer to lay the foundation to another religious institution?”

Tapasvi Mahārāja was Maṭha commander at that time. Anyhow I came there from Vṛndāvana.

Tapasvi Mahārāja told me, “We can’t go outside the Maṭha. The people are coming furiously against us, and treating us like dogs and cats.”

I told him, let us try. Before this movement, I was in that Gandhi movement, in the first, nineteen twenty, and this was about thirty two or three, or so. So I had some experience of political service. And how I came, leaving that political to spiritual, I had got my own arguments, I was well

equipped. So I asked Tapasvi Mahārāja, take me to some soft hearted leading persons of Allahabad.

He took to one, two, three places. Arguments going on. "What is your thing?"

This is only for the country, a material, a transient thing. Politically free country, political emancipation is not whole emancipation. A real fight should begin with *māyā*, misunderstanding. That is the Vedic doctrine, to fight with *māyā*. And political freedom is nothing. So many politically free countries in the world but are they really happy? All these arguments were put.

And that man told, "Yes, I understand what you say."

But it is difficult to make that understandable to the ordinary public, there I intimated.

Then, in this way, I went to another, the Principal of the college. That gentleman he treated in very evil way to me.

Then next I approached the leader of the Bengali association there, one Justice _____ [?] He was the President of the Bengali Association. I approached him. Of course he was a sober man, he was a judge.

He told me, "Swāmīji, we're in the high officiate, we're compelled to deal sharply our dealings towards _____ [?] Holding high positions what can we do? But you're - out of office I want to say to you, that you are all independent association, why do you invite and give honour and credit to the present government against whom the whole country is fighting? What is the justification? Out of office I want to ask this question."

I told him, out of diplomacy. We want help of the British government for our propaganda in the western countries, we want their help, so this is a diplomatic movement, not a religious one. Did Mahāprabhu accept any diplomacy in His practices?

"Yes, He did."

What did He do? Take the case of Sārvabhauma. An innocent child, he's sitting before Him for weeks. Then whenever He got chance He caught him and captured him. That sort of diplomacy.

Then, another thing he told that, "Do you say that the means are justified by the end?"

Yes, I say.

"Diplomacy even for religious purpose, that is justifiable?"

Yes, that is justifiable if it is absolute truth.

"You say that you've got absolute truth, but others will also say like that."

Mere saying, mere statement, is not the truth. There must be some criterion. You're a judge, and when you're in court, so many advocates come from different causes and plead their own cause. Then what do you say? That you're a gentleman, what you say that is also true, and the other parties that is also true? If you say like that then what will be your judgement? That you're a gentleman, you're a gentleman. You're quoting so many laws, legal instances. He's also quoting. Both parties required. If you say like that then your justice will go all right? Or you have to find a third plane, that how much truth is in whose argument? And according to that to compare and then to give your judgement. There is criterion. Then he could understand. Everyone will say 'my cause is the highest, it is the truth,' but that won't do, a criterion should be there.

Then he was satisfied. "What do you want?"

You're the President of the Bengali Association. The Bengali's are very much rude to us because according to our previous engagement we had to accept that function. So you please try to preach, to intimate among the Bengalis especially, they may not be so much rude to us.

Then in his part he wrote a note that "They're preachers of very high order. I request everyone to hear them very patiently, and then to do in a gentle way about them. They're workers of a very higher order." In this way he issued a circular among the Bengali Association.

What is the criterion? *Īśāvāsyam idam sarvaṁ*. Everything for Him. Like Hegel's theory, reality must be for itself. That is the highest criterion. Everything for Him. If we can understand this sort of criterion then all will be clear. But the whole truth cannot be told in one step. The gradual process should be accepted, and there is the trouble. So whatever is done for His satisfaction, and He means who? He may be that concocted Brahman. He may be Śiva. He may be Kālī. He may be Nārāyaṇa. He may be Rāmacandra. He may be Kṛṣṇa. Who is He? He's the highest conception of the Absolute. That is to be found out first. Then whatever should be done for Him it is justified.

The Śakta they will say whatever should be done for Kālī. Some will say for Gaṇeśa. Some will say for Paramātmā. Some will say for saint. The Jains and the Buddhists they believe in saint, not in God. So many varieties of difference will come, and we're to adjust that in our thought.

And our point is that we understand that Kṛṣṇa conception of Godhead is the highest. That beauty and love is above power.

And that indifference or non differentiated, non specified existence, that cannot be the ultimate conception of reality. A negative idea cannot be the cause of the whole universe. All these things we're to understand. That Brahman, Virajā, the Buddhists, that school of negative conception background, that is everything, that something has come from nothing. We can't accept that.

And then advancing, that Śiva, always searching after truth, searching after something. That may not be the highest principle. The case of Śiva, he's indifferent towards worldly aspiration, and in searching for something higher.

Then what is that higher? Who is self satisfied, not seeking anything else from outside. The ultimate cause must be of such type. Then we go to Nārāyaṇa. Everything is opulent there, but there is also power. And two and a half *rasa*.

*raso vai saḥ. [rasaṁ hyevāyaṁ labdhānandī bhavati
ko hyevānyāt kaḥ prānyāt yadeṣa ākāśa ānando na syāt eṣa hyevānandayati]*

["Śrī Kṛṣṇa is the embodiment of all ecstatic bliss; He is the reservoir of all pleasure. Having derived ecstasy from Him, the individual souls become blissful. For, who indeed, could breath, who could be alive if this Blissful Lord were not present within the hearts of all souls. He alone bestows ecstasy."]

[*Taittirīya Upaniṣad*, 2.7] & [*Gauḍīya Kaṅṭhahāra*, 9.2] & [Collection of *ślokas*, 406]

The full *rasa* of all, with all its fledge, where to be found? This full-fledged *rasa* we find in Kṛṣṇa. And *Śrīmad-Bhāgavatam*, the last scripture by Vedavyāsa gives hint to that. And Mahāprabhu Himself came to explain that. And Rūpa, Sanātana, and Jīva, under the direction of Mahāprabhu they have clearly given us the highest conception of the ultimate truth.

And also we find corroboration from Hegel and other philosophers also. Everything for Himself. To be the highest reality we must admit that He's Svayaṁ-Bhu. He's by Himself, and reality must be for Himself. And what is the conception of reality? That is Reality the Beautiful, not reality the power. In this way if we can understand, then we can understand what is given by Mahāprabhu, and how it will march on in that direction. That also given by their advices in details,

by *śaraṇāgati*, surrender, and, *ānukūlyasya saṅkalpaḥ*, *prātikūlya-vivarjjanam*, *rakṣiṣyatīti viśvāso*. All these steps we're to march on in a gradual process.

So, though it is *the* maxim, everything can be done for His satisfaction, still, as long as we remain in the society, and if we want some good of the environment, we're to look at them and their temperament and go on accordingly. A preacher, a missionary, he must be cautious of his own. But a *paramahansa*, *avadhūta*, those that have got no necessity of any propagation, they can do anything and everything in their own risk. And they do not profess themselves to be preachers of the Deity, the *avadhūta* and the *paramahansa*. They do their own way, in their own risk they're marching towards Kṛṣṇa. But one who wants to preach, he'll have to accept some limitation. Who is Ācārya?

Vidagdha Mādhava: Teaching by example.

Śrīla Śrīdhara Mahārāja: Yes.

ācinoti yaḥ śāstrārtham, ācāre sthāpayaty api / svayam ācarate yasmā, ācāryas tena kīrtitaḥ

["An Ācārya is one who fully understands the conclusions of the revealed scriptures. His own behaviour reflects his deep realisation, and thus he is a living example of divine precept. He is therefore known as an Ācārya, or one who teaches the meaning of the scriptures both by word and deed."] [*Vāyu Purāṇa*]

Ācinoti yaḥ śāstrārtham. Who can collect the real purpose, the real aim from the scriptures. There are so many scriptures, *śāstra*, given by the experts. Who can really understand the real purpose of the book, of the scriptures. *Ācinoti yaḥ śāstrārtham, ācāre sthāpayaty api*. And can accept people, and which, he's able to make them accept those advices which are drawn from the scriptures. And *svayam ācarate*. And he himself also practices the same things, same truth. He's an Ācārya. In *Bhagavad-gītā* the symptoms of an Ācārya.

*tad viddhi praṇipātena, paripraśnena sevayā
upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ*

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja:

tad vijñānārtham sa gurum evābhigacchet, samit paniḥ śrotriyaṁ brahma niṣṭham

["To understand the Absolute Truth, one must approach a Guru who is fixed in spiritual knowledge and well-versed in the scriptures. And he must approach the Guru being prepared for sacrifice."]

[*Muṇḍaka-Upaniṣad*, 1.2.12]

Śrotriyaṁ and *brahma niṣṭham*, in *Upaniṣad, samit paniḥ śrotriyaṁ brahma niṣṭham*. Who has got knowledge of the scripture, as well as he's established there. In *Bhagavad-gītā*,

*tad viddhi praṇipātena, paripraśnena sevayā
upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ*

Ācārya must be *jñānī* and *tattva darśī*. He must have knowledge of the scriptures as well as he must have some practical experience of the truth. So Ācārya should have to keep himself under some rules, then he can help others to accept that. *Svayam ācarate*. He must accept those practices for himself, in general, as much as possible, he'll have reverence for scriptural rules and he'll preach that to others. So preachers, preaching mission, they have to adjust themselves according to the present circumstances, so that their advices may be acceptable to others.

And that will be by instalments, it is possible, not the whole truth can be preached to anyone and everyone. Different sections they will understand. Very few may understand the whole truth. But to the ordinary people if it's given out they'll misunderstand and may go away from those. So that process has been accepted in the preaching of the Vedic truth.

*parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam
[karma-mokṣāya karmāṇi, vidhatte hy agadaṁ yathā]*

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine."] [*Śrīmad-Bhāgavatam*, 11.3.44]

Just as to a child the whole truth cannot be told at once, by instalments he's to be given education. So also the spiritual education to be spread by instalments, not the whole thing at once.
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Vidagdha Mādhava: Guru Mahārāja. So to recognise an Ācārya whose following the *śāstric* rules...

Śrīla Śrīdhara Mahārāja: Always vice versa. The scripture, the *śāstra* will help us to understand who is Ācārya. And the Ācārya will say also what will be the real scriptures. Interdependent.

yāha, bhāgavata paḍa vaiṣṇavera sthāne [ekānta āśraya kara caitanya-carāṇe]

["If you want to understand *Śrīmad-Bhāgavatam*," he said, "you must approach a self-realized Vaiṣṇava and hear from him. You can do this when you have completely taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu."] [*Caitanya-caritāmṛta, Antya-līlā*, 5.131]

You must have proper interpretation from a bona fide Ācārya. What is the explanation and the real purpose of *śāstra* you're to know from the Ācārya. And who is Ācārya you're to go through the

scriptures, generally. And the scriptures will say that these should be the symptoms of the Ācārya. So mutual help, *sādhu*, *śāstra*, saint and the scriptures.

Vidagdha Mādhava: But how does one recognise a bona fide, real *avadhūta*? His practices are not structured...

Śrīla Śrīdhara Mahārāja: It is difficult to understand them. The higher realised souls, they will say that he's *avadhūta*. Internally he's all right, but externally he's found to be ordinary man.

82.12.23.C_82.12.25.A

Śrīla Śrīdhara Mahārāja: Man of ordinary type cannot be able to understand *avadhūta* class of Ācārya, of *sādhu*. So they're told as *avadhūta*, that they're beyond all laws. They do not care for that, they're busy with their own. They do not care for the society. In their own way they're moving, they're of different section.

But those that want to do some good to the society, their case is different. They're to go on with some restriction, and by gradual development, in order to do good to the different sections of people at large. Suppose a big scholar, when he's talking with a similar scholar, he'll talk in one level. But when he's teaching a child, then he'll come to the level of the child and talk with him. Hare Kṛṣṇa.

So Mahāprabhu, what did He show in His *līlā*? When *rasa āsvādana* only with a limited circle. At night, in the limited circle of the devotees, Mahāprabhu used to taste the *rasa*, the highest *rasa* of Kṛṣṇa and *gopī līlā*, all these things. But at large, in the public, *Nāma saṅkīrtana*. It was *Nāma saṅkīrtana*, not the tasting of the higher *līlā* of *rasa* in the public. And the *rasa*, the *āsvādana*, the tasting of the higher ecstasy that is in the pastimes of Kṛṣṇa and the *gopīs*, in a limited circle, and that also in the dead of night.

Antarange sange kale rasa asvadana _____ [?] *Nāma saṅkīrtana*.

According to their status, go on *Nāma saṅkīrtana*. And when they will make sufficient progress, then they may be enlisted in that higher group.

...

The preacher, looking at the benefit of the ordinary public he should not do such things as may acquire a bad reputation for the mission. Cautiously he'll do, but privately he may do anything and everything for the service of Kṛṣṇa, privately. But publicly he'll have to modify his ways, so that may be acceptable to the general religious minded persons. Then gradually they'll be improved and ultimately they'll see that whatever is done for Kṛṣṇa, that is the highest realisation. But that is not very easy.

Parama: Guru Mahārāja, if someone is not pure and they perform an activity like drug smuggling, for Kṛṣṇa, couldn't that possibly increase their material attachments?

Śrīla Śrīdhara Mahārāja: Only imitating, then if certain portion is for Kṛṣṇa, that benefit he'll get and what is non Kṛṣṇa, for that part he'll have to suffer. If any mixed attitude is there, that will be divided. Whatever little tinge there will be for Kṛṣṇa, that much will be good. And what is for selfish purpose or any other adverse purpose, he'll have to pay for that.

Devotee: Are there any examples of this?

Śrīla Śrīdhara Mahārāja: Smuggling, there were some sections in connection with ISKCON, they're keeping in touch with ISKCON and they're engaged in smuggling.

Devotee: Why don't you take the example of Rāmānuja's life who built the temple by smuggling, stealing?

Śrīla Śrīdhara Mahārāja: They're smuggling, but if those smugglers have their own selfish object, then they'll have to suffer. And for that purpose, that Ācārya, after finishing his temple activity took them away to the river and made them drown.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So they may not utilise it for their own purpose, he utilised it for the Ranganātham. But further, they may go on with that sort of dacoity, so their life was finished, put to end.

"You don't do it for yourself. I have done it through you, utilised you for the Lord. I'm guarantee there. But afterwards you will do it for your purpose, so I make arrangements to end your life."

That dreadful step was taken by the Ācārya. In the name of Kṛṣṇa you will go on exploiting, yourself, and that will take you to hell. So it is a very difficult thing.

Parama: Guru Mahārāja, in that case, if the attitude is mixed, is it better to wait until the person is pure?

Śrīla Śrīdhara Mahārāja: I don't follow. And that was the cause for which I did not go to England. I can't understand the intonation generally; a defect in me. So what does she say?

Parama: If the attitude is mixed, is it better to wait until the person is pure, before they perform the activity.

Śrīla Śrīdhara Mahārāja: Yes, one should not venture until and unless he's _____ [?] that my attitude is pure. But at the same time it is difficult to understand one's own purity and judge. So general common sense should be applied.

[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]

To our best sincerity we shall think and go on, and take the risk. To our best sincerity, and also consulting some bona fide *sādhu*, saint persons, and with risk. But with our best sincerity we shall do and then the Lord is there to help me, if I’m sincere.

Na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati. “If you’re sincere in your attempt, still if there’s any defect, I’m there to correct. It’s My responsibility.” He says.

What is *dharma*? In *Manu-saṁhitā* [2.1] the definition has been given, his recommendation.

*vidvadbhiḥ sevitaḥ [sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyānujñāto, yo dharmas taṁ nibhodhata]*

What is religion proper? *Vidvadbhiḥ, veda-vidbhiḥ*, who are expert in revealed scriptures, *veda-vidbhiḥ, vidvadbhiḥ*, means who are expert in revealed scriptures, *vidvadbhiḥ sevitaḥ. Sadbhir.* And what is practised by the real saints, and who are the saints who are indifferent to the loss and the gain of this mundane world. Such saints accepts them and practice in their life, the second symptom.

And the third, *hṛdayenābhyānujñāto*. And your inner heart will come to approve with sincerity. With these signs we shall approach towards religious realisation. Inner approval, approval of the inner heart, that is sincere _____ [?] And what is found in the practice of the saints that are indifferent to the loss and gain of this mundane world, and the third thing, or the first thing is who are expert, well versed in the revealed scriptures. These three things can give us assurance that we’re marching in a right way.

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

Vidagdha Mādhava: If, some people, they’re hesitating to accept ‘the end justifies the means’ possibly because in Kali-yuga there are so many cheaters, so many false and fallen souls, they may misuse this philosophy.

Śrīla Śrīdhara Mahārāja: What is your argument? I don’t follow.

Vidagdha Mādhava: The end justifies the means...

Śrīla Śrīdhara Mahārāja: So what is the end means popular opinion? The opinion of the public, that is the end?

Vidagdha Mādhava: No, say, I can kill someone for Kṛṣṇa, so the end, killing is justified, because I’m doing for Kṛṣṇa. So someone may be afraid to accept that. He may be afraid to accept me as representing Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yes. But his justification will come as much as he’s concerned with the real truth, and not in hallucination.

The difficulty is there always, that our relative position and the absolute position. And what is the progress from the relative towards absolute? And in the absolute consideration also there are higher relative things. That is by Yogamāyā, that is high above. But in the present, how much misunderstanding and how much truth? That we must have separate conception. And the whole thing is discussed in that way. That must have basis in the revealed scriptures, it must have in the practice of the *sādhus*, and it must have my heart's approval. By the consideration of these things the whole risk is one's hearts approval.

How have you come? So within Christianity, your own creed, you were attracted by Swāmī Mahārāja's lectures, advice. The responsibility is where? Responsibility with the person who makes the choice, leaving Christianity, Buddhism, or this, that, come to hear Swāmī Mahārāja. Why? Who has taken this risk of leaving his own association? The heart who is enlightened with revealed scriptures advice, as well as practices of the *sādhus*. And he himself is the real responsible, who comes, who accepts. He's to take the risk, who wants to be gainer he must take the risk. "I'm dissatisfied with my circumstances. I want something special, gain." And as much as I feel, I shall do that, accept that, at my own risk.

That is on the surface. And we're told that our *sukṛti* guides us.

brahmāṇḍa brhamite kona bhāgyavān jīva [guru-kṛṣṇa-prasāde pāya bhakti-latā-bija]

["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]

A fortunate soul, and what's underlying the constituent part of this fortune? That is *śraddhāvān*. Below *śraddhā* there is *sukṛti*. There is *ajñāta-sukṛti* and *jñāta-sukṛti*. That unconsciously my energy is utilised by some *sādhu*, and in *brhamite*, in exchange of that I got some *sukṛti*, good elements in me. And that develops into *śraddhā* on the surface.

*[bhaktis tu bhagavad-bhaktasaṅgena parijāyate]
sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ*

["Actually we can recognise a *sādhu* by *sukṛti*. Apparently we can know him from the *śāstras*, the scriptures, because the *śāstra* helps us to know who is a *sādhu*, and the *sādhu* gives us the interpretation of the *śāstra*. So *sādhu* and *śāstra* are interdependent, but the *sādhu* holds the more important position and the *śāstra* has the secondary position. The living *śāstra* is the *sādhu*, but to know who is Guru, who is *sādhu*, we are to consult the descriptions given about them in the scriptures. The symptoms of the *sādhu*, both of the Guru as well as the disciple, have been written in the *Bhāgavatam*, in the *Gītā* and in the *Upaniṣads*."]

[*Bṛhan-Nāradya Purāṇa*]

And that *sukṛti* guides me to select the company of a *sādhu*. And then we come to a *sādhu* and I find that it is very hopeful, very promising, and we accept by our inner approval. We take the risk of leaving our society, our religion, our country, and come to that, realise that end, highest end of our life.

And then we come in comparative study. When we take the life of a preacher, we're face to face with comparative study of religious different conceptions. And we have to meet, and we have to strengthen our faith and go on.

So *kīrtana*. *Kīrtana* means preaching. Not aloud, only with high voice to chant the name. *Kīrtana* real meaning is preaching, to shake the atmosphere, environment. And the reaction will come, and we'll have to go and meet those reactions, and to develop our own internal position, and then to march on. In this way, *kīrtana* means this. Especially in Kali-yuga, offensive for offensive. Offensive environment and we have to give with offensive, attack and demolish, and go.

Consciously we march, not a blind impression, through the blind impression. Then we shall have to suffer the setback. Our march will be conscious and firm and considerate. Otherwise there's possibility of a setback, to come down again. And march must be thorough, that we're not to retrace back.

Vidagdha Mādhava: Guru Mahārāja, you say "demolish and go."

Śrīla Śrīdhara Mahārāja: Demolish the outside misconception representation; the representation of misconception to demolish, to clear up. Just like the mist, ignorance, that to demolish. Nescience, to demolish, to destroy the nescience, the ignorance, the misconception that I find outside me in this world.

A good health; suppose one has gone in an unhealthy place or in hospital, so many germs are coming from different quarters to attack one's body. And the body will have some resisting power. And those that germs will come to attack in the hospital, the germs are emanating from his body will kill them, demolish them and he will go. And if weak, then those germs will come and attack and kill him.

Hare Kṛṣṇa. Gaura Hari.

Devotee: _____ [?]

Vidagdha Mādhava: In the talks between Rāmānanda Rāya and Mahāprabhu, so many levels of devotion are discussed, and *varṇāśrama* is one of the first presented...

Śrīla Śrīdhara Mahārāja: Yes. Beginning from *varṇāśrama*, then They're going higher and higher realisation, yes.

Vidagdha Mādhava: Would this necessarily take lifetimes, or possibly...

Śrīla Śrīdhara Mahārāja: That depends upon the particular cases, particular case. It is not a general thing; particular cases. One may finish a long course in a few weeks, or a few years. Another he may take it a long, long time. That it depends upon the particular.

Vidagdha Mādhava: What is the cause that one advances so quickly and another...

Śrīla Śrīdhara Mahārāja: You're giving the same question a thousand times.

Vidagdha Mādhava: Oh, I see.

Śrīla Śrīdhara Mahārāja: Try to realise things then you will be able to answer these questions. Mere repetition of only one question in different colours, a hundred times, there's no credit. Try to realise deeply what is told. Try to understand deeply, think. The same thing in different ways, the same question is coming. "How to?" More than a thousand times.

Only with the help of *sādhu* and *śāstra* we're told. To create change within us only these two things have been recommended always, the passive and the active association, higher; due to that. And we must submit to them and they must apply us to obey them. Then it will be. The *anartha* will be cleared and we'll be able to know things. Only service can change us. That is association of the *sādhu*, to obey them.

Just as a patient can improve only with the help of the advice of the good doctor; real, bona fide doctor. The diet and the medicine from a bona fide doctor can help the patient to get out of the disease. So we're patient _____ [?] yoga, this mortality. We're in the midst of mortality. Mortality has attacked us in and out. And how to get out of this disease of mortality, that is the general question. So, according to the doctor's advice we are to deal, to take medicine and to take proper diet, and to obey his instructions. Thereby I get out of the disease of mortality. That influence of the mortal environment has captured me in and out.

And to get out of that, and to have a clear atmosphere, of pure consciousness; Kṛṣṇa consciousness, pure consciousness. And through renunciation of this mortal zone we're to go towards Vaikuṅṭha, and then Goloka, that atmosphere, that consciousness, by the association of the saints of that realm. In this way we can come out of this unhealthy environment that has absorbed us within it, to get out of that, with the help of the saints and the scriptures. Sometimes scriptures, and whenever available, saints. By their association, their influence, we're to immolate our condition.

Every second, every moment, thinking about what I'm about? What for I've come here? What is the real principle that I am? Looking at it, on my front, I am going to my aim. So always making himself very intensively busy about that. Even in sleeping also, that influence we should trace. It must pierce through into the innermost heart, capture all my existence, it will be in the dreams also. Every aspect of life must be coloured with this religious feeling of Kṛṣṇa consciousness. Talking, moving, eating, even passing stools, everything must be connected. The *paramahansa* have always wholesale connection with everything of it. Every aspect of his life is connected with Kṛṣṇa consciousness, even passing stools, passing urine. That also can be connected with that, in *paramahansa* stage, Kṛṣṇamoya, wholesale captured by Kṛṣṇa consciousness. But to keep my health ready and proper for the service, day and night, always I shall aspire and hanker how it may be purified and it may be acceptable by Gurudeva, through Gurudeva to Kṛṣṇa, in this way.

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

Not a tinge of selfish view or object should be there in any sort of activity, even a step forward for Kṛṣṇa's cause, not for my comfort. But to keep up my health for the service of Kṛṣṇa I shall make arrangements. Not abruptly, give you a jump and to fall and die. *Yukta-vairāgya*. That is possible in my stage. But I shall be very much eagerly try to transform me wholesale for the utilisation of every part of mine, mental, body, everything for Kṛṣṇa's satisfaction. That should be

helping to us, to get out very shortly from this mundane towards the eternal blissfulness. We must be very much earnest in our conversion, transformation.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Today I close here the class.

...

Vidagdha Mādhava: Bhāgava has one Christmas question. Today is Christmas.

Śrīla Śrīdhara Mahārāja: Who? Bhāgava?

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Where is he? What is your question?

Bhāgava: The Christians very strongly believe that Christ will appear again, because Second Coming of Christ.

Śrīla Śrīdhara Mahārāja: It's mentioned in the Bible?

Bhāgava: Yes, and they believe it will happen again soon.

Śrīla Śrīdhara Mahārāja: Maybe, it's not impossible. In different layers, different type of instalment, different layers there are. It may be possible. And that sort of hope is given everywhere, in almost every department of theology, that sort of assurance is found. In *Bhagavad-gītā* in general.

*yadā yadā hi dharmasya, glānir bhavati bhārata
abhyutthānam adharmasya, tadātmānam sṛjāmy aham*

["O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world."] [*Bhagavad-gītā*, 4.7]

"I create Myself, that means I appear when such most acute undesirable position comes here. I come down to set right everything."

This is the general provision, we find. So in every provincial conception of theology or religion that sort of hope is not unreasonable.

The Muslims say their _____ [?] is the last one, they come from same lineage. The Muslims, they have got their *guru paramparā* common with the Christians. Only this exception, that they think that Mohammed is the last _____ [?] The Christians do not recognise that. Otherwise, Moses, Abraham, and so many other predecessors in the religious line are accepted by both the clans.

Maybe from different plane, the reaction may occur from different plane. It is not unreasonable. Political for political, then religious for to make political cruelty. It may come. And

different conceptions of religion, different instalments, quality and quantity; different varieties according to that. So it may come. Not impossible. But they come with that sort of news.

If Christ comes, he will come with Christianity not with Vaiṣṇavism. So many Avatāras in Indian theology, if any of Them come, They repeat, They'll come with the same thing. Classification in the religious conception; all are not one and the same.

Bhāgava: This classification is due to lack of full knowledge on his part. His limited teachings is due to lack of...?

Śrīla Śrīdhara Mahārāja: This has been dealt with many times. Many times this has been dealt with already. The same question is being repeated.

Jesus has got his own jurisdiction. So many others they have got their jurisdiction. And that has been drawn into comparison, and then everyone asserts that his is the highest, the most catholic. Everyone demands that. But still there is a possibility of comparison. And if anyone has got faith in that sort of comparison he will come to take, to weigh the religious heaviness. How much weight is in which measurement?

_____ [?] the measuring substance, what is that? Measuring lump of iron?

Money measurement, the sterling, the pound, then the dollar, then the yen, then the rouble, rupee. Everyone in his own line, it may be absolute. But gold is to come between and to make harmony amongst them. The common measurement, it is taken in to measure how much value is where. How much in the rouble, how much in the sterling, how much in the dollar. Gold has to come to decide, the common measurement. So that sort of criterion is to be found out.

And then to apply in every conception of theism, and then to draw, how much value is where. And not only there, but even in the *śānta*, *dāśya*, *sākhya*, *vātsalya*, *mādhurya*, each one asserts that, "Mine is the best." But still there is *taṭasthā-śakti*, independent possibility of thinking, and to compare them, it is there.

It's a thousand times I've told it here.

Bhāgava: One Mr Kennedy, he wrote a book published around Nineteen Twenty Five called *The Caitanya Movement: A Survey*.

Śrīla Śrīdhara Mahārāja: That I know. His caitanya means that of the *sahajiyā* caitanya, not Gauḍīya Maṭha. He was anti Gauḍīya Maṭha. And to think what is Gauḍīya Mission, Caitanya Movement, he took generally this Rāmadāsa Bābājī party, an easy food. And Gauḍīya Maṭha is a hard nut to crack. So none approached Gauḍīya Maṭha, to accept that they're preaching the ideal of Caitanya really. They're afraid to approach Gauḍīya Maṭha because they oppose everyone, that Caitanya's cult is the highest. So not an easy fodder to them, of the western scholars. The Gauḍīya Maṭha not an easy fodder, that anyone will come and eat.

Bhāgava: Mr Kennedy had some very strong personal motivation.

Śrīla Śrīdhara Mahārāja: We do not care for that. Anyone out for his pleasure, or mad with his own scholarship, he comes to measure anything, then we discard them thoroughly.

Bhāgava: I just browsed through the book.

Śrīla Śrīdhara Mahārāja: Now, no time to lose, to mix and talk with them. We must have a standard with whom we shall talk, a general standard. So I was thinking for a few days, from a few days I'm tired.

Akṣayānanda Mahārāja has gone, after that this thought came, that this is not a place of an inquiry office. Anyone putting some question and he'll get some answer. It's not so, not an inquiry office.

It must have its dignity as it is mentioned in *Veda* and *Bhāgavata* and *Bhagavad-gītā*. The inquiry must have to come to a particular level, *paripraśna*. Inquiry should come in a particular form as *paripraśna*. And that means *prañipāta*, *paripraśna*, *sevā*, three relative things, surrender, and inquiry, and with service, serving mood. "I want to accept. I want to give myself. I'm wanting. I'm in quest of something where I want to sell my head." With this spirit one comes to inquire. That is *paripraśna*.

And before, surrender, that means, "I have finished all my inquiry everywhere, and this is my last time." *Prañipāta*. *Prañipāta* means to fall before one's feet. With this idea that, "I have finished all my possible engagements with anywhere and everywhere, and exclusively I have come. I'm searching where to sell myself, to give myself. With this spirit I have come, and not to satisfy my curiosity."

Otherwise it will be a waste of energy. We've not so much energy to meet with those inquiries. It must be sincere, and sincerity to the measurement that I want to offer myself wholly. I'm seeking something, and not to satisfy my curiosity I shall compile a book and mention so many opinions, I want another one to add to it. Not like that, not inquiry office. Anyone from anywhere throwing a letter, "I require the answer about these things." I don't like to cooperate with them, no time, no energy.

Those that are very earnest, sincere, they'll be able to catch the points. Otherwise, hundreds of times I shall mention the points and they'll miss it, and again will come that question. But, the degree of earnestness, once caught in the ear, they'll catch it. "Oh, long searching thing, that thread I have got." Once or twice or thrice, they will catch the point, otherwise...

82.12.25.B

Śrīla Śrīdhara Mahārāja: ...name and fame, for his own instalment, installation. Someone wants to install himself in a throne of fame and name, and wants so many materials. We're not going to supply their fodder.

So, the inquirer, the disciple, the people, they must have some certificate, some standard of knowledge, some standard of capacity. So there is symptom of the *śiṣya*, of the disciple, and Guru. And then if they meet there will be something produced, otherwise it will be useless bothering.

Bhāgava: The reason I asked about Mr Kennedy's book was that I have one God-brother who read that book...

Śrīla Śrīdhara Mahārāja: I have nothing to do with - I don't like to hear Kennedy. He's read already. He has found this Rāmadāsa Bābājī who represents the nasty aspect of Śrī Caitanyadeva, and he has accepted them as Vaiṣṇava standard. So the man is judged thereby, the Kennedy is

judged. He has come to take that party as Vaiṣṇava, representing Caitanyadeva, so finished. Why should I go to use my energy against him?

Bhāgava: One of my God-brothers read that book, and I think it disturbed his faith, so that's why I wanted...

Śrīla Śrīdhara Mahārāja: If they're ill-fated, so many, that Hiranyagarbha etc, they were tempted by that thing and they've gone out. Many will do so. Coming and going, that is a fashion everywhere. If out of curiosity they come, and after some time they go away. Not deep inquiry to solve his problem of fate and fortune.

Parthamitra: Guru Mahārāja, I have a question. We see that even kindness, that the quality of kindness can even be a contamination. Because we see that Mahārāja Bharata he showed kindness to a deer, and because of that he fell down.

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

Vidagdha Mādhava: The question is, Bharata Mahārāja in *Bhāgavatam*, he became attached to one deer, and out of that kindness, Partha is asking, is it some defect? Kindness, is it some defect? From that example?

Śrīla Śrīdhara Mahārāja: Then, where's the rub? Kindness?

Parthamitra: It seems material affection.

Śrīla Śrīdhara Mahārāja: Yes, your answer within you. The material affection is no affection, this is *māyā*. Not to the soul. Soul to soul. But the mind to the body.

The body of that deer child and the mind of Bharata, material transaction. He came in connection with material transaction. So it's shown that it's very hard to get out of the material transaction. It's very, very difficult. Only mere mental profession, only lip deep profession is not the real thing. We profess something, that, "I'm so and so," preach, but it may not really be so. In Bharata also, such exemplary indifference to the skin, down to his own family, but still the material connection does not leave him. There he again comes in connection with material affection.

So it is very difficult to get out. It is easy to get out from *tama-guṇa*, *raja-guṇa*. But *sattva-guṇa* is very subtle and durability is also long, *sattva-guṇa*. So he's showing kindness to a most lower level animal, kindness to the animal. But there also the misconception of the spiritual truth. The body concern of the animal. Kindness towards that, towards the body, not to the soul. And so, Bharata here, he's not energising, he's not functioning his spiritual attribute, but it's connected with material, misconception. So from high level of renunciation we find that they fall.

The Caitanya Movement written by Kennedy, that name Caitanya, that is enough, we don't consider, that is blasphemy of Caitanya. He has to know who is Caitanya first. In a regular process, he must be a disciple to a bona fide Ācārya. Then he'll be able, what is real spiritual, then the high degree of spirituality, then he will come to know what is Caitanya.

He's come with *veni, vidi, vici*. There's one expression of Julius Caesar, "I came, I saw, I conquered." Mr. Kennedy came and he tried to know about Caitanya, and he got a party and got Caitanya, and he left something and we're to take that?

Your mentality is also of similar type. You want to be a master very cheaply. So many thoughts in the religious world you want to devour, and then to vomit something to the world. And those that are ill-fortunate, they'll go to read those things. They'll lose their energy and their time. What's the value of these ordinary intellectualisms over spirituality? That's all screen, screening the spiritual truth. So many enemies to the spiritual truth. You're eager to be a master of giving so many theological opinions in a book. But what is *your* position? How much have you learned? How much trouble you have taken to understand what is the real spirituality? And you want to be an authority, giving so many, what is underlying? Underlying your fame, name, to cheat the world?

They're all, almost all, they're cheaters. We must be aware of those cheaters who want to exploit the religious world. The cheaters of this world, they're of less value. These cheaters, they're the worst enemy of the society, of the *jīva*. They want to cheat the people, exploit the people that have got very meagre capital, very little capital to spend for spiritual life, and that is being cheated by some exploiters. Worst type of cheaters they are. That is cheap preacher-ship, *Ācārya, paṇḍita*.

We can't get any touch with spirituality, spiritual fruit with our intellect. *Avāṅ-manaso gocaraḥ*. It's not under the jurisdiction of the mind or intelligence. But it's the property of the soul. It will come from the Supersoul to the soul. And the method of acquiring such truth is quite different from any one of the teaching schools of this world. Not intellectualism. And to supply in the markets, intellectualism in the name of spirituality, that is what sort of learning? The society.

So I told so many days that there's Nagara Sharma [?], he criticised this Radhakrishnan, and S.N. Dasgupta, and many others. They want to exploit people by intellectualism, in place of a spiritual truth. Required, that is revelation, and to come to revelation a process is recommended. And that process is leaving all your experience of this world. Clean hands, naked you must stand, frustrated with all your truth of experience, you will go to this spiritual world.

"I want, I've come, it's all finished, I've come for revelation, revealed truth, which is coming from the infinite to finite. And all finite attempts are discarded. All empirical experience is demolished. I've come to know from the Infinite what is His characteristic."

A beggar on the door of the infinite. The finite will stand as beggar on the door of the infinite, the agent of the infinite. And there he can get some spiritual truth. And that also got by instalment and of different nature. Revealed truth also may be of different nature, according to the circumstance and the environment.

Do you follow what I say? No?

Devotees: Yes Guru Mahārāja.

Vidagdha Mādhava: Guru Mahārāja, I think Swāmī Mahārāja intended even small children to repeat something as simple as "Who is Kṛṣṇa? Kṛṣṇa is the Supreme Personality of Godhead." So to the westerners he was saying, whatever...

Śrīla Śrīdhara Mahārāja: In the beginning some advertisement is necessary. So even to the reporter of the newspaper he may say something, that is for advertisement, for primary treatment. But not a real Guru *śiṣya* _____ [?] a real transaction of spirituality there. Only in the way of advertisement. A reporter also comes, and may say something to that. "I have come with this opinion, this such and such." Something like. But that does not mean that the reporter and Swāmī Mahārāja, that some spiritual transaction is being done. A very slight border, advertisement.

Vidagdha Mādhava: So I think what Bhāgava dāsa's intention was in his present situation try to attract some westerners to Indian mysticism, philosophy, and ultimately Kṛṣṇa consciousness. But not as you're describing, in exactly the perfect *śikṣā*, Guru, disciple arrangement. He's trying to preach in a very general way, for this preliminary attraction, not that he _____ [?] only possible.

Śrīla Śrīdhara Mahārāja: _____ [?] So, acceptance and elimination, by stages, that means progress. Progress means accepted things, eliminated, and a new acceptance.

Bhāgava: I don't want to be a Guru, it's just that, I don't want to take the position of a Guru. But Swāmī Mahārāja he taught us that we should preach from our own level of realisation.

Śrīla Śrīdhara Mahārāja: Why Acyutānanda was left almost out of the group, his group, why? And he's written *A Jewish Yogī*. Why? What for? He was neglected, and he wrote a book, *Autobiography of a Jewish Yogī*.

Bhāgava: I think his intention is to attract people...

Śrīla Śrīdhara Mahārāja: So, after mixing with Swāmī Mahārāja from the beginning, and having deep connection, after that also he's engaged in that. Not a proper Vaiṣṇava. But Jewishness is there, and a *yogī* is there, and no mention of *bhakti*, or Kṛṣṇa, or Rādhā, Vṛndāvana, nothing, mainly. Why?

Bhāgava: I think he wanted to attract people who came from a similar background, to show his evolution in consciousness. How he came from a Jewish background from America, and then he came to appreciate...

Śrīla Śrīdhara Mahārāja: Then, do you think that if the name of *Gītā* was given as *Bible* that would have been better for the people? Instead of *Bhāgavatam* if we put the name of the *Bible* then it will be more beneficial to the people?

Vidagdha Mādhava: Sometimes to preach in the west it's thought one must come to the level of the westerner, which is very low platform. Instead of offering pure *bhakti* in the beginning...

Śrīla Śrīdhara Mahārāja: Yes. So to live there permanently, that is not laudable. A professor, he will be a primary teacher, he will always remain there, it is not desirable. He can give higher education. It will be waste of energy, bad economy. Sometimes he may come, very few, rarely he may come to the level of a primary student. But he must maintain his own higher position. He will convert himself fully for a primary student, the professor?

Vidagdha Mādhava: No.

Śrīla Śrīdhara Mahārāja: Then, that will be a waste of energy, bad economy. Sometimes he might have come to the lowest level, but he must maintain his own position. And there's no dearth for his students in higher level. Why should you come down always, and remain there, as primary teacher?

Devotee: Through this book that I wanted to work on, I wanted to attract those people who are basically interested in culture, the superficial part of culture, the external, the visual part of culture, and try to introduce *bhakti* through that.

Śrīla Śrīdhara Mahārāja: Our business is to tell them, "Physician, cure thyself."

Devotee: That I'm in a diseased condition I understand. Should I give up this idea?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. As we've got the taste from our Guru Mahārāja, we can have some conception if we're sincere, we see that so many diseased persons outside, cannot but. Otherwise why I've come from such level to some other level, I'm striving, I'm staying, I'm talking of that level? What is the justification of my speaking to the public of the standard of truth that I've got from Guru Mahārāja and Śrī Caitanyadeva? I must be sincere to my own cause. I feel sincerely there is a grade in the learning or in the realisation of spiritual truth, and I must speak so to the outside.

Śaṅkarācārya he gave a great deal to his followers. And the Vaiṣṇavas, they say that what he told, that is cheating. What is the truth underlying this, all vanity? The Vaiṣṇava Ācāryas, Rāmānuja, Madhvācārya, etc, Caitanyadeva, He's abusing Śaṅkarācārya, who is revered by so many scholars. Only from the standpoint of abusement, or something substantial in their store, only negative side? Śaṅkarācārya refuted Buddhism. Buddha has many big followers, so many scholars, but Śaṅkarācārya refuted him. And Rāmānuja refuted Śaṅkara. What is the reason? No inner necessity, no pressure from the truth, only for name and fame? Those big persons, they have dismissed like anything the cheaters. They're all cheaters. They boldly assert. Why? What is justification behind? Only to propagate their own vanity, or there is some truth behind?

Vidagdha Mādhava: To preach from a pure platform has great value. To preach from a pure platform, where one is very strict in his own practice, that has great value.

Śrīla Śrīdhara Mahārāja: At his own level he will speak, generally.

*yā nīśā sarva-bhūtānām, tasyām jāgarti saṁyami
[yasyām jāgrati bhūtāni, sā nīśā 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]

What is night to one is day to another. What a Caitanyaite will say, that your Swāmī Mahārāja told to Acyutānanda, "What talk I had with Śrīdhara Mahārāja, if I say to you, you'll faint. You'll faint." He was a general scholar, Acyutānanda, but Swāmī Mahārāja had to tell him that "What sort of talk I had with Śrīdhara Mahārāja, if I say to you," He inquired that, "What sort of talk you had?" "You will faint." What does it intimate? Beyond his jurisdiction.

Vidagdha Mādhava: So, to preach, one should at least live an uncompromising life with the absolute truth?

Śrīla Śrīdhara Mahārāja: The long and short is this; that I feel it very troublesome to be dragged down to the level of primary education.

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: The whole trouble is here. That I've got little energy, and I want to utilise that energy in a proper plane, and not go to the down-limit of the primary teacher. That is, once, twice, thrice, I can go, but always if I'm drawn to the primary class, it's too much for me to bear. The same question, repeating, repeating, repeating; I'm disgusted. A fine, higher inquiry: that should come to me. My days are numbered, energy is very scanty. Still I want to do some service to my Gurudeva. What special things he has deposited with me. Once, twice, thrice, five times I can repeat the lower things, but always only taken down to the lower level and to struggle there, that is too much for me. The long and short is this.

Devotee: Mahārāja, then what is the proper way for a neophyte to inquire knowledge from you?

Śrīla Śrīdhara Mahārāja: I shall recommend so many scriptures and other teachers also. You try to understand the practical side. I'm not very happy to give vent to all these feelings. But only hammering on the same place always: that is very tedious.

Vidagdha Mādhava: I think it would be good if the devotees who have questions bring them to someone who...

Śrīla Śrīdhara Mahārāja: So many tapes already there, already given out.

Vidagdha Mādhava: Yes. And these can be answered separately.

Śrīla Śrīdhara Mahārāja: Fine points with, come to inquire from me, fine points. This is all ordinary, stale and repeated many a time. Chewing, this is like chewing the fodder.

Vidagdha Mādhava: Chewing the chewed.

Śrīla Śrīdhara Mahārāja: Straw, chewing straw is also food in a particular group, but not everywhere.

Devotee: Mahārāja, should I give up working on this book, should I stop?

Śrīla Śrīdhara Mahārāja: To collect your materials, you give up that mentality, that you have come to collect materials for your imagined book. I'm not going to supply that to the market.

Devotee: What should my mentality be then?

Śrīla Śrīdhara Mahārāja: I will say, you inquire yourself, "Physician, cure thyself." Come for your own necessity that you're in the fire. We must feel that we're within fire. And to get out of that fire, there I shall find your sincerity. Not that only to collect some straw and scatter before them. I've got no such business. To supply straw for the cattle, no such business with me. I want to deal with them who think that "I'm within fire, how to be saved?" That sort of type I want. How can we save? "Physician, cure thyself." "How shall I be saved? I find that I'm within fire." Then he's a bona fide disciple and seeker after truth. Otherwise all _____ [?] seekers of the truth, making fun. I have not so much energy overflowing to spare for them. Really the needy, who feels that he's needy and wants to be saved. Then I shall embrace him. I'm also in the same condition, I came to Guru Mahārāja and he's sending me in such a process. You also take this. Not any acquisition in this area of misunderstanding, of different type.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

"I have no ground under my foot. I'm in the sky with no support. No support. I want some support, where to stand, what to catch. I'm in danger. I want to get out of this dangerous position." They're sincere seekers after truth, and transaction with them will produce some fruit, some desired result. A sort of luxury.

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

Devotee: Mahārāja, for your personal disciples, do you require them...

Śrīla Śrīdhara Mahārāja: Personal disciples does not mean they're of same level. _____ [?] coming to hear from me. They're engaged in their level, go on doing this. Then he's in different types of services. Then one day they will come to such a level as to inquire, direct, about things of higher principles.

Vidagdha Mādhava: Guru Mahārāja, would it be possible...

Śrīla Śrīdhara Mahārāja: Who are they? First boy?

Vidagdha Mādhava: This is Brahmānanda dāsa. Nityānanda, Sudama Kṛṣṇa...

Śrīla Śrīdhara Mahārāja: Then Partha-Sarathi. Parama and Naika. All right. What do you say?

Vidagdha Mādhava: If we can have your *darśana* in the morning time it is very wonderful for us to be able to associate with Your Divine Grace. Perhaps you could just give us a short discourse in the morning. Perhaps that would be better. And if any serious questions come, maybe after, only serious questions. Is that possible?

Śrīla Śrīdhara Mahārāja: I can't follow what you say.

Vidagdha Mādhava: If we could have some *Bhāgavata* discourse from your divine grace, in the morning. Rather than questions and answers from us, unless there are very serious questions. That might be better.

Śrīla Śrīdhara Mahārāja: One-sided. I shall give lectures and whether you'll be able to accept it, to get it, I won't be able to know? You want that? That I shall go in my own way, whether it will produce any effect on you, I won't care for that. Do you like to say that?

Vidagdha Mādhava: Well no. We could ask a question if we don't...

Śrīla Śrīdhara Mahārāja: Question means to examine from what level you're coming to understand me. Question means this. Question means testing your level of thinking and aspiration, where you are. You're making any progress, or you're standing in the same place, same layer? For that I want to ask you questions, that what platform you come to question me. Whether my energy is being utilised or it is spent useless, wasted. Gaura Hari. Gaura Hari.

Earnestness, eagerness must increase. No knowledge. *Bhāgavatam* has come to teach us in such a level, the knowledge is futile. That is a wonderful thing. Who can digest, he will come to inquire what is devotion in Gauḍīya Maṭha, of the Caitanya cult. That knowledge is useless, _____ [?] over-coating, not within the substance, knowledge. Knowledge is a coating, cover. *Jñāna-karmādy-anāvṛtam*. The energy and the intellect, that is outer cover, and the real man within is devotion. Devotion is the real plane of life, and the spirit of inquisitiveness that is a foreign thing. And to try to exploit, by our energy I may earn, that is a foreign thing, to the soul. Automatic service to the centre, to aspire such satisfaction towards the centre: that is life proper. And this is all covers, spare. The very definition of devotion is such.

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam
[ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19-167] &

[*Śrīmad-Bhāgavatam*, 11.21.11, purport]

Anyābhilāṣa means fleeting desire, whimsical questions, everything whimsical, no principle, no basis, no law. That is *anyābhilāṣa*. *Karma*. Systematic application, engagement of our energy to produce some desired result. That is *karma*. And then, inquiry, inquisitiveness, and to develop, our interest will go to acquire so many units of knowledge. All redundant, unnecessary to a bona fide student of a devotee, of devotion proper. *Jñāna-śūnya-bhakti*, we have to understand first, the primary education of *śuddha-bhakti* is this. This *karma* and *jñāna*, the energy, energising, as well as intellectualism, both are only in the cover. It has got no connection with things proper, substance, spirit, with our soul. From this standard we shall strive to inquire and understand, different interest

we find there, in that level. For the beginners, this qualification is necessary, to be admitted in the school of Caitanyadeva, *bhakti*. The *karma*, *jñāna*, the material energy, this *jagat*, the physical power, all these things, and the gift of the present civilisation, that *vijñāna*, science, they're all enemy. How to get out of them, this civilisation, how to get out of this present civilisation? From the clutches of this show, this...

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Śrīla Śrīdhara Mahārāja: ...the present civilisation, to get out of the glamour of that, to seek something other, independent. If it can peep in my mind, then I shall come to this, here. *Jñāna-karmādy-anāvṛtam*. Intellect has no place. That is only to increase our egoism. In the case of finite, the inquiry is futile, it is foolishness. If a boy jumps into the ocean to measure how much water is there, it is ridiculous, ludicrous. So finite and infinite, the relation is such, and I want to measure the infinite. But don't go there. That won't help you, anything. You'll waste your energy, you'll be lost.

Only through faith, through submission, through service, you can come in real contact with the infinite. All these methods you must hatefully disperse, reject. That is the principal thing. The very definition of devotion is that. *Jñāna-karmādy-anāvṛtam*. They're not a part and parcel of the spiritual life. They're all a cover, a foreign thing, and that must be given up, removed.

We're to begin first with that definition, then if we're satisfied that if it's possible, I want that thing, then we'll be a bona fide student to this school. That finite can never finish knowing infinite. This is impossible, this is ludicrous. So I seek the line of faith, *śraddhā*, intuitive regard. If we can understand the reason-ability of such attempt, then we should come to the devotional school. Otherwise it will be farce.

Some may say, "Why was Christ crucified? If anyhow he could avoid this and live for more time he could do greater help to the society, to the humanity. Why was he so much obstinate, and faced crucifixion? _____ [?] If he did not die so early he could have done immense good to the public. Why was he so much obstinate to people, offered his death voluntarily?"

But to increase the faith he's done so. Faith is a very high powered thing. Socrates, he also accepted mortality, ignoring any _____ [?] stand there. "The soul is immortal." Only for this he had to die. But that death has given a great impression to the people, and durable. So faith is a great thing. By death also we can gain through faith.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...concentrate whole of my energy in the work, and not in what it will produce, that. Then I'll be a coward. *Phale sakto nibadhyate*.

*[yuktaḥ karma-phalam tyaktvā, śāntim āpnoti naiṣṭhikīm
ayuktaḥ kāma-kāreṇa, phale sakto nibadhyate]*

["The pure, materially unmotivated (*niṣkāma*) *karma-yogī*, giving up attachment to the fruits of his action, attains constant peace, or liberation from reactionary work. But the ambitious (*sakāma*)

karmī, the fruit-hunter, is obsessed with the result of his action, and he becomes implicated by his endeavours.”]

[*Bhagavad-gītā*, 5.12]

If I calculate the result and go to due accordingly, then proper things I won't be able to do. I'll be afraid of doing justice. I can't do what's considered to be right. But if it's possible for me without caring for the result, to conceive, this is my duty, I must do it, independent of what the effect will be. Then, the faith will grow in me, that the environment where I'm living, this is nothing, no importance, no value. Then we can do such things. I do not care for this environment. I'm only attached to me as duty I'm doing so, whatever the result will be. That is, I don't care about, no attachment to the present environment. I maybe die, discharging my duty I may die any moment. With this strength one should have to do, so he'll be automatically free from this present environment, *māyā*, misconception. He has no attachment because he may have to do his duty properly he may risk his life, any moment, in any actions. But if with that faith he wants to discharge his duty, then attachment for his present environment will at once have to retire, and he'll be freed.

When I came out from the college I strictly observed this principle of *Bhagavad-gītā* for some time, that I must always speak truth, whatever danger may come to me. In this way, whatever I shall consider to be my duty, blindly I must do that, without caring for any effect that may fall on me. My courage began to increase. A Himālayan courage I got, and I saw that the whole world, this great earth, is like a ball of play in my hand. Nothing. I came in consciousness with such a high force of the universe, that this earth became like a ball in my hand. I felt it myself.

That is *niṣkāma karma-yoga*. Any eventuality, any danger I may face at this moment. So I must be so much apathetic of such a great degree that I can do that. Every time, every action, may have to face me as death, if I do rightly my duty. Any danger may come, and I must not care for that. So how high position my soul has to take. The atmosphere will be changed, diabolical change, revolutionary change in the heart. Don't care for anything, only duty. And how to understand duty? That is given by the scripture, and as much I can understand with my reason and conscience, that I shall do, without caring for anything else in the world. No popularity, no popular opinion, mainly *pratiṣṭhā*, and this money, and any valuable thing of the world, all got down below. Only sense of duty, the whole concentration there, all else vanished, if we strictly follow that principle of *karma-yoga*.

*karmaṇy evādhikāras te, mā phaleṣu kadācana
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi*

[“I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties.”]

[*Bhagavad-gītā*, 2.47]

Don't stop, but do your duty, careless of any result that may face you. So, a great position one can hold by strictly following that principle. It does not care for any forces of nature. The whole world may go one side, and you'll go on, single handed. *Karma-yoga*.

Mr. Gandhi he followed to certain extent, but his principle was, object was some other thing. The political freedom of a limited people, that was his aim. But his policy was that at every moment, without doing any harm to anyone, he wants to follow whatever his inner voice says. He stood by the side of his inner voice, always, neglecting the popular opinion, anything else. But object was not very high, according to us. That was only the political emancipation, and for a particular group. That was a small object. The good means for the limited end, means and end. The means was good, but the end was little.

But the highest end is Kṛṣṇa, according to Mahāprabhu, and means, going thoroughly, advancing towards Him. In a combined way, go. And Mahāprabhu also,

tṛṇād 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]

Be humblest of the humblest. *Taror api sahiṣṇunā*. Don't create any opposition to the environment. Still the opposition will come to you, and you're to forbear that. *Amāninā mānadena*. Don't try to encroach on anyone's prestige, *mānadena*, and you will give proper prestige to everyone. With this attitude you march towards Kṛṣṇa, in a congregation. That is His advice to us all. From nescience to science, from animosity to love, and with this attitude you march. Your attitude of your marching must not have any complaint, the least resistance. You'll have to face with least resistance from outside if you accept this type of attitude in your march. *Tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena*. This way you march.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: Mahārāja, there are many *brāhminical* rules and regulations. And Vaiṣṇavas don't generally follow so many rituals and rules and regulations. But as Gauḍīya Vaiṣṇavas we follow some. So I'm questioning how much should one follow? What should we do? How should we ascertain how much to follow?

Śrīla Śrīdhara Mahārāja: I can't follow. You repeat.

Vidagdha Mādhava: He's asking, there's many rituals in the *brāhminical* culture. We've been given some by Sanātana Goswāmī. His question is, "How much of these rituals..."

Śrīla Śrīdhara Mahārāja: That is for the primary students, rituals. The formality is mainly for the primary students. And as one will go forward, advance, the formality will be less binding on them.

More independent they'll be. As three groups it has been arranged, this *arcana*, and for the beginners.

*arcayam eva haraye, pūjām yaḥ śraddhāyehate
na tad-bhakteṣu cānyeṣu, sa bhaktaḥ prākṛtaḥ smṛtaḥ*

["A devotee who faithfully worships the Deity, but does not properly respect the Vaiṣṇavas or the people in general is called a materialistic devotee, and is considered to be in the lowest position of devotional service."] [*Śrīmad-Bhāgavatam*, 11.2.47]

In the primary stage some restrictions and regulations in their conduct when they'll engage themselves in the service of Kṛṣṇa. The *arcana*, the first group, primary group. They cannot have much faith in the devotee, but more in the Deity, and holy places, and the *śāstra*, all these things, these formalities. But when they come to realise the very nature of the spiritual substance, they learn to give more importance to the devotee than the Deity. Because in devotees they can find the real and higher acquaintance of spirituality, than in a Deity, or any material thing, or material conduct. Then they come in the level of a middle stage Vaiṣṇava.

*arcayam eva haraye, pūjām yaḥ śraddhāyehate
na tad-bhakteṣu cānyeṣu, sa bhaktaḥ prākṛtaḥ smṛtaḥ*

*īśvare tad-adhīneṣu, bālīṣeṣu dviṣatsu ca
prema-maitri-kṛpopekṣa, yaḥ karoti sa madhyamaḥ*

["The devotee in the intermediate stage of devotional service is called a *madhyama-adhikārī*. He loves the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to the innocent, and disregards the envious."] [*Śrīmad-Bhāgavatam*, 11.2.46]

In the middle stage the Vaiṣṇava has got such signs and symptoms in him. *īśvare prema*. His attraction towards the Lord. And friendship in the devotees. *īśvare tad-adhīneṣu*. And *bālīṣeṣu*. And his sympathy towards the ignorant. And his apathy towards the opposition-ists. That will be the temperament of a middle stage Vaiṣṇava. Attraction to Kṛṣṇa, friendship to the devotee, and the apathy to the oppositionist, and sympathy to the ordinary ignorant person. And the highest stage Vaiṣṇava.

*sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ
bhūtāni bhagavatya ātmany, eṣa bhāgavatottamaḥ*

["The first class devotee sees Kṛṣṇa in everything, and everything within Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 11.2.45]

He will always find trace of the highest position of the Lord. *Bhagavad bhāvam ātmanaḥ ca*. And accordingly what will be his relationship with that thing, *ātmanaḥ*. *Bhūtāni bhagavatya ātmany*. And everything he finds in him, and accordingly what is his position there. Vice versa. The position of the Lord _____ [?] and the position of the world thing, in him. And accordingly his

adjustment, that is, that everywhere the connection of the Supreme Truth. That is the highest class of devotee.

So, in *Hari-bhakti-vilāsa* and other *smṛti*, the *śāstra*, they're for the lower class. And when they can understand the real principle, their position is,

laukikī vaidikī vāpi, yā kriyā kriyate mune / hari-sevānukūlaiva, sa kāryā bhaktim icchatā

["O great sage! One who aspires for devotional service should perform all activities, whether Vedic or mundane, in a way that is favourable for the service of Lord Hari."]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.200, from Nārada-Pañcarātra*]

[*Gauḍīya Kaṅṭhahāra, 13.82*] & [*Caitanya-caritāmṛta, Antya-līlā, 13.113, purport*]

Whatever will be found favourable, whether it's social, or religious, he'll do accordingly. Keeping his own principle intact, he'll move with the people, that his inner wealth, devotion, may not be lessened and disturbed in any way. He'll do anything and everything, but always very alert that his faith may not be disturbed. If his faith is disturbed anyway by mixing with anyone he'll avoid. And wherever he'll find that inner capital is being increased he'll mix there, in accordance to his own way, that he'll do. He's come in direct transaction with reality, that is devotion. The *madhyama-adhikārī*.

And Īśā dāsye hari dāsye, that *uttama adhikārī*, another definition.

Īśā dāsye hari dāsye karmaṇām _____ [?]

Whatever may be the circumstance and environment, he won't budge an inch from his principle. And he'll do anything and everything for Kṛṣṇa, by thought, word, and deed. He's already given to Him and to do His service, whatever the circumstances may be, favourable or unfavourable. Die to live. He's always prepared to die to give his service for the Lord. That is the highest position. Without caring for the environment. He's fully established there. Nitāi Gaura Hari.

Which will be our guiding principle? The sense satisfaction, or this mundane social welfare? Or to get out from this mortal atmosphere? For which? And what will be the symptom of what I want to invite, as my guardian, as my friend, as my everything? Practical things. What for I'm living? I'm living, what for? I'm eating, what for? I'm working, what for? Thinking, what for? Every second, every energy should be used in the inquiry of my Lord. By losing His company I'm suffering so much.

Knowingly or unknowingly we're searching for the perfect thing, but we're misguided. That is *māyā*. We're seeking, searching for satisfaction in the lower stage, sense satisfaction, then intellectual satisfaction. Then this soul satisfaction, that is desirable, soul satisfaction. Permanent satisfaction, not temporary and conditioned satisfaction. Not external satisfaction, but innermost and wholesale satisfaction.

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

["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]

Prahlāda Mahārāja says, “Those that are hankering after this external satisfaction they don’t know, can’t detect that their internal hankering is for the substance, not for the cover. The cover is connecting with the cover. But the internal soul is searching for the touch of the internal Supersoul of the whole world. Without that, no end of satisfaction and inquiry.”

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

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: That is to try to seek His advice.

*tam eva śaraṇam gaccha, sarva-bhāvena bhārata
[tat-prasādāt parām śāntim, sthānam prāpsyasi śāśvatam]*

["O Bharata, surrender unto Him in all respects. By His grace you will attain the supreme peace and the eternal abode."] [*Bhagavad-gītā*, 18.62]

By all methods, try inquire Him. He’s within.

Once, when I first felt some spiritual impression, then I had one educated cousin, an advocate. He wanted to discourage me from this path.

And he told, quoting a lecture from an erudite scholar of the Brahmo School, that, “If there’s any God, He’s so far, far, far away. There’s such a star whose light has not yet touched this earth. And the speed of light is such. And still there’s a star whose light has not reached this earth. The infinite is so great, and if there’s any creator of that infinite world, he’s so, so far, it’s almost impossible for us to connect with him.”

He wanted to discourage me from this path, that learned advocate, cousin.

But I had some sort of experience because I’ve always been in that mood of God conception. I at once put this answer. Can you show a place where He’s not present?

He stopped. “He’s everywhere.”

Yes. The Infinite is so great and He’s everywhere. *Tad dūre tad v antike.*

[tad ejati tan najjati, tad dūre tad v antike / tad antar asya sarvasya, tad u sarvasyāsya bāhyataḥ]

["The Supreme Lord walks and does not walk. He is far away, but He is very near as well. He is within everything, and yet He is outside of everything."] [*Śrī Īśopaniṣad*, 5]

He’s in the distance of the distance, but nearest of the nearest is He. He stopped dead, when I told, can you show such a place where He’s not existing? He’s existing everywhere, and it can’t be

denied, so, *tam eva śaraṇam gaccha, sarva-bhāvena bhārata*. If we sincerely seek after Him, then He's always very eager to meet with us. Only sincere attempt from our side is necessary, to seek His guidance.

"Where are You my Lord? I can't stay without Your company. Please give me chance to understand You, to have a look at You. Anyhow I want Your guidance."

In this way we can pray fervently, we can try for the Lord. And then we'll be able when connected with Guru, then we'll try to find that He's come to me through His agent. And He'll talk with me through *this* agent.

*ācāryam mām vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]*

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]

[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

If the transaction is right, a lawful transaction, then if my quest is sincere, His coming near to me will also be true. And when that connection is there, then we're to try to look that His voice is coming to me through that agent, in whose figure He has accepted me. *Ācāryam mām vijānīyān*. He's everywhere, so especially He's there where He has selected me as His special considerable devotee.

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

*tam eva śaraṇam gaccha, sarva-bhāvena bhārata
tat-prasādāt parām śāntim, sthānam prāpsyasi śāśvatam*

["O Bharata, surrender unto Him in all respects. By His grace you will attain the supreme peace and the eternal abode."] [*Bhagavad-gītā*, 18.62]

You'll get in no time a conception of the eternal plane, *sthānam, śāśvata*, you'll be introduced to the eternal aspect of the world. You'll be saved from the relativity of this mundane, flickering, changing aspect of the world, apparent, sham aspect of the world. You'll rise in connection of an eternal, all pervading, and all blissful, will come in touch with your heart.

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

*yam labdhvā cāparam lābham, manyate nādhikam tataḥ
yasmin sthito na duḥkhena, guruṇāpi vicālyate*

*[yatroparamate cittam, niruddham yoga-sevayā
yatra caivātmanātmānam, paśyann ātmani tuśyati]
[sukham ātyantikam yat tad, buddhi-grāhyam atindriyam
vetti yatra na caivāyam, sthitaś calati tattvataḥ]
[yam labdhvā cāparam lābham, manyate nādhikam tataḥ
yasmin sthito na duḥkhena, guruṇāpi vicālyate]*

*[tam vidyād duḥkha-samyoga-, vijogam yoga-samjñitam
sa niścayena yuktavyo, yogo 'nirniṇ-cetasā]*

["The state of perfect *samādhi*, or trance, is that in which the disciplined mind of the *yogī* gains detachment from even the slightest thought of mundane connotation. The *yogī* remains satisfied in the Lord alone, having directly seen the Supersoul by dint of his purified heart, and he experiences that happiness which is eternal, perceptible by the divine intelligence of the soul, and devoid of contact with the senses or sense objects; he never deviates from the intrinsic nature of the soul. By attaining to this state, he never considers any mundane acquisition as superior, and in the face of unbearable tribulation his heart never wavers. Therefore, by the very contact of distress, its absence is accomplished. Know certainly that such a state of perfect trance is defined as *yoga*. Such *yoga* should be practised with perseverance and an untiring heart."] [*Bhagavad-gītā*, 6.20-23]

If we come in slight connection with Him, once, then this impression we'll receive from there. That there cannot be any gain better than this. *Cāparam lābham, manyate nādhikam*. No greater conception of gain can be existent here than this. This sort of direct understanding we shall get from there. And if I can maintain my connection with this wonderful thing, no trouble abusing anything and everything will be able to pain me. If all things at present that seem to be indispensable for me they're left, I won't be loser. But this will remind me of such hope. If everything goes away from me I won't be loser if I can keep my connection with this thing. The positive proof we shall get by His direct connection. This sort of assurance we shall get there, that all may abandon me but I won't be loser if I get my connection with this most friendly thing. And this is the highest achievement of my life. This sort of conviction and experience we shall have if we can come in a slight connection of Him. The guarantee is there with that connection. Gaura Hari bol.

*yasmin vijñāte sarvam evam vijñātam bhavati
yasmin prāpte sarvam idam prāptam bhavati*

["By knowing Him, everything is known - by getting Him, everything is gained."]

If we have Him we have everything. Have Him and we'll have everything.

Devotee: Guru Mahārāja, _____ [?] They're told that Kṛṣṇa *prema*, Vṛndāvana *līlā*, _____ [?] harmful for the society. So then how...

Śrīla Śrīdhara Mahārāja: Harmful for the lower, they'll misunderstand that, and go to imitate that. Just as this ghee, the rich dish is helpful to a healthy man. But a diseased person that rich food will kill him. So, it is mentioned in *Bhāgavatam* that if one is not Śiva and he goes to drink poison he's sure to die. So one who's not master of his own self, one who's not a bona fide seeker after truth, if he comes to imitate all these matters physically, in the mental plane, he's sure to die, he'll be destroyed. '*Rudro 'dvijam viṣam*.

*naitat samācarej jātu manasāpi hy anīśvaraḥ
[vinaśyaty ācaran maudhyād yathā 'rudro 'dvijam viṣam
īśvarāṇām vachaḥ satyam, tathaivacharitam kvachit*

teṣāṁ yat svavacho yuktaṁ buddhimāṁs tat samācharet]

["One should never imitate the behaviour of great personalities. One who foolishly does so, even mentally, is doomed, just as one who imitates Lord Śiva drinking poison."] ["The instructions of the great personages are always true, but their conduct and their practices may not always be useful to the beginners. So the sober person will accept those practices that are backed by his words, understanding that in his higher stage he may do something which may not be useful to those of a lower stage. He has such spiritual power that what may be seen as a defect in the beginner, cannot harm him in any way. Therefore the fair minded beginners will accept those practices which are in consonance with his instructions, as being useful to their progress."] [*Śrīmad-Bhāgavatam*, 10.33.30-1]

Even not mentally should one try to cultivate about these supreme pastimes of Kṛṣṇa with the *gopīs*. Even mentally he must not do, indulge in enjoying. If he does it he'll surely have to die. Just as if not in the status of Śiva if he drinks poison he'll surely die. So also, these three qualifications are necessary to come in connection with this.

*vikrīḍitaṁ vraja-vadhūbhir idam [ca viṣṇoḥ, śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktiṁ parāṁ bhagavati pratilabhya kāmāṁ, hṛd-rogam āśv apahinoty acireṇa dhīraḥ]*

["One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 10.33.39]

Śraddhānvito, first faith. What is the definition of the faith? *Kṛṣṇe bhakti kaile*.

['śraddhā' - sabde - viśvāsa kahe sudṛḍha niścaya / kṛṣṇe bhakti kaile sarva-karma kṛta haya]

["By rendering transcendental loving service to Kṛṣṇa, all subsidiary activities are automatically performed. *Śraddhā* means *viśvāsa*, faith, *sudṛḍha*, very firm and strong, unflinching faith. Faith in *sādhū-sāstra-guru*, faith in Kṛṣṇa. This is faith. If someone develops Kṛṣṇa *bhakti*, all their activities are finished. Nothing is left out if you have faith."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.62]

If I do my duty to Kṛṣṇa, everything is done. Such *śraddhā*, everything is bad, only Kṛṣṇa is good, and His paraphernalia, *śraddhānvito*. *'Nuśṛṇuyād*. He must learn it from a proper source, not empirically, as in the ascending method he'll go to capture. No possibility of misunderstanding, wholesale, *'nuśṛṇuyād*. But *śraddhānvito*, first qualification is *śraddhā*. Our duty to Kṛṣṇa is the most comprehensive and eliminates everything, every sorts of duty. *'Nuśṛṇuyād* must have the connecting line in a bona fide source, in a bona fide way, *'nuśṛṇuyād*. *Atha varṇayed yaḥ*. And then he will chant about the, he will connect with these things.

'Nuśṛṇuyād atha varṇayed yaḥ, bhaktiṁ parāṁ bhagavati pratilabhya kāmāṁ, hṛd-rogam āśv apahinoty acireṇa dhīraḥ. And he must be in the status of *dhīra*, that he's master of his own senses. *Dhīra*, he's *jitendriya*, he's not a prey to his sense pleasure. That qualification he must have. Three qualifications if present, then he'll come to have connection with his desired, high end of life. Independent of sense pleasure, and must have a good, genuine guide, and he'll have genuine faith that if want for Kṛṣṇa then all else will follow.

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

...

Śrīla Śrīdhara Mahārāja: ...went back. Ha. Ha. Ha. Ha. Felt discouraged? Save yourself and save others. That should be the maxim. Self forgetfulness, is another thing. Self sacrifice and self forgetfulness. What is the difference between them?

The Christian scholars they tell, "Socrates' case is of self sacrifice. And that of Christ is self forgetfulness." Self sacrifice. Both are almost reference to the environment. Self sacrifice, not single, sacrifice for something, a relative term, sacrifice. Sacrifice for which? And self forgetfulness also something like that, for others' cause, to forget oneself for others, for the interest of others. They say that self forgetfulness is higher than self sacrifice.

Self sacrifice may end in *māyāvāda* also, to enter into Brahman. *Viśate tad-anantaram*.

*[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā, viśate tad-anantaram]*

["Only through love and devotion can I be understood as I am. Thereafter, fully understanding Me, you can merge into My entourage."] [*Bhagavad-gītā*, 18.55]

But *Gītā* has given the positive meaning of *viśate. Tad-anantaram*. "That in Me." From the misconceived world they enter into the properly conceived world. *Viśate tad-anantaram*. From self consideration to centre consideration. Centre consideration is called as *tat*, and self consideration that is *māyā*, misunderstanding, self interest, provincial.

Atendriya priti vanca _____ [?]

Kāma, prema, just opposite. Kṛṣṇa *kāma*. Centre is not a conception of mere abstraction. That is also positive. What is the effect, that must be in the cause. The effect is the perverted reflection, not proper reflection, not even shadow. Reflection is lower than shadow. Shadow has direct connection...

82.12.26.B

Śrīla Śrīdhara Mahārāja: ...we're suffering from that. That sort of conception, mentality, and we should try to get out of that. Everything mutilated, misconceived, misunderstood, and misused. We're in the midst of that. That is the true position of us. What to do? Hare Kṛṣṇa. Hare Kṛṣṇa. None wants to be a prey of misconception, of mistake. We're hankering after truth, true conception of things. That is our innate way. We can't avoid that, ignore the proper thing. We cannot but be out of mistake, or error, erroneous conception, that is our nature. So from falsehood to truth. And that is in the absolute sense we must accept that, from wholesale false conception to the wholesale true conception. That should be our campaign.

asato mā sad gamayo [tāmaso mā, jyoti gamayo mṛtyor mā amṛta gamayo]

["I am mortal, make me eternal. I am ignorant, filled with nescience, take me to science, knowledge. And I am threatened with misery, guide me towards bliss."]

[*Bṛhad Āraṇyaka Upaniṣad*, 1st *Adhyaya*, 3rd *Brāhmaṇa*, 23rd mantra]

The *Veda* mantram, *Upaniṣad* says, from misconception to proper conception. From nihilism to truism, *asato mā sad gamayo*. And *tāmaso mā, jyoti gamayo*. From darkness take me towards light, from nescience to science, from ignorance to knowledge. And *mṛtyor mā amṛta gamayo*. From dissipation, from finishing, try to go towards light, from death to light. Or from bitterness to sweetness, *mṛtyor mā amṛta gamayo*. From destruction to eternity, or, *amṛtam* means very sweet. From bitterness, misery, to ecstasy. This is our general nature, can't avoid. *Ke?*

Vidagdha Mādhava: Brahmānanda.

Śrīla Śrīdhara Mahārāja: Brahmānanda. He's coming from here, or from land?

Vidagdha Mādhava: No, he's coming from here.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. No letter yesterday in the land?

Vidagdha Mādhava: No.

Śrīla Śrīdhara Mahārāja: Yesterday was holiday, birth of Jesus Christ yesterday. Very appealing ideal, Jesus. Self forgetfulness they say for the good of others. Hare Kṛṣṇa. Remarkable life. Hare Kṛṣṇa. Charming. The basis of theism. He has given the basis, the foundation of theism, that theism is so necessary, so urgent, that we can neglect this life like anything. That is so real, our after life, our real life, our eternal life is so real that we can sacrifice very negligently all the resources of this life. He gives foundation to theistic life. We may not care for any gain of this life for the aspiration of that high life. A strong foundation, neglecting all the aspirations of this life.

"This is negligible. I show you by my example. It's trifle and that is higher and holy. For that, every sacrifice we may make for better gain. My life is to show the standard, how valuable that life, and how negligible this life, abhorrent."

Such examples supply us the basis of the high, sweet after life, eternal life. The soul is there. For soul's interest we can sacrifice the body interest wholesale, neglectfully. That teaching we may get from Christ's example. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Now the question, what is the nature of that after life, spiritual life, the environment of the soul after death? That is the question. God the Father, God the Ghost, and God the Son. God the Son is very near approach to God the Guru. And God the Ghost that is God the Brahman. And God the Father very near to Nārāyaṇa, the creator, the well wisher, near to Nārāyaṇa, something like Nārāyaṇa.

[*ivadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam*]
[*brahmeti paramātmēti, bhagavān iti śabdyate*]

["Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramātmā or Bhagavān."] [*Śrīmad-Bhāgavatam*, 1.2.11]

Paramātmā conception has got no room here. Brahman conception, Guru conception, and creator conception.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. When our first wave went to preach in England, a question came from the, what are they, clergy, churchmen, priests.

"That *mādhurya rasa* is also there within the *Bible*. Somewhere it is mentioned that a section are accepting Christ as bridegroom. Some parable is there, Christ as bridegroom. What is the answer?"

But the answer was given that the son of Kṛṣṇa is not Kṛṣṇa Himself. If we consider that, that is a parable, not in the main teachings of *Bible*, but a partial representation. But still, with His Son, Son of God, that connection, and not with Godhead proper. That sort of *rasa* is found, is explained. Passing through, and not a permanent abode, of consorhood in Godhead, God conception, clearly, in gradation, with all the paraphernalia favourable, *vātsalya*, *sākhya*, *dāsya*, etc. Not in a systematic way has it been mentioned there, only something like a passing remark. No systematic consorhood of the ultimate principle, or absolute, has been provided.

The *smārta* also, they also accept Kṛṣṇa *lilā*. "That Kṛṣṇa He's of course a particular form of conception of Godhead. And Vṛndāvana *lilā* all true, but this side, the Brahman, *sattva-guṇa*, not *nirguṇa*." That is their conception, that Śāṅkara School. Śāṅkara School has also given recognition for Kṛṣṇa *lilā*, everything, but that is within the area of misconception. Ha, ha. So everything gone there, spoiled. Higher form, only slight misconception is there, but it is misconception. Reality means, plurality means misconception. It is away from the conception of oneness. Their conception of oneness, that cannot but be non differentiated, non specified, one. Just like deep sleep, *samādhi*, that is oneness. And not a systematic one, organised one, not one organism, not a harmonised one.

And harmonised one of the absolute conception is with the Vaiṣṇava School. Here also, Rāmānuja, Madhvācārya, Nimbarka, Viṣṇuswāmī. The representation of the whole is that of an organic whole. Panentheism, Hegel also, Panentheism, Perfectionism. The conception of the world, or the conception of the Absolute, is an organised thing. Pantheism and Panentheism. Pantheism is *nirviśeṣa*, non differentiated. But Panentheism is something like *viśiṣṭādvaita-vāda* of Rāmānuja, similar, not same.

Perfectionism, another name, positive, negative, both sides have got its existence, of its own nature. Conditioned and unconditioned, infinite and finite. Infinite is not sufficient alone, finite must be by its side, then it's absolute. The name has been given as absolute, not infinite. Infinite is incomplete. Infinite and finite, unconditioned and conditioned, both consist what is known as absolute. Positive, negative. But more, Brahman and *māyā*, Bhagavān and *māyā*. *Māyā* is a necessary part of Brahman, but in the opposite side, necessary part.

But Mahāprabhu's decision, direction, that not wholly necessary. Without *māyā* also kingdom of Kṛṣṇa can be conceived, in fullest form. But still, it is there in very subtle form, it is *nitya*. But the territory of *māyā* may not exist sometimes, it is possible. The possibility of misconception is eternal, but misconceived world may not be eternal always.

All the prison houses may be abolished, but the possibility of the prison houses remains. But practically prisons may be closed for some moments. But the possibility is that it's eternal, something like that.

koṭi-kāmadhenu-patira chāgi yaiche mare / ṣaḍ-aiśvarya-pati kṛṣṇera māyā kibā kare?

["If a person possessing millions of wish-fulfilling cows loses one she-goat, he does not consider the loss. Kṛṣṇa owns all six opulences in full. If the entire material energy is destroyed, what does He lose?"]

[*Caitanya-caritāmṛta, Madhya-līlā, 15.179*]

Mahāprabhu says, "One who's master of *crores* of *kāmadhenus*, the milking cows, _____ [?] what will a small she goat do for him?" So *māyā* is like a she goat. And *svarūpa-śakti*, the *līlā*, that is going on in the realm of *bhargo*, the *svarūpa-śakti*. That is full of itself.

Hare Kṛṣṇa. Gaura Hari bol.
Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. *Tat paratvena nirmalam.*

[*sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam / hṛṣīkena hṛṣīkeśa-sevanam bhaktir ucyate*]

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [*Nārada-pañcarātra*]

One striking point to be noted. Purity depends on how much it's directed towards the interest of the centre. This criterion we should know very much, with great attention. What is pure? What is the symptom of purity? As much as it is satisfactory to the central cause, purity depends on that. All other conditions are futile. And with as much earnestness we seek that purity, our condition is so much improved. No other law is applicable. If you come to apply your legal sense there it will be redundant. And there lies the position of the *gopīs* in Vṛndāvana. Only *tat paratva*, full attention to the centre, what will satisfy Him. At all risk, it is the greatness of their position there, *tat paratva*, no law, no other consideration. If a second consideration enters there it will deviate my position. *Tat paratvena nirmalam*. Only one criterion, as much as is satisfactorily to the centre.

When Droṇācārya he educated the Kaurava and Pāṇḍava, including Arjuna, he gave training in the *astra* ____ [?] archery. Then there was examination, a test. Once, on a tree, he put an imitation bird on a branch, and asked all his students to aim at the eye of that imitation bird.

First he asked Yudhiṣṭhira. "We want to examine you, how much you've made progress in your archery learning. Try to pierce the eye of the bird put there on the branch."

"Yes." Yudhiṣṭhira was ready.

"What do you see?"

"I see the bird."

"And anything else?"

"Yes. The tree."

"Anything further?"

"Yes. I see all of you."

"Give up your bow and arrow."

He ordered to give it up.

Then in this way others also he called and asked to aim at the eye of the bird.

They say, "Yes, I'm seeing the bird."

"Fix your aim towards the bird."

"Yes, I'm doing."
 "What do you see?"
 "I see the bird."
 "Whole of the bird?"
 "Yes, whole of the bird."
 "More?"
 "Yes."
 "The branches?"
 "Yes. The top of the tree."
 "Then give it up."

Then in this way, trying towards a few more he asked Arjuna. "Arjuna, you're to pierce the eye of the bird."

"Yes, I'm ready."
 "Fix your arrow Arjuna. What do you see?"
 "I see the bird."
 "Nothing else?"
 "No."
 "Neither tree, or nothing?"
 "No."
 "The whole of the bird?"
 "No."
 "What do you see?"
 "The eye of the bird."
 "And nothing you can see?"
 "Nothing I can see. I can see only the eye of the bird. I can't see anything."
 "Yes, you throw the arrow."

So such should be our condition, our case. Only satisfaction of Kṛṣṇa, nothing else, His satisfaction. No other thing we shall reckon, we shall see. That is the case with the *gopīs*. Only interest of Kṛṣṇa, nothing is seen, not even the whole world. Ha, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. *Tat paratvena nirmalam*. Gaura Hari. Gaura Hari. Gaura Hari. The interest proper, Kṛṣṇa's interest must be proper, not only in the physical sense. Kṛṣṇa's interest may be apparently put in some other place, then that should be the aim?

As He says to Uddhava. "Uddhava, you're My most favourite. Not even Brahmā, Śiva, My elder brother Baladeva, My Lakṣmī Devī, My body. Even My body is not so favourite to Me as you Uddhava."

So that also should be reckoned. Kṛṣṇa means, what is He? And He's not a stagnant, permanent thing. He's living, He's changing. Where is He? What is His interest? What is His representation, we're to reckon.

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

_____ [?] arrangement of *arcana*, it is mentioned, *ātmānath sevā*. "Whatever is favourable to me, I shall offer to my Lord." That is one type, whatever is favourable to me. "If very sweet I shall

give it to Him. And if I know that this is very favourite to my Lord, I shall offer that, and then I take *prasādam*." *Ātmānatha sevā*, and *śāstranath*, whatever the scripture say, announce, that this is very favourite to Him, I shall offer that to Him. Then, another also may be, what I'm asked by my Guru and higher devotees, offer this to Him. Even sometimes neglecting the order of *śāstra* we may have to offer that to Him. *Sādhu, śāstra, guru vākya, cittete koriyā aikya*. So service may be of different kinds, different type. Then there is classification, gradation. How should we serve my Lord? What is pleasing to me, or what is pleasing to Him recorded in the scripture? Or what is suggested by my higher authority, Gurudeva, or senior Vaiṣṇavas?

...

Devotee: When I first came to Swāmī Mahārāja he opened our hearts. And there was some strong element of surrender and trust.

Śrīla Śrīdhara Mahārāja: Surrendering, eh?

Devotee: Yes. That was happening, there was surrender.

Śrīla Śrīdhara Mahārāja: You wanted to surrender to Swāmī Mahārāja? Do you think that you understood him to the finishing point?

Devotee: No. There was one point where I lost faith.

Śrīla Śrīdhara Mahārāja: Then, how did you surrender? As much as you could understand from him, you surrendered to that conception of truth, is it?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: All right. Now, what is the difference?

Devotee: I guess I feel, and others feel, I feel in my heart, to be honest...

Śrīla Śrīdhara Mahārāja: What does he say?

...

...as much as you can understand...

Devotee: I feel somewhat cheated.

Śrīla Śrīdhara Mahārāja: _____ [?] that line, that direction. It is happy thing, sincerity. *Hṛdaye nābhya nujñāto*.

*[vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdaye nābhya nujñāto, yo dharmas taṁ nibhodhata]
[Manu-saṁhitā, 2.1]*

You have your responsibility of going further as much as you'll be able to understand the path of truth. You should do that, towards the goal, ideal, what you could guess that this is the ideal. Ideal going to this direction, you should sincerely follow that path. And whenever you'll find any

difficulty in asserting, having clear vision of the path, very vague, then you're to consult with some friends of the same circle. And with their help, how much you can understand you'll do that. You can't do beyond this. You should do that, not by any elimination from outside. Some deviation to certain extent, slight, we can tolerate some sort of deviation from the friends circle, but not wholesale. Conscience, our inner understanding must have its full choice, and deviation to the local friends to certain degree, with the spirit of toleration. But our way should be according to our inner voice.

*tam eva śaraṇam gaccha, sarva-bhāvena bhārata
tat-prasādāt parām śāntim, [sthānam prāpsyasi śāśvatam]*

["O Bharata, surrender unto Him in all respects. By His grace you will attain the supreme peace and the eternal abode."] [*Bhagavad-gītā*, 18.62]

He's there, He's everywhere, He's in my heart also.

*īśvaraḥ sarva-bhūtānām, hṛd-deśe 'rjjuna tiṣṭhati
[bhrāmayan sarva-bhūtāni, yantrārūdhāni māyayā]*

["O Arjuna, I am situated in the hearts of all souls as the Supersoul, the Lord and Master of all souls. For every endeavour of the living beings in this world, the Lord (My plenary expansion, the Supersoul) awards an appropriate result. As an object mounted on a wheel is caused to revolve, the living beings are caused to revolve in the universe by the almighty power of the Lord. Incited by Him, your destiny will naturally be effected according to your endeavours."] [*Bhagavad-gītā*, 18.61]

He's everywhere. Only I'm to connect with Him to set my ego aside, and search for Him. That is the main capital of a *sādhu*, a pious man, a devotee. I want Him. He's everywhere. One may be sympathetic, He's eager to deliver me from this mud, into His domain. I'm earnest in my search, He's also not cold. He's more earnest than me, to get me back in His domain, in His family life.

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

And I'm not going for any research in the objective world of matter, but I'm going to the super consciousness area. Superior consciousness, superior love, superior sympathy, superior sentiment, feeling. My path is towards that. We should not be cowed down by the adverse circumstances. God helps those that help themselves. If we really want to help our self, then He's there. He'll come with a thousand times eagerness to save me. I'm not going towards any dead matter. He's an affectionate friend, father, guardian, heart.

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

Devotee: For a long period I did not feel Kṛṣṇa coming to touch our lives.

Śrīla Śrīdhara Mahārāja: Of course. Patience.

*utsāhān niścayād dhairyāt, tat-tat-karma pravartanāt
saṅga-tyāgāt sato vṛtteḥ, ṣaḍbhir bhaktiḥ prasidhyati*

["To endeavour for spiritual life with enthusiasm, to be certain that the Lord will give His Grace, and therefore to patiently continue to render devotional service. By following the practices prescribed by the saints, to give up the company of those who are averse to devotion, and to tread the path which has been chalked out by the true Vaiṣṇavas; these six practices will go a long way to help us be successful in our spiritual life."] [*Upadeśāmṛta*, 3]

In *Upadeśāmṛta*, according to the advice of Mahāprabhu, Rūpa Goswāmī has given this *śloka* to us. What should be our fare for the journey, the capital for the journey? *Utsāhā*, enthusiasm. *Niścayād*, some sure faith. *Dhairyāt*, patience. *Tat-tat-karma pravartanāt*, perseveringly going on doing those very programmes that is *śravaṇa*, *kīrtana*, etc. What is mentioned for us to do, required of us to do, go on with that program, *pravartanāt*. *Saṅga-tyāgāt*, and we must leave the opposite association, anti God association. And *sato vṛtteḥ*, we shall try to accept the sentiments, feelings, the nature of souls of the high. So *sato vṛtteḥ* means we shall try to associate with the *sādhus*, the devotees, and give up what is anti devotion. We must continue this program to infinite, and thereby we shall find Him everywhere, in them.

If I withdraw from them I'll see darkness, _____ [?] if we follow the real path. If we stop it will seem to be horrible for us. So unconsciously we'll enter gross domain.

It is the nature of infinite. Sometimes He'll seem to be very nearer, close by. Sometimes it will be seen, "Oh, am I making progress in the wrong direction?" Then next moment again, "No, no, I'm all right."

The play of Him on the background. So many things may come. Always, the association of the genuine devotees, that is the most important factor. In the absence of that the scripture, the words, thoughts of the devotees. That is our solace, consideration, capital, everything, hope. Holy books and holy persons. And we must think that we're infinitesimal, and we're going to have infinite.

The real *sādhu* is a concrete thing to us. Everything almost abstract, but a *sādhu* is a concrete thing. In his heart we shall find the existence, the feelings, surcharged with God consciousness. That is something tangible. We can talk, we can converse with each other. That will seem to be something tangible. Otherwise almost everything abstract. Hare Kṛṣṇa. Gaura Hari bol.

Devotee: I also see my mind is continually disturbed by the existence - I mean I'm nothing myself - but to see pseudo *sādhus*. My mind is disturbed to see what I consider pseudo *sādhus* representing Kṛṣṇa and Kṛṣṇa's teachings, like what I see at ISKCON.

Śrīla Śrīdhara Mahārāja: Then you pray to Him as much as you can to get real help of a real *sādhu*. "Please give me that way."

Kavi sri caitanya more kavi dayal kavi ani vaibha vaisnava pada sraya [Raghunātha Dāsa Goswāmī?]
kavi sri caitanya navi koi vrindaya kotavi pay na vaisnava padachaya [?]

“When such grace will be granted from the high that I shall get the company of a real *sādhū*? A real friend I shall get on my way to the goal?”

That is a great thing, capital, to have a partner, on the way towards divinity. A friend of equal interest as company, that is a great achievement. Nitāi Gaura Hari bol.

And sometimes you’ll look to the negative side. If I leave this campaign, then with what I’m to be satisfied? This mortal world? Should I aspire after that? No, no, no, never. So whether I get or not, I’ve no other alternative but to go forwards to the Lord of my conception. I can’t go back. Ha, ha, ha, ha, ha. Because all...

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Śrīla Śrīdhara Mahārāja: ...can be satisfied with those of mortal world. I must seek the truth internally. Happiness. Virtue is its own reward. We shall be virtuous, that does not mean that something else. Virtue is its own reward, that I’m in the real path of searching the truth, that is its own reward. With this capital we must go forward. Can you follow?

Devotee: Yes, goodness for goodness sake.

Śrīla Śrīdhara Mahārāja: I’m searching after truth, eliminating falsehood, dismissing sense of falsehood. That is the reward, virtue is its own reward. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Devotee: I find myself and many of Swāmī Mahārāja’s disciples who have left ISKCON have tremendous difficulty trying to...

Śrīla Śrīdhara Mahārāja: According to your sincere conscience you will choose your companions. What can one do other than this? A sincere seeker of the truth can only do that. According to his own choice of conscience he will associate, find out, select association.

Devotee: It’s so hard to regain *sādhana*.

Śrīla Śrīdhara Mahārāja: No other alternative, otherwise I must be a cheater of myself. Near to my conscience I shall select my association who’ll be able to help me on this long journey. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! And selection only search after truth, that must have the first consideration, not any other thing, that I’ll get some name, fame, or money, or power. All these things must not come in consideration when we’re searching a real companion. Only the truth, not for anything outside, capital, or temptation, or wealth. *Anyābhilāṣa, karma, jñāna*.

*[anyābhilāṣitā-sūnyam, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā]*

[“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation.

That is called pure devotional service." [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19-167]

Neither power, nor rest, idleness, nor any fleeting desire, trifle things. Neither trifle acquisition, nor an organised acquisition, or idleness or salvation that enters into zero, to be reduced to be zero.

Nitāi Gaura Gadādhara. Nitāi Gaura Hari bol! Nitāi Gaura Gadādhara. Advaita. Śrīvāsa.

Devotee: When a devotee notices, how does he rid himself of weeds that have crowded his creeper?

Śrīla Śrīdhara Mahārāja: I don't follow.

Devotee: Once a devotee realises certain weeds that have surrounded his creeper of devotion, so how does he make progress and strength to overcome such weeds?

Śrīla Śrīdhara Mahārāja: By self analysis, from time to time, he'll find out whether he's being misguided by any other ulterior motive, thing. Self analysis, and what are they?

*atyāhāraḥ prayāsaś ca, prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyam ca, ṣaḍbhir bhaktir vinaśyati*

["One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) *atyāhāra*, eating more than necessary or collecting more funds than required; (2) *prayāsa*, over-endeavouring for mundane things that are very difficult to obtain; (3) *prajalpa*, talking unnecessarily about mundane subject matters; (4) *niyamāgraha*, practising the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scripture and working independently or whimsically; (5) *jana-saṅga*, associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness; and (6) *laulyam*, being greedy for mundane achievements."] [*Upadeśāmṛta*, 2]

These six are detrimental to devotion proper. In *Upadeśāmṛta*, just as before I told that this is contributing to devotion, and this will diminish the devotion.

Atyāhāraḥ means whatever we get to collect that, and to also feed one's own self for feed, fat. Not only by this food, but whatever I get I want something, I want a portion of that thing, not that temperament.

Prayāsaś ca, in Bhaktivinoda Ṭhākura's Bengali translation of this there is *visaya prayāsa*, for some false errand, enthusiastic attempt for some undesirable, false scent, *prayāsaś ca*.

Prajalpa, and the slackness in the mind, and to discuss anything and to enter into the discussion of anything and everything. One may read the newspaper, the present topics, the war topics, and some other unnecessary things which happen around. To abuse the reins of our self-control and to allow to enter into the discussion of anything and everything outside what we get, *prajalpa*.

Niyamāgrahaḥ, and to give extra attention, abnormal attention to any particular rulings. Rulings are always meant for some stage, and after passing that stage that ruling is no longer applicable to me, another ruling I shall have to mark. So in particular, just as suppose in the Ekādaśī

day we must fast, wholesale, without taking any drop of water, to be very much firm to such ruling. The general rule is I must keep my body fit for the service of the Lord. So to take something, some water, at least some *sankalpa*, I must not be very strict, over strict to a particular rule, ruling, so that the general law will be hampered, *niyamāgrahaḥ*.

Jana-saṅgaś ca, and to be very approachable to the public persons, for politics, sociality, this and that, the poor feeding, all these. So many conceptions of ideal are there all around, and to allow to be chased, or to be captivated, captured by them, *jana-saṅgaś ca*.

Laulyaṁ ca, and *laulya* means the very softness of the nature. Whatever I get I want to note that. I'm going to the market and something is, 'Oh, everything is trying to capture my attention.' So many things, hundreds of things we find, and if anything and everything comes to capture my attention, that is *laulya*, weakness of the heart, or weakness of our promise, or our object of life. Whatever I find I engage myself in that. In the market, or anywhere and everywhere, everything is attracting my attention. We must save ourselves from these natures.

*atyāhāraḥ prayāsaś ca, prajālpo niyamāgrahaḥ
jana-saṅgaś ca laulyaṁ ca, ṣaḍbhir bhaktir vinaśyati*

And,

*utsāhān niścayād dhairyāt, tat-tat-karma pravartanāt
saṅga-tyāgāt sato vṛttech, ṣaḍbhir bhaktiḥ prasidhyati*

["To endeavour for spiritual life with enthusiasm, to be certain that the Lord will give His Grace, and therefore to patiently continue to render devotional service. By following the practices prescribed by the saints, to give up the company of those who are averse to devotion, and to tread the path which has been chalked out by the true Vaiṣṇavas; these six practices will go a long way to help us be successful in our spiritual life."] [*Upadeśāmṛta*, 3]

...increases, and here it decreases, decrease and increase by these practices. And also there are some others.

*vāco vegam manasaḥ krodha-vegam, jihvā-vegam udaroprastha-vegam
etān vegān yo viśaheta dhīraḥ, sarvām apīmāṁ pṛthivīm sa śiśyāt*

["A sober person who can control the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world."] [*Upadeśāmṛta*, 1]

Vāco vegam, not to get control over our speech, our speaking nature. Anything and everything I speak, and then I repent. "Why did I say so? I should not have told that thing, only to pain the heart of that gentleman." *Vāco vegam*. When the force comes from within to say something I can't control. I may abuse a *sādhu* also sometimes straight forward. "I'm straight forward, I can say anything and everything to anyone and everyone." And that should not be. We must try to control our, the force coming out in the form of speech, talk. We must have some control, balance. We shall try to keep up the balance of our mind.

Manasaḥ, mental waves, sometimes some idea, the rush of some idea overtakes me and manipulates me to anything and everything.

Then, *manasaḥ krodha-vegām*, I abused someone. Or by pressure I used to take something which may not be proper diet to me, out of greed I took something, or I took something more, what was not necessary for my health, so *krodha-vega*, these rough speeches.

Jihvā-vegām, what is very tasteful, I'm a servant to that, slave to the tastefulness. Whatever is tasteful, it may be detrimental to my health, but I cannot control my tongue. I shall try not to be a prey to my tongue, the slave of my tongue, *jihvā-vega*.

Udara-vega, to feed more. *Jihvā-vega* means what is palatable to the tongue, and *udara* means to feed ones own full belly. Otherwise we think, "No, I've not eaten." What is necessary that sort of food we should take, and that amount of food we should take, what is necessary to keep up the health, *udaroprastha-vegām*.

Then ones earnest desire to be united with the, for the men the women, for the women the men, that is also a great tendency within us. We should try to check that sort of tendency. That is mental, that is not even in the soul, that is only in the mind, and that is the worst cause of our wandering in this world. Even from the tree to the demigods this sort of tendency is flowing, and we must be cautious not to be prey of such flow. It is a universal and very powerful flow, and we shall try our best to keep aloof from the flow of that plane as much as possible.

Etān vegān yo viśaheta dhīraḥ, one who can control all these animal tendencies, *sarvām apīmāṁ pṛthivīm sa*, he can control the whole world. *Pṛthivīm sa śiṣyāt*, one who is master of his own self, his own mind, he can be master of the world. Otherwise, in other words, whatever he likes he can do. He can make fair progress towards his ideal.

All these things are recorded for our benefit and caution, in *Upadeśāmṛta*, that was given by Mahāprabhu through Rūpa Goswāmī to us in details. We shall be very much cautious about all these animal tendencies within us. We are rather slave to them. These different types of mentalities, they're masters, and I'm their slave. And we must be independent of all these masters.

*kāmādinām kati na katidhā pālītā durnideśās
[teṣāṁ jātā mayi na karuṇā na trapā nopasāntiḥ
utsrjyitān atha yadu-pate sāmprataṁ labdha-buddhis
tvām āyātaḥ śaraṇam abhayaṁ mām niyurṅkṣv ātma-dāsyē]*

["O Lord, for so long I have obeyed the unending, wicked dictates of lust, anger, greed, madness, delusion, and hatred, but they never took pity on me, and I have felt neither shame nor the desire to abandon them. O Lord of the Yadus, after all this, I am leaving them behind. At last I have found my genuine sanity: I am surrendered wholly unto Your lotus feet, which are the abode of fearlessness. Please now engage me as Your personal servitor."] [*Caitanya-caritāmṛta, Madhya-līlā, 22.16*]

These are my lords and they're using me as their slave, and such a helpless life I'm leading here. In the name of a human being I've got so many shameful tendencies within me that an animal also may not come to that lower standard. So this is our, if with self-analysis, our real nature will be like this, shameful nature within. The enemies are within, not outside. And again within that the Lord is there in the heart, the conception, the rein, the kingdom of Lord again more deeper. So we've got that consolation and hope and prospect. More powerful, the agents of the Lord. Only we must give a bond and try to keep up our promise. Then the help will come from that deeper plane

and will drive away all these superficial enemies that are dancing like demons on the surface of our mind. They must be driven away. And help will come from within if we seek, if we cooperate, if we invite them really. Then those *sādhus*, the agents of the Supreme Lord will come and drive away all these things. These demonic demonstrations on the surface of the mind will be driven forever. And we'll have happy engagement in the service of the Lord. We'll be free from all these demonic masters. That is not a cheap gain, achievement. Gaura Hari bol! Nitāi Gaura Hari bol!

Vidagdha Mādhava: The process is to recognise the defect and then to pray to Paramātmā?

Śrīla Śrīdhara Mahārāja: Yes, Paramātmā, to Guru, that is more, to Guru and the devotees. To Mahāprabhu, Nityānanda Prabhu, Kṛṣṇa. To pray to Nityānanda Prabhu, that should be most fruitful. His incarnation is meant only for the fallen. Easily we can get His help, Nityānanda Prabhu, the chosen Lord of the fallen, Prabhu Nityānanda. Guru Nityānanda. Gaura Hari. Gaura Hari. Gaura Hari.

Vidagdha Mādhava: Guru Mahārāja, there's one story in the *Bible* where Christ is hearing complaints from the Pharisees, from the priests. They're complaining his disciples are not following certain regulations, certain observances, some austerities. So Christ told them, "When the bridegroom is present the wife is not required to fast."

Śrīla Śrīdhara Mahārāja: Not required to?

Vidagdha Mādhava: Fast.

Śrīla Śrīdhara Mahārāja: That means that is for service. We must take, the service is all important, and fasting is not the end of life, service is the end of life. And when service is there and we shall take food properly, anything and everything, to keep me fit for the service. So this analogy means that. That mere austerity has no value. Austerity which is necessary for the service, for the positive engagement, that sort of austerity, withdrawn from the evil to make fit for our attempt towards positive. So austerity is not its own object. So austerity is withdrawal from the negative side. Service is all important, so *yukta-vairāgya*. For the proper service, whatever will be necessary we should take that much from the fund of Kṛṣṇa. Everything belongs to Kṛṣṇa, and we must take food, clothing, whatever is necessary as much as to satisfy Him.

The *gopīs*, not only in the case of food, but in the dress also. What Kṛṣṇa likes, they will dress in that way. That is not luxury. Otherwise it will be luxury to satisfy our own self or other persons. But it must be regulated to one aim, what Kṛṣṇa likes. Their dressing means according the criterion, the liking of Kṛṣṇa, they will dress and not rich and not poor. They're not servants of poverty or wealth, well to do, but servants of Kṛṣṇa's sweet will.

So here also, the meaning goes to that side. The bridegroom is there, to serve, to satisfy him, that is the general duty of the wife. So wife must not go to practice austerity. She will take sufficient food so that she may be well fit for rendering the greatest service to her lord, analogy, the value of analogy.

Vidagdha Mādhava: But after the bridegroom has gone...

Śrīla Śrīdhara Mahārāja: Bridegroom, naturally in *viraha*, *vipralambha*, when they're in *viraha*, *vipralambha*, they won't like to feed then, not to dress then, it is natural. Always feeling the pain of separation. So not well feeding, and well dressing, and any other things are palatable to them, to a chaste lady, labour.

The Lord is Kṛṣṇa. In His presence to satisfy Him we shall do anything and everything. Whatever we feel as necessity, freely we shall tackle that. But when He's absent then we cannot but be in a repenting mood. In a repenting mood nothing will be tasteful to us, all these things, a natural thing. *Viraha* and *milana*, the *milana*, the union is joyous, and the separation is sorrowful, painful. But it is applied in the ordinary case and we apply in the case of Kṛṣṇa, the only Lord of the soul. The Lordship is not to be located anywhere and everywhere. But He's the only Lord of our heart. And for His satisfaction we shall do anything and everything, for His satisfaction. For the least satisfaction of Him I shall do anything and everything freely. But when He's not here then everything is dark to me. I can't see even, I can't hear even, I can't go, everything. The movement also being stopped, it may be, according to the position.

He'll be engaged deeply in abusing his own fate. "I'm such a distressed, ill-fated person. Kṛṣṇa has deserted me." In this way he'll enter into abusing his own self, his own fate. What to speak of taking food, and the dressing, and going on a pleasure trip, all these nonsense in heart. It is like that.

Here also the practice in *varṇāśrama*. When the woman has got her husband she's allowed to take food and dress in any way she likes. But when the husband dies they generally practice austerities. Because that serving connection.

When you're supplying service to Kṛṣṇa you're thriving in your trade. You can spend money amply. But when no demand of that side the markets stand still. Market not current, so you cannot spend your money like anything. You must be miser because the market's closed, no transaction. The consumer is there and you're to supply for His consumption. So you can handle anything and everything profusely, and at the same time in the intermediate position you are also, can enjoying all these things, indirectly.

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

At the cost of Kṛṣṇa, His servant. He's not bankrupt, but His connection, that is all in all, everything. So austerity is not a thing which is much recommended, much valued, in the *sampradāya* really, in the ideal. But as long as we're not in the Kṛṣṇa conception that He's the only enjoyer, as long as *we* are enjoyers, so we're to control. And not control from the negative sense, by fasting and penances, but by Kṛṣṇa *prasāda*.

tvayopabhukta-srag-gandha-, vāso 'laṅkāra-carccitāḥ
[ucchiṣṭa-bhojino dāsās, tava māyām jayema hi]

[Uddhava says: "Adorned with the articles that have been offered to You, such as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy (*māyā*)."] [*Śrīmad-Bhāgavatam*, 11.6.46]

By the positive engagement, by taking *prasādam*, in both food, clothing, everything. Everything we must try as remains of Kṛṣṇa. Anyhow to intense our connection with Kṛṣṇa, that is what is necessary, that is positive. And by negative, if we try by negative means then again with greater interest we'll be prey to the reaction. _____ [?] No.

*indriyāṇi jayanty āśu, nirāhārā manīṣiṇaḥ
varjayitvā tu rasanam, tan nirannasya vardhate*

["By fasting, learned men quickly bring all of the senses except the tongue under control, because by abstaining from eating such men are afflicted with an increased desire to gratify the sense of taste."]

[*Śrīmad-Bhāgavatam*, 11.8.20]

By controlling other senses we cannot really control them all, until and unless we control our tongue. The tongue is the key point, and if we can control the tongue, then all other senses are automatically controlled. And how to control the tongue? If we abstain from food, the tongue, that will increase, the tongue's capacity, tendency, will increase to taste more. Then how to control? You can control all your senses by abnegation, negative side, but with the exception of your tongue. If you go to control the tongue from the indirect direction, the appetite of the tongue will more and more increase. And until and unless you can control the tongue, whenever tongue will begin taking food, all other senses will be ruined, eliminated. Then what is the solution? Only to take *prasādam* of Kṛṣṇa and thereby to control the tongue.

*śarīra avidyā-jāl, joḍendriya tāhe kāl, jīve phele viśaya-sāgore
tā're madhye jihvā ati, lobhamoy sudurmati, tā'ke jetā kathina saṁsāre
[kṛṣṇa baṛo doyāmoy, koribāre jihvā jay, sva-prasād-anna dilo bhāi
sei annāmṛta pāo, rādhā-kṛṣṇa-guṇa gāo, preme ḍāko caitanya-nitāi]*

[O brothers! This material body is a network of ignorance, and the senses are one's deadly enemies, for they throw the soul into this ocean of material sense enjoyment. Among the senses the tongue is the most voracious and uncontrollable; it is very difficult to control the tongue in this world.] [O brothers! Lord Kṛṣṇa is very merciful and has given us the remnants of His own food just to control the tongue. Now please accept that nectarean Kṛṣṇa *prasāda* and sing the glories of Their Lordships Śrī Śrī Rādhā and Kṛṣṇa, and in love call out, "Caitanya! Nitāi!"]

Very hard to control the tongue, and that is the key point. *Kṛṣṇa baṛo doyāmoy, koribāre jihvā jay, sva-prasād-anna dilo bhāi*. So Kṛṣṇa has graciously sent His remnants, and you take. "Oh, this is the remnants of Kṛṣṇa." And that will control the tongue, taste towards Kṛṣṇa *prasāda*, and all other senses will be automatically controlled, the *Bhāgavatam* says. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

...

...problem not yet solved, fully, is it not? Some talk with you. Make some engagement and some free talk, and then definite, accordingly, considering the circumstances, and with some restrictions it may be applied. Then I shall have to ask some questions and then I can give my final verdict. In which way and how restricted way we can utilise our capacity for the service of the Lord. Hare Kṛṣṇa. Hare Kṛṣṇa.

...

...everything for His service, that is very laudable. But some restriction for some particular case and that may be considered and fixed, what sort of restriction and how much. That may make my position safe and not risky.

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

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Question?

Devotee: Yes Guru Mahārāja. I have heard in my readings that Kṛṣṇa's will, the will of Kṛṣṇa, consorted with speech, or *śabda-brahman*, which formed the seed which became Brahmā.

Śrīla Śrīdhara Mahārāja: Hmm? What do you say? Will of Kṛṣṇa combined with...

Devotee: Consorted with the *śabda-brahman* and then became the seed which later became Lord Brahmā.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa's will, will generally represented by Baladeva, energy, will, at the back of every existence. Will, thinking, feeling, willing. Willing is a fine energy which supplies for the existence of everything. So Kṛṣṇa's will, that is the root of everything, but that will is not temporary, but it is eternal. So the appearance of everything is also eternal, coexistent with Kṛṣṇa. That is, at the back the existence of everything there is the will of Kṛṣṇa. And more explicitly known as Baladeva, willing. Thinking mainly representing Kṛṣṇa, and feeling representing mainly Rādhikā, *hlādinī*, sentiment, emotion. And thinking mainly representing Kṛṣṇa. All inter-mixed, but the principal nature is like that. So the will of Kṛṣṇa, that is Baladeva's *sandhīnī-śakti*. That is at the back of everything, to support, maintain its existence. So not only Brahmā but everything. Will, thinking, feeling, willing, *sat, cit, ānanda, satyam, śivam, sundaram. Jñāna, bala, kriyācara*, in *Upaniṣad*. _____ [?] *Jñāna, bala, kriyā ca. Jñāna - Kṛṣṇa, bala - Baladeva, and kriyā means vilāsa - Rādhārāṇī*, these three aspects of the one *advaya-jñāna*, Absolute. In this way we're to understand.

Not only Brahman, Vaikuṅṭha, etc, Vṛndāvana, Goloka, everywhere, the energy, the highest principle from which energy is coming, that has generally got recognition as Baladeva. And here, Nityānanda, in Navadvīpa. And Navadvīpa has also got representation eternally in Goloka, in one part. Vṛndāvana and Navadvīpa of same value. One is pastimes within a group, and another place, in Navadvīpa, it is being distributed to the fallen. That is the difference. *Rasa*, the ecstasy, is of the same value. One is distributing, offering to others, another which is enjoyed among a particular group, selected, that is in Vṛndāvana, *mādhurya-rasa* and *audārya*. And the gist is the same in both the places. The quality of the ecstasy, that is equal rank, equal value, generally, but here with a tinge of magnanimity. Kṛṣṇa.

Devotee: In Ayodhyā Dhāma?

Śrīla Śrīdhara Mahārāja: And in *māyā*, this area of *māyā*, misconception, the Baladeva's perverted reflection is Mahādeva, Śiva, the master of *māyā*. What do you say?

Devotee: That you explained that Vṛndāvana Dhāma and Navadvīpa Dhāma, they're in Goloka. So I'm wondering, where is Ayodhyā Dhāma?

Śrīla Śrīdhara Mahārāja: Goloka means full-fledged solid circle, Goloka, like a football, Goloka, solid circle, full-fledged representation of the whole. That means Goloka. And Vaikuṅṭha hemisphere is representing half of the Goloka, because the measurement by the *rasa*, two and a half we find in Vaikuṅṭha. A straight angle...

82.12.27.B

Śrīla Śrīdhara Mahārāja: ...from the centre, all sides, flowing from the circumstance, as if we have to say, that is, it is infinite in character.

Devotee: So where is Ayodhyā Dhāma?

Śrīla Śrīdhara Mahārāja: Ayodhyā Dhāma, between Vaikuṅṭha and Dvārakā. The *vātsalya-rasa* we find there, more than Vaikuṅṭha. Then again we're to go to Dvārakā where more developed form is this, *bahu-vallabha*. Here Rāmacandra is approachable in *mādhurya-rasa* only by Sītā Devī, none else. But in Dvārakā, *bahu-vallabha*, it is distributed to many. That opportunity is given to many, that opportunity of service of that particular type, *bahu-vallabha*. Then from there to *mādhurya*, then from *mādhurya* to Vṛndāvana, Gokula, Nandagrama, Vṛndāvana.

Devotee: But is there an eternal planet called Ayodhyā? Where is it situated?

Śrīla Śrīdhara Mahārāja: Vaikuṅṭha is situated where?

Devotee: Beyond the Virajā.

Śrīla Śrīdhara Mahārāja: That is a part of infinite conception. Ayodhyā is also like that. Dvārakā, in the midway from Vaikuṅṭha to Goloka, *vātsalya-rasa*, the *janma-lilā* of the Lord is there. The service in *vātsalya-rasa* is found there in Ayodhyā first, but not in Vaikuṅṭha. In Vaikuṅṭha, no parents of Lakṣmī, neither of Nārāyaṇa, so no possibility of service in *vātsalya-rasa*, filial affection. That is to be found if we go more deeper, we shall find Ayodhyā. The *vātsalya-rasa*, the service as a son, the sonhood is found there in Ayodhyā first. And the consorthood is found, husbandhood is found in Dvārakā.

According to the measurement of the *rasa* we're to measure the ecstatic supremacy. That is the criterion to measure the development of the theistic substance. More gracious to extend us service of new characteristic. Service, that *vātsalya-rasa* service, that opportunity not found in Vaikuṅṭha. But if we can go deeper, then we shall find the opportunity of serving the Lord in *vātsalya*, or filial affection, is found, it is something more. Here, the land of enjoyment, the land of exploitation, and there, rendering service, dedication. So the scope of greater dedication of the devotee is found deeper of Vaikuṅṭha, or higher, as you like to say, and there we find Ayodhyā. The Lord is more gracious there, more kind, benevolent, to accept His filial affectionate service from us. Greater chance has been granted there in Ayodhyā. Then again if we can go further we shall find that in Ayodhyā, only wife's service is limited to Sītā Devī only, alone. But in Dvārakā, thousands of queens, they can render service to the Lord in a more sweeter way, in Dvārakā, *bahu-vallabha*. Here, *eka-patnī-vrata-dharo*, Rāmacandra.

[*eka-patnī-vrata-dharo, rājarṣi-caritaḥ śuciḥ*]
[*sva-dharmaṁ gr̥ha-medhīyaṁ, śikṣayan svayam ācarat*]

[Lord Rāmacandra took a vow to accept only one wife and have no connection with any other women. He was a saintly king, and everything in His character was good, untinged by qualities like

anger. He taught good behaviour for everyone, especially for householders, in terms of *varṇāśrama-dharma*. Thus He taught the general public by His personal activities.”] [*Śrīmad-Bhāgavatam*, 9.10.54]

And there, *bahu-vallabha*, opportunity has been allowed to numerous in the service of *mādhurya-rasa* there, in *Dvārakā*. *Bahu-vallabha*, more gracious, more liberal, more generous, to allow service of Him in a different, sweeter form. In this way we’re to understand the greater nature of the Absolute, greater aspect of the Absolute, more generous and higher to us. And that is enhanced in *Vṛndāvana* to the *gopīs* in the form of *parakīya*, crossing all the existing laws. Relationship with every atom is with the centre. He gets the supremacy over everything, society, scripture, and any other formality. It is Absolute, the connection, the connection with Him is Absolute, not depending on anything else. It is to be found there. But everything must be in a form of service, not of enjoyment here, then they will be *sahajiyā*. That is a reactionary of the worst type. South pole, north pole and south pole, such difference. One absorbed with vision in the centre and another in the last extremity of the extended position. Atom centred, atomic, and Absolute, atom centred and Absolute centred, opposite. Extreme localism and there the highest universalism. The difference is of the greatest difference.

Devotee: So Guru Mahārāja, the understanding that I have is that there is a River Virajā, that there is a material world and beyond that the River Virajā, the river that separates the material world and spiritual world, Virajā.

Śrīla Śrīdhara Mahārāja: Virajā, yes, Virajā. Material world means the world of exploitation, and it ends in Virajā. Exploitation vanishes there in Virajā. And then, *Brahmaloka*, the soul proper, without its innate nature, only cover of the soul, something like, *Brahmaloka*. And then, *Śivaloka*, there the peeping of the service, very slight beginning of serving temperament in *Śivaloka*. Then, *Vaikuṅṭhaloka*, there is some sort of serving, restrained, as well as half, not full, in *Vaikuṅṭha*. And then, a little more in *Ayodhyā*, and then, from there, in *Dvārakā*, then in *Vṛndāvana*.

Devotee: So, we hear that in...

Śrīla Śrīdhara Mahārāja: We find the highest position in *Rādhā-kuṇḍa*, very fine development there, gradual in *Vṛndāvana* also degree of development. And we’re told that *Kṛṣṇa* is wholesale open to play, to finish, in *Rādhā-kuṇḍa*. *Sankucita prasāda*, the fullest extension, fullest expansion is found in *Rādhā-kuṇḍa*. The highest generosity of giving Himself to the servitor. The servitors get in *Rādhā-kuṇḍa* the opportunity of service to the fullest extension, highest degree.

*vaikuṅṭhāj janīto varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ*

[“The holy place known as *Mathurā* is spiritually superior to *Vaikuṅṭha*, the transcendental world, because the Lord appeared there. Superior to *Mathurā-purī* is the transcendental forest of *Vṛndāvana* because of *Kṛṣṇa*’s *rāsa-līlā* pastimes. And superior to the forest of *Vṛndāvana* is *Govardhana Hill*, for it was raised by the divine hand of *Śrī Kṛṣṇa* and was the site of His various

loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?" [Upadeśāmṛta, 8]

According to Mahāprabhu, Rūpa Goswāmī is writing this *śloka*. The gradation, how it develops, the opportunity of service in quality, how developing in Vṛndāvana area. Unreserved, His fullness is found in Rādhā-kuṇḍa to accept service, Kṛṣṇa. In other places also, but a little narrowed. But wholesale open, He's found there only, and amongst the most confidential class, section. The most confidential section only found in Rādhā-kuṇḍa, Rādhārāṇī's own special group, confidential group. There, Kṛṣṇa is open wholesale. In other places more or less reserved, reserved, reserved. Service begins from Vaikuṅṭha, from Śivaloka, Vaikuṅṭha, and it reaches its zenith in Rādhā-kuṇḍa. Very subtle thing, we're to attend.

Yuta mali sece nitya śravaṇa-kīrtana-adi-jale [Caitanya-caritāmṛta, Madhya-līlā, 19.152 & 155]

The devotional creeper will reach to that stage. But here, the owner of that creeper in his heart he will pour water into the root of the creeper. What is that? *Śravaṇa-kīrtana-nityadī*. These practices are in the background and overhead, and we must try to nurture the creeper from our level, by watering, etc. That is *sādhana*, *śravaṇa*, *kīrtana*. Culturing about Kṛṣṇa, cultivating with *sādhu-saṅga*, *sat-saṅga*, *saṅkīrtana*, *nāma-saṅkīrtana*. Then the Śrī Murti *ārcana*, then Vaiṣṇava *sevā*, Guru *sevā*, service of Gurudeva and Vaiṣṇava. These duties we shall try to perform, and internally our aspiration will rise up and up and up. And one day will come when by the association of that creeper we shall be taken over, taken up to that stage, but not hurriedly. Automatically, naturally, we should be taken there.

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

Devotee: How is it that just by bathing in Rādhā-kuṇḍa, just by taking the water of Rādhā-kuṇḍa, that we can get the benefit of developing one day that love for Kṛṣṇa?

Śrīla B.R. Śrīdhara Swāmī: Rādhā-kuṇḍa, Rādhārāṇī represented as liquid. So to bathe in that is to transform one's self wholesale and identify with the interest of Rādhārāṇī and nothing beyond. To take bath in the solution representation of Rādhārāṇī, that means to be converted wholesale Rādhā interest, not beyond that. No trace of existence beyond the interest of Rādhārāṇī, is what it means to take bath in Rādhā-kuṇḍa, the interest of Rādhārāṇī wholesale transformed.

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

The highest fortune is there. No tinge of selfish interest but wholly identified with Her interest. That category, or that cata [?] of loving service. Wholesale transformation is Her interest and not a tinge outside.

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

Devotee: I have heard that Brahmā, after austerity, and consorting with Vakdevī, or Icha śakti, that the...

Śrīla Śrīdhara Mahārāja: So you talk of Brahmā not Brahman?

Devotee: Brahmā.

Śrīla Śrīdhara Mahārāja: Brahmā is personal and Brahman is impersonal.

Devotee: Yes, personal Brahmā.

Śrīla Śrīdhara Mahārāja: Brahmā, there will be one occur, Brahmā.

Devotee: Yes, Brahmā.

Śrīla Śrīdhara Mahārāja: Brahmā, you're talking of him?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Brahmā, he's represented as *karma-miśra-bhakti*, representation of *karma-miśra-bhakti*, the creator and master of this world of exploitation. Through him this *brahmānda*, this material world is created through him, and he's in charge of the whole interest of this created, material world. That is Brahmā. And he's a mortal being, Brahmā, he's a *jīva* soul. The first Brahmā, first creator was represented by Nārāyaṇa Himself, Puruṣāvatara Himself. But other Brahmās are generally recruited from *jīvas* according to qualification. If one *jīva* can perform this *varṇāśrama-dharma* purely for a hundred births then he can become a candidate for Brahmā's position.

*svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti [tataḥ param hi mām
avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāham vibudhāḥ kalātyaye]*

["A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world."] [*Śrīmad-Bhāgavatam*, 4.24.29]

Hundreds of births if one *jīva* can perform this *varṇāśrama-dharma* satisfactorily, then he becomes fit for the position of a Brahmā, he's *jīva*.

And Brahman is another thing, Brahman, Virajā, Brahman, that is another thing. The most subtle conception of matter or material existence is Virajā. And the most distant conception of the spiritual existence is Brahman, meeting together, both marginal. Hare Kṛṣṇa.

Devotee: So after Brahmā performs austerities, I've heard that the *jīvas* enter a *vasana maya deha* [?]

Śrīla Śrīdhara Mahārāja: Who?

Devotee: The *jīvas*, they enter into a *vasana maya deha* stage.

Śrīla Śrīdhara Mahārāja: *Jīvas*, there are so many *jīvas*, there in Brahmāloka. Brahmā is qualifying himself to take the charge of looking after this development in the negative side with the *jīva* and their administration. But Brahmā is not the cause of the *jīvas* coming into this material world. He's not party, he's not responsible for the connection of the *jīva* soul with the matter. He's only an administrator with some charge.

Devotee: Does he give the *jīvas* breath?

Śrīla Śrīdhara Mahārāja: System, to look after, how from Brahman *jīva* is coming to this world, what gradation, mainly the administration he's looking after. But the cause of coming to this world is *jīva* himself. Brahmā is not the cause. Creator means he watches and helps the development in the material world, creation, *raja-guṇa* means creation. The civil department has attached that this culprit must get this sort of punishment. And the man is brought into the jail, in the prison house. And the jailer's duty is to take the charge of the man from the outside department and to put in his function. "Go there, and this is your punishment, carry out this." All this within the prison house. The jail superintendent. His creation means the development, to obey the order according to the civil department to engage them in this. Gave them engagement, engage them in the practical activity of the punishment. Something like that. He's sent into *brahmānda* and he's connecting them with the particular cell. "You remain here, get these blankets, take here food, and go and do your duty there. And if you can't do you will be punished in this way." All these practical transactions in his hand.

Devotee: When the *jīvas* are born into the material world, does Brahmā give them breath?

Śrīla Śrīdhara Mahārāja: Brahmā is not the cause.

Devotee: He's not the cause.

Śrīla Śrīdhara Mahārāja: He can give the necessary shape of development, making arrangements. "Do this, do this, do this, as you deserve." He's not master. Responsibility is with *jīva*. The *jīva* is the culprit, and he's found by the judicious department and then he's sent to the, to Brahmā. "Give some engagement in your *brahmānda*. Begin with this, and gradually developed in different departments. If you don't work carefully, if you do anything wrong, you'll be punished in a more severe way." All these things may come under the consideration of Brahmā, the creator of this world.

Actually, none is creator but the Lord, Nārāyaṇa. The creator of this world, that means according to the quality to give some engagement actual form in the material way, according to his deserve. As he deserves, so to give something according to his necessity, that is Brahmā. Brahmā is an ordinary *jīva*, in an officer class, and not responsible for the connection of the *jīva* with this material world. He's to carry out the order how to connect a culprit *jīva* in this world and to give engagement in this way, the outer show. But it is earned by *jīva* himself by his own intrinsic free will. Even the Lord is not interfering with the free choice of *jīva*. *Jīva*, for the suffering in this material world, *jīva* is responsible himself.

Devotee: Guru Mahārāja, what is meant by the *unmukhini vṛti* of *prakṛti*, our relationship with *prakṛti*? For the *bhakta*, *prakṛti* is...

Śrīla Śrīdhara Mahārāja: I don't follow. *Prakṛti* means nature.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: What do you want to say?

Devotee: So I've read in the *Upaniṣads* that for a devotee, they're the helping hands of *unmukhini vṛti*. I don't know what that means.

Śrīla Śrīdhara Mahārāja: *Unmukhini vṛti* of *prakṛti*.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Then, *unmukh* towards what? *Unmukhini vṛti* towards?

Devotee: Towards Kṛṣṇa, that this helps one reach perfection of life.

Śrīla Śrīdhara Mahārāja: *Prakṛti* means here nature, the internal nature of *jīva* soul towards Kṛṣṇa. That may come from *sukṛti* by the association of the Kṛṣṇa *bhakta* it may develop. First by *ajñāta-sukṛti* then by *jñāta-sukṛti*, and then it becomes *śraddhā*. *Unmukhini vṛti*. *Vṛti* means nature of patient, tendency towards Kṛṣṇa. And that may come, that is the contribution of the *svarūpa-śakti*.

The most internal nature of the most original plane is such, to draw everything towards Kṛṣṇa. That is the most fundamental plane, most subtle plane, everywhere. Just as ether is all pervading. In every atom of matter the ether is present. In this way the most fundamental and most fine element is Kṛṣṇa *unmukhini prakṛti*, Kṛṣṇa *śakti*, that everything is drawn towards Kṛṣṇa. That sort of fine flow in the deepest plane everywhere. And that is the most spacious, powerful, the innermost force, or tendency, in the whole world. The deepest plane is like that. Fundamentally it is drawing towards Kṛṣṇa, attracting, attraction of Kṛṣṇa. Everything is attracted towards Kṛṣṇa. That is the deepest and finest and irresistible nature everywhere. Kṛṣṇa *unmukhini prakṛti*, the flow is towards Kṛṣṇa, suppressed, Kṛṣṇa *unmukhini vṛti*.

Centre, there to tendency to go towards the centre, to catch the centre carrying current, and that is the deepest flow everywhere. And all others are gradually external, external, external, in this way. In and out, everywhere, that is the highest substance of highest utility and value, everywhere, piercing through everything. The most powerful, like x-ray, the ray can pierce through everything. So Kṛṣṇa consciousness everywhere, piercing through everything, pervading everything. The most graphic, widest, and most efficient, most tasteful, in all respects it is of the highest type. But we're floating above with the gross estimation of the world.

sarvatah krsne murti kari janmal se deketai pai jal arkini armarl [?]

Everywhere this Kṛṣṇa consciousness is pervading, but one can trace only if his eye is purified, can see everywhere, the dancing of Kṛṣṇa. "Oh, it is coming, the origin from Kṛṣṇa." Crossing all

these covers, layers, through gross layers. His life, his very heart is connected, piercing through so many layers, carrying so many types of tidings, news. His ear is after that flute of Kṛṣṇa. Eye searching deep for Kṛṣṇa, Mahāprabhu. The heart is tuned there. As you've connected this to the machine, so the connected heart, the soul is connected there. So surpassing the circumstance, only he's seeing that, and hearing that, crossing all these covers, it has no meaning. What we see that has got no meaning to him, neglected, inattentive, attention towards that thing. *Sarvatra*, he will find everywhere.

*yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati
tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati*

["For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me."] [*Bhagavad-gītā*, 6.30]

"He's never lost in Me, and I'm also never lost in him, who can learn to see Me everywhere."

Whose mind does not relish anything else in the cover. but connection given like this thread to Kṛṣṇa consciousness. It is possible.

andhibata yat kuyar visaya dulyi te kamana sei bara tattva vaiba deki te [?]

Whose attention is always attracted by so many dusts of the material world, how can he feel that universal song? Or that universal representation, the play? Prejudices, dust of prejudices are playing with us. We're not master of our own. But so many prejudices they're manipulating our senses. And we're not connected with reality but attracted by the apparent charm of this cover. This eye is not connected with soul proper, but will come with so many prejudices, and so our attention diverted towards various things, missing the centre.

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

sarvatah krsne murti kari janmal se deketi pai jal arkini armarl [?] andhibata yat kuyar visaya dulyi te [?]

Visaya dulyi te, eyes, if we throw some dust into the eye, so the prejudices are like dust. They're thrown to the vision senses and they feel those dusts. So depth of our sight should be improved, not to see anything and everything.

The general of one party, he should look to the general of the other party, in fight, not a particular soldier, or particular tank, or anything else. But the general must look to the general, his brain, his brain. Then he can continue the fight. He won't see, offer the outer, the tank, the plane, the soldier, all these things, no. The general, the brain, how he's conducting. So the vision must pierce through all these grandeur to the brain, how he wants to design to move his soldiers. That is proper vision.

As it is possible and useful so also our vision should not be led astray by the apparent side, we must go to read deeper, who is conducting all this show. That is proper vision. Nitāi. Nitāi. Who are you, Bhargava?

Parthamitra: Parthamitra.

Śrīla Śrīdhara Mahārāja: Parthamitra. And?

Bhargava: Bhargava.

Śrīla Śrīdhara Mahārāja: Bhargava. Today Vidagdha is not here?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi.

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

Devotee: The disappearance of Lord Kṛṣṇa, what happened to Rādhārāṇī and the *gopīs*?

Śrīla Śrīdhara Mahārāja: Ha, ha. You want to know the history, ha, ha, historical aspect? Very puzzling, not one thing, Mahāprabhu disappeared, some say that He entered Gopinātha in, where Gadādhara Goswāmī he was worshipping the Deity Gopinātha. He saw that Mahāprabhu came and entered there. We've found in some literature that some saw that Mahāprabhu walked over the ocean and disappeared. Some say He entered into Jagannātha Temple. Other days He used to have *darśana* of Jagannātha from a little far away, from Garuḍa Stambha, but that day...

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Śrīla Śrīdhara Mahārāja: ...approached slowly towards Jagannātha, and uttering a few words He embraced Jagannātha and vanished. Some say that He was dancing before the Jagannātha *ratha*, the historians say, and He got some wound on His finger and had some septic fever and died. So many versions, and everything may be true simultaneously. So here also some different type of explanation given. Converted into _____ [?] Then some say _____ [?] they dissolved their physical, apparent body. Some say He disappeared suddenly withdrawn. In this way.

If a ghost can appear and disappear, and if some *yogī* can appear and disappear at his sweet will, then what about the Supreme, and His own? If we count them under the jurisdiction of material historic incidents, events, then we're deceived. If we go to search in that way we'll be self deceptive. We must have a faith in the fundamental nature of His existence, Who can do anything and everything of the whole infinite, how He can withdraw. To make Him a criminal in the court of this *māyāic* law court, that is wholesale wrong and suicidal to the spiritual understanding, the curiosity. In any way He likes. In *Viṣṇu-Purāṇa* we find that Kṛṣṇa died, and Rukmiṇī and others, in the same fire They're burned. And in another place Kṛṣṇa withdrew from the vision of the ordinary people suddenly. All one and the same.

(The environment process?) I had a talk with the greatest Ācārya of the Madhva School in Madras when I was there in charge of the Madras temple, about what is the Śrī Mūrti?

He told that, "There is Lord *within* the Mūrti."

We told that no, the *wholesale* is the Lord. Śālagrāma, or the Śrī Mūrti, not that within the wood, or within the minerals, or within the earth, there is Bhagavān. That was his contention. We told, rather, the wholesale Bhagavān.

deha-dehi-vibhāgaś ca neśvare vidyate kvacit [Śrīmad-Bhāgavatam, 11.6.2-4, purport]

["There is no distinction between the Supreme Lord and His personal body. The *jīva* soul is different from his body, but the beautiful, transcendental form of the Lord is identical with the Lord in all respects."]

Dehi, the owner of the body, and the owned body, no difference in the case of the Lord.

But he did not admit. I quoted one *śloka* from Śrīmad-Bhāgavatam, and on the basis of that, asked him, with the example, when Kṛṣṇa was hit by the arrow from a hunter, at that time, did the blood ooze from His body?

"Yes, the blood was oozing."

Is that blood material?

"No."

Why not? It's seen in the eye as ordinary blood, like that of us. Why do you say that blood is only apparent and not real material blood?

"Oh, if it can be so, then it will be this and this and that. And so also if you say that if we strike a Śālagrāma it will be reduced to pieces. How can it be the wholesale God?"

It is also that, deceiving our eyes and our false experience, it is deceiving. We must try to retain in the principle of revealed truth that it cannot be so.

*sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam
vastu advitīyaṁ tan-niṣṭhaṁ, kaivalyaika-prayojanam*

["This *Bhāgavatam* is the essence of all *Vedānta* philosophy because its subject matter is the Absolute Truth, which, while non-different from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth."] [Śrīmad-Bhāgavatam, 12.13.12]

The continued consciousness established, and the teachings of the revealed scriptures, without not allowing our senses of this mundane to venture to measure things and report to our material consciousness. It is so. He's dying in this way. He's passing this way, that way. Neglectfully, keep it out. Stand on the plane of revealed truth. This is all magician's magic, all forgery. And revealed truth, that is real. The continuous stand on that revealed truth plane. Don't allow yourself to be enticed by the so many witches of the eye, ear, of these mundane things. This is all magic. Ha, ha, ha, ha. It is ludicrous. What do you say? Eh? Is it possible? Only fools can have such faith, credulity. Credulity of the highest degree, blind credulity. Is it?

Devotee: Those that are scholarly say, that's how they tell a scholar, one who's following scholarship, logic...

Śrīla Śrīdhara Mahārāja: Wholesale forgery within which we're living at present, wholesale forgery. Nothing to be accepted as truth. This diabolical change.

*yā nisā sarva-bhūtānām, tasyām jāgarti saṁyamī
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]

A fool's paradise we're living in. All temporary, all extended from our self interest. The environment created from our own self interest necessity, not universal estimation. Are you ready to live with this? We're living within a cage created from within our selfish necessity. Everyone is living in a cage. And so many, in a general case, I'm living in a cell of a prison house. Another, another cell, another cell, and some in a broader position, but all confined. And that is earned by his own evil *karma*, to live in that jail, prison house. So all forgery, *māyā*, misunderstanding, miscalculation, my knowledge, no knowledge.

*jñāne prayāsam udapāsyā [namanta eva, jīvanti san-mukharitām bhavadiya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jīta jīto 'py asi tais tri-lokyām]*

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]

[*Śrīmad-Bhāgavatam*, 10.14.3]

So we're requested, that give up wholesale the knowledge of your experience. Begin with ABC. Reject all classes of experience you have gathered for so long for lives together. It is all anti value, all false, all lie. Whole calculation and whole valuation, everything is false, false, false. Try to get relief of that prison and to live in the broad atmosphere of Kṛṣṇa consciousness. Everything belongs to Him, universal consciousness. Everything belonging to the Master. I also belong to Him. I must move boldly in such a temperament in the world, everywhere.

This is general, or what he says that is general? What is broadest knowledge? We're suffocated. We must be a member of that universal land of one interest, and we'll be saved from this suffocating atmosphere. Wherever we go there's clash with another interest, every step, clash with another interest. Here's the new place to live, newest of the new, widest circle we must move. Everything belongs to my Master. I also belong to Him. Everything is mine because the Master is my own Lord. In this way, in the broadest, widest atmosphere we shall try to live. Get out of this cage constructed by your own filthy desire.

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

And that is very sweet, very generous, very charming, very blissful. That atmosphere, that is above so called liberation.

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

All guardians, all well wishers, all are around us, all affectionate. Not only liberation, but amongst the highest sympathetic atmosphere, all eager to take care of us. Long missing link.

“Oh, you’re lost my child. I’m searching for you so long. Where have you been lost?”

In this way the affectionate will come to nurture us. How beautiful a life is that?

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

And Mahāprabhu and Nityānanda Prabhu came to take us there. Nitāi Gaura Hari bol. And Swāmī Mahārāja gave this news to you throughout the length and breadth of the world. Carried this news of the highest realised stage to the world. He was chosen to be the messiah, to be the agent for such good prospect for us all. That was brought here by Gaurāṅga Mahāprabhu. This Vraja Dhāma is the bed of such prospect and such knowledge and hope for us. Here it came out from Mahāprabhu, and Nityānanda Prabhu carried to every door here. This is your home. Back to God, back to home, back to Godhead. Our home is such, not just travelling endlessly misguided by your own hobby.

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

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya! Gaura Hari bol.

There was one Indian, big scholar, whose name was _____ [?] About fifty years back. International Religious Conference in Italy perhaps, and he represented Indian philosophers _____ [?] A good scholar, but ultimately he became mad. So intellect is not reliable, the reaction may come to madness. Affection is sustainer of life, keeps the balance, love. Without love, intellect is mad. Affection, soothing, *hlādinī śakti*, sacrifice, keeps the balance. Bhargava Prabhu, where is he?

Bhargava: Here, Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: You have no ambition of discovering the last days history of Christ in Kashmir? No program?

Bhargava: Ha, ha. I’ve heard that story, a little bit.

Śrīla Śrīdhara Mahārāja: You’ve heard the story? What is that?

Bhargava: That there’s a grave in Kashmir, and they say Christ is resting there. And that he has a descendent that’s still living there.

Śrīla Śrīdhara Mahārāja: The day of crucifixion, and day of resurrection, so after four days he came out of the cave, it is told?

Vidagdha Mādhava: Yes. Three days.

Śrīla Śrīdhara Mahārāja: After three days. His body was put in a cave, and after three days, when some people went to find what's the condition of his body, they found that no trace is there. He has fled from there. And then he went to Kashmir, from there, and lived for some time? What's the story with you?

Bhargava: They say he became householder and he preached there. They've published one book in English. I think his name was Isha. In Kashmir they called him Isha.

Śrīla Śrīdhara Mahārāja: Isha? Isha is also called amongst the Mohammedan section. Isha, Jisha, Jesus, Jesu, Ishu, Isha. Isha, the Muslims consider him as Isha. And among the predecessors is Moshā, Moses. And then Abraham, all these in the line of the Muslim *guru paramparā*. So Isha is considered as one of the prophets in the line of the Muslims. So they include him as the divine agent. Their condition, the last agent from heaven is Mohamed, and he's the greatest, and no other representation from heaven will come. The last representative from the heaven is Mohamed _____ [?] But all other spiritual teachers they're common to Christian and Mohammedan. Isha, Moshā, Jesus, Moses, Abraham, and so on.

Abraham, they say he's Brahmā, Vedic Brahmā, Abraham, of Brahmā, similar sound.
Uruporus [?] Pythagoras. Pitiguru [?] Pythagoras. Porus in Greek...

...

...in Sanskrit guru. Guru is goras. In this way the Greek language from Sanskrit comes to this way.

Humburg, and in England they say humbug. Burg, bug. In Germany they say burg, humburg, centimetre burg, but English pronunciation humbug.

So also, the puru, porus, guru, goras, in this way.

Pita, Sanskrit _____ [?]

Mother, Sanskrit is mata _____ [?]

Sanskrit, similar _____ [?] root.

From Kashmir and Caspian Sea. Kaśyapa, the father of the [demi] gods was Kaśyapa Ṛṣi. And in Greek his name was _____ [?] Caspian Sea.

At that time, this portion of India was under ocean, Indian sea. And then the Himālayan peaks they were down, now they're up. Himālaya is going up, and the neighbouring land is also coming up. These were under water, and that portion lower, and there the Indian civilisation of the Himālayas.

When Ambarīṣa Mahārāja was living, he was the king, emperor, at that time he performed his hundreds of sacrifices on the banks of Saraswatī, which is near Badarikāśrama at present, so high. The Vyāsadeva's *āśrama*, Badarikāśrama, where Vyāsadeva composed *Bhāgavatam*, read it to Śukadeva, Devarṣi Nārada came, that is so high now, that was down. Himālaya is going up, gradually, and the area of India is also increasing. So many differences in geographic condition, no

stability here. Just as our mind, sometimes this, sometimes that, so the wholesale of this rigid matter is also like that.

First one scholar told, first from Germany perhaps, that all these lands are floating, on the ocean somewhere they're floating. Coming together and going away, in this way the land. Africa was joined with America. Some big earthquake separated them. Because they say that the trees on the west side of Africa are similar to those on the east side of America. And also the hill that was broken, half portion, some portion this side another portion that side, and if joined together they'll be one. So Atlantic has come between by some earthquake and separated America from Africa. They say like that.

Hare Kṛṣṇa. And India was somewhere in the Indian Ocean, _____ [?] a big flow, driven by storm or something, pushed this Himālaya. And up to Tibet, that was on the other side. And this part of the whole India has come, led by a great storm and pushed this side and joined. These are the opinions of the present geologists.

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

Vidagdha Mādhava: Is that reasonable Guru Mahārāja?

Śrīla Śrīdhara Mahārāja: Maybe. We're not much concerned with that. One who has withdrawn in the mental system has got some relation with this effect of this mental wave, no going upward. No necessity of all these things. Piṭṛloka, the moon is supposed to be the resting place of the soul after death, who will again return here. Piṭṛloka. In *Gītā*, two kinds of going away after death, *uttarāyaṇam* and *dakṣiṇāyaṇam*. *Cāndramasam jyotir yogī prāpya nivartate*.

*[dhūmo rātris tathā kṛṣṇaḥ, ṣaṇ-māsā dakṣiṇāyaṇam
tatra cāndramasam jyotir, yogī prāpya nivartate]*

["If he expires on a dark night within a fortnight of the dark moon, during the sun's six-month southern orbit, the fruitive worker on the path of action reaches the heavenly plane, but subsequently has to undergo rebirth."] [*Bhagavad-gītā*, 8.25]

Go up to moon and then come back. That moon is a satellite moving around the earth. So after death, those mental systems are going to the moon, and may take some rest for some time there, they're to come back here. And those that are leaving, they've no charm for the earthly pleasure, they'll go towards the sun. They'll cross the line of gravitation, and go towards the sun, towards the light, *uttarāyaṇam*. *Ṣaṇ-māsā dakṣiṇāyaṇam*, *ṣaṇ-māsā uttarāyaṇam*, and *yogī prāpya nivartate*. *Cāndramasam jyotir*, from moon they'll come back. But those that are going towards sun they won't come back to this earth. They'll go somewhere more luminous place, they'll go and take their physical form and live, crossing the limitation of the earth.

Towards light means towards knowledge. Light means knowledge, consciousness. And moon means mind, our mental tendency, with attraction for the earthly pleasure, worldly pleasure. Go up to moon and then come back, because attracted by worldly pleasure. And who has no charm for worldly pleasure they'll go beyond the jurisdiction of the earth and towards infinite, catching the ray of the light, consciousness, soul, Supersoul, light. And *candra*, moon, the charm of the world, this earth, they're caught under the charm of the worldly pleasure, earthly pleasure. They go up to

the moon and come back. Moon's appearance is a good contribution to the earthly charm, mental pleasure here we may find.

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

We're to scrutinisingly find the difference between the layers of knowledge. Bhūr, Bhuvah, Svah, Mahā, Jana, Tapa, Satya, Virajā, Brahmaloaka, Vaikuṅṭha, Goloka. These layers, different positions, different planes of charm. Ultimately we're charmed by something, and become slave to that. So everything has got its own specific charm, and we're to compare, and to dismiss and accept, eliminate and accept. What is the peculiarity of Bhūrloka? Then what is Bhuvahloka, Mahāloka, Janaloka, Tapaloka, Satyaloka, which is within the jurisdiction of exploitation?

Gradually exploitation is being lessened, decreased. In Satyaloka, slight attraction for pleasure, for exploitation, mixed exploitation in the Satyaloka. More conscious of the eternal position of the soul, independent of material acquisition and enjoyment. They do not like the enjoyment of these material things. More self sufficient, *ātmārāma*, they find more pleasure in the perception of their own self, *ātmārāma*. *Ramanti*, means they feel pleasure. Where? In their own soul. More or less they can find the nature of their own soul and are satisfied with that, *ātmārāma*, self satisfied. That is to be found in Satyaloka, mostly, *ātmārāma*, self satisfied. They can realise the position of their own soul, so no material body, so no exploitation is necessary to preserve this material body. And they're charmed by the beauty of their own soul, and more or less engaged there. *Ātmārāma*, who's finding pleasure in his own eternal self, then:

*ātmārāmās 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]

Then those that are self satisfied, that are found in the last extremity of this exploiting world, self satisfaction, not dependent on the exploitation of this material world, they have got some charm, over their plane, and they find Hari there. Hari is such that can attract the attention of those that are self satisfied. So *ātmārāma*, that is a conception of liberation, from the exploiting tendency of the environment. Self centred, self sufficient. They feel attraction for some other thing, so that thing must be superior to the human self, otherwise how those that are self content, their appreciation can be drawn, that must be final. So it's a proof that Hari is not this side of the world, but on the higher side. *Ātmārāmās ca munayo, nirgranthā apy urukrame, kurvanty ahaitukīm bhaktim*. Causeless attraction they feel for Hari. Then, Hari dāsa, the ecstasy which we can get in connection with Hari, in association of Hari, that must be of higher degree, than what we find in our own self.

*prāyeṇa munayo rājan, nivṛttā vidhi-śedhataḥ
nairguṇya-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]

These are the proofs that Hari is not this side, within the natural production, as the Śāṅkarites, *māyāvādīns*, say. It is *nirguṇa*, it is beyond. *Prāyeṇa munayo rājan, nivṛttā vidhi-ṣedhataḥ, nairguṇya-sthā ramante sma, guṇānukatha*. They're *nirguṇa*, they do not care for this *satya, raja, tama*. Their posing is such. Still they find some attraction and they discourse about Hari, so Hari must be on the higher side, in this way. *Catuḥsana*.

*tasyāravinda-nayanasya padāravinda-, kiñjalka-miśra-tulasī-makaranda-vāyuḥ
antar-gataḥ sva-vivareṇa cakāra teṣāṃ, saṅkṣobham akṣara-juṣāṃ api citta-tanvoḥ*

["When the breeze carrying the aroma of Tulasī leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding."] [*Śrīmad-Bhāgavatam*, 3.15.43]

The Tulasī which was placed on the, had contact with the holy feet of Nārāyaṇa, that scent disturbed these people who were *ātmārāma*, *Catuḥsana*, who were self sufficient, self satisfied. Their attention was attracted by the sweet scent of the Tulasī which had got contact with the holy feet of Nārāyaṇa. They were attracted, snatched away, so that must have some superior position. In this way the proof has been given that *Vaikuṅṭha* is over Brahman, and not this side Brahman, as the Śāṅkarites, *māyāvādīns*, they argue.

Śukadeva also says,

*pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā
grhīta-cetā rājarṣe, ākhyānaṃ 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]

"O Mahārāja Parīkṣit, you all know that I'm well established in *nirguṇa brahman*, that beyond. My position is proved that I'm beyond the charm of this mundane world. You all know, that cent percent I've no charm for any vanity or temptation. Still, I had some special charm to hear about the *līlā* of Kṛṣṇa, *Vṛndāvana*. My attention was forcibly snatched to that. So that must be on the other side, on the higher side of this world, that is not among the pleasing pastimes of this mundane world."

In this way, these are the witness elements that Kṛṣṇa *līlā* is *aprākṛta*, is *adhokṣaja*, is transcendental. These are the proofs, that those that have got no charm, least charm of this mundane pleasure, they're reverentially attracted towards that, similar things, that is very high, on the other side of the Parabrahman world, and not this mundane.

So hallucination, intoxication, dangerous. It may draw our attention to any side and every side. These are the sound calculations towards the transcendental *līlā* of Kṛṣṇa, *Vaikuṅṭha*, etc. And we

must strictly follow, stick to this sort of judiciousness and judgement. Otherwise we may be mislead, misguided.

Who is Christ? Who is Mohamed? What is their position? Who is Śaṅkara? Who is Rāmānuja? Who is Caitanya? What are their subtle differences? We're to measure by these standards of subtle knowledge, and differences between the standards. Very scrupulously, and very discriminatingly we're to follow all these, to examine all the specialities of these different layers or planes of existence. If we miss them then our brain will read, and anything and everything we shall accept, in the name of anything and everything. Puzzled, perplexed. The systematic study, strong...

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Śrīla Śrīdhara Mahārāja: ...strong, and very accurate differences between the different layers of thought must be maintained, must be followed, must be understood. Otherwise we're in danger.

Any moment anyone may say, "O, I've finished all these things. This is all nothing. What Cārvāka says that is well and good."

Endless reaction. Sincere *sevonmukha*. Generally we must try to understand the nature of three planes. The plane of exploitation, renunciation, and service, dedication. We're to clearly understand the nature of these three planes, plane of exploitation, plane of renunciation, and plane of dedication. Then we're to calculate. If we understand the proper valuation of these planes in general, then in fine points also we can try to calculate how much renunciation, how much exploitation, how much dedication is mixed in these, then valuation. We must be well versed in the intrinsic knowledge of these three planes first. And then the gradation, and how the development by degree is possible, in a mathematical way. Then we cannot be removed from our present fixed position. Otherwise we're uncertain. Anyone may try to convince and I'll be a prey to his whimsical representation. Today I'm a Caitanyaite, another day I'm a Śaṅkarite, another day I'm a Buddhist, another day I'm Islam, another day I'm atheists, with no stability.

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

Someone, who was that gentleman for whom we sent some money, to come back from Kashmir? What was his name? Four hundred rupees were sent to him, to come back.

Vidagdha Mādhava: Yes. One of Tīrtha's disciples. O no, actually he was Prabhupāda's disciple but he came with Tīrtha Mahārāja.

Śrīla Śrīdhara Mahārāja: He went to find out the place where Jesus was buried, or Jesus preached something. That tendency entered into his brain. Leaving Hari *Nāma*, and earnest, where, how he may be relieved of these worldly troubles, and engagement how he can be taken in on the higher position in the devotional school. But he's master of his own. He has no engagement from Kṛṣṇa. He's master of his own, and he's wandering here and there according to his own whim.

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'

["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa."
[*Caitanya-caritāmṛta, Madhya-līlā, 20.108*]

You've got no independence. The connection between you and the Centre, it is not negligible. It is a high powered connection. If you come in a normal position you will feel that the strongest attraction from you to the Centre, and you can't ignore if you come in the normal position. If the outside dresses are removed you'll find that the greatest attraction from the Centre within you, and you can't go astray, aside. Your bounden duty you're always to be set from there and you're to discharge that. This cannot but be in your normal position. You'll find the greatest attraction force from you and the Centre. Whatever will be required, will be demanded from you, from that quarter, you cannot but do that. That should be the normal position.

But you are independent, you can do this, this, everything. No value of time, no engagement, wandering everywhere. *Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'*. When you're completely free, we're completely independent of apathetic forces, only then we shall realise that I'm bound down, duty bound towards the Centre. I cannot go hither thither at my own sweet pleasure. I'm a slave to the Centre. Central connection with every part, normally it cannot but be such. But we think we're free _____ [?] That means, neglected by the Centre, away from the Centre.

And as much as the dust will be cleared we shall have to feel the call of the Centre within me. And we'll be busily engaged, no time to waste, busily engaged. I shall have to find it is not unreasonable, that Centre's demand is the absolute in me, and I shall have to feel that. That I've got full engagement there from the head office. No time to waste my time wandering this way or that way.

*śrotavyādīni rājendra nṛṇām santi sahasraśaḥ
[apaśyatām ātma-tattvaṁ gr̥heṣu gr̥ha-medhinām]*

[Śukadeva Goswāmī said to King Parīkṣit: "Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor."]

[*Śrīmad-Bhāgavatam, 2.1.2*]

In *Bhāgavatam* Śukadeva in the beginning he says, "Thousands of things here to attend, to do. For whom? For those unfortunate, neglected souls. They've got their thousands of engagements in different ways."

But to the normal, only one, directed, connected with the Centre. Very fine, that one engagement. Wholesale captured by Him. That duty has captured me wholly, not to get outside. Really it is so. But scattered we are, our rub is such, no deed, thousands of deeds. Thousands of witches are attracting our attention and we're running after this, that. That is the worst condition we are. Hare Kṛṣṇa. *Apaśyatām ātma-tattvaṁ*. Who does not know his own self, he's got thousands of engagements, hundreds. *Apaśyatām ātma-tattvaṁ*. Who cannot see his own self, and thereby the layer in which the soul is living. And thereby the centre of the plane where he's living are ignoring. Saropari bhram [?] Far from our own self interest.

So we must understand these exploitations of different types, and renunciation, and dedication of twofold. One calculative another spontaneous. Then we're to calculate in details what is what. A

new proposal will come, I'm to put in the map, what is the similarity, it must be posted there. This is in *karma-kāṇḍa*, or *vikarma*, or *jñāna-kāṇḍa*, or *yoga-kāṇḍa*, or *viddhi-bhakti*, or *raga-bhakti*?

We're to search, just as in the post office, the sorting department. This will go in the foreign land, there is one compartment, these parcels will go to foreign land, I must put them there. Or, this is in the local, somewhere. Then in this district, that district, that district, compartmental positions and we put there according to the address.

So also we shall have to know whatever new things will be given, extended to me. O, this is that thing, it must go into that category, into *vikarma*, or in the *karma*, or in the *yoga*, or in *Vaikuṅṭha*, or in this. We must examine it, the opinion, the plan, the design, that is given to us to examine and put in a particular position. We must have a world map. The whole sort, the exhaustive thinking world, a map of that we must have, possess, and we'll understand what is what.

So many diverse things, the rouble, or the yen, the sterling, the dollar, how to come to adjust? Everything is independent. Then some gold, common standard must be there, and with that we're to measure. What is the measurement of dollar? What is of rupee? What is of sterling? In this way a common criterion we're to secure.

And this exploitation, renunciation, and dedication, if we understand them properly, that will help us a great deal there. We're to understand properly, what is the value, what is the worth, of the exploitation, renunciation, and dedication. These three fundamental planes, trinity, and thinking, feeling, willing. *Satyam*, *śivam*, *sundaram*. *Sat-cit-ānandam*. These fundamental principles of life, and the environment, the basis, we must have to understand, properly, rightly.

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

I'm Kṛṣṇa. I'm Mohamed. I'm Jesu. I'm everything. Now I'm one thing, next moment I'm another thing. This is anarchy in the religious world. And the greatest enemy may not have such misfortune. We shall pray to the Lord, that none may have such misfortune, lost in the calculation world, besides himself, derangement. Gaura Hari bol. That is horrible to think. May that madness not attack us in any position. Lord save me. O Lord save us, anything and everything we have. We're not safe, tiny souls. Give us shelter under the shadow of Your cool Holy Feet. We're not safe. Allow us, give us admission within Your fold and sustain us. We're so tiny, we're so meagre, so tiny, so helpless, so,

ye yatha patita haya, tava dayā [tata tāya, tāte āmi supātra dayāra]

[Śrīla Bhaktivinoda Ṭhākura says: "Your grace is given in accordance with the necessity of those who really deserve it. In that consideration, I have some claim. I am fallen of the fallen, the most fallen, so I have some claim to Your grace."] [*Gīta-mālā*, *Yamunā-bhāvāvalī*, 19]

I'm most fallen of the fallen, so I'm qualified for Your mercy. Accept me, *dayāra*, ocean of grace You are. I'm uncertain in my present position.

Yāmunācārya says, "Lord, I think I'm quite normal in this time. I sign a bond that I'm Your servant. Take care of me. And this bond should apply in future for me. I may be otherwise in future. Now I'm in full consciousness I'm giving this bond to You. Please protect me. Next moment I may be otherwise, I can't say. So if in future I want something else, You won't allow. I'm in my fullest perfect knowledge at present, that You are my all. You give me admission. The next moment I may

do something else, but that won't be granted." _____ [?] Yāmunācārya, Guru of Rāmānuja, he says like that. "So much uncertain our position. Next moment I may seek something else. But don't allow, my Lord. You're my guardian, and it is final. You take my charge." So alert, so suspicious of his own self. *Jīvātmā* is so subtle, and so meagre, and so helpless, he's showing.

With this attitude we shall go to take refuge, to take shelter under the holy and safe shade of the Lord's holy feet. We won't believe us, _____ [?] that is our position.

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

"You're my guardian. I realise this moment that fully, and I won't like that it may be otherwise. It is horrible." Nitāi Gaura Hari bol. This Yāmunācārya. I can't remember the *śloka* in Sanskrit. It is there, *Mukunda-mālā-stotra* [33?] or somewhere. Have you come across this *śloka*, you, Bhargava Prabhu?

Bhargava: Yes.

Śrīla Śrīdhara Mahārāja: *Mukunda-mālā-stotra*. Do you remember about this *śloka*, there?

Bhargava: The Sanskrit I don't know but...

Śrīla Śrīdhara Mahārāja: By Yāmunācārya. Very good advices are there in Kulaśekhara Ācārya, who was perhaps in the first century A.D. of Christ, king of Cera. Kulaśekhara Āḷvār. His prayer to Nārāyaṇa is also very fervent and very encouraging and educating.

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

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

Bhargava: Yāmunācārya was charmed by his kingdom so much, when he was a king..

Śrīla Śrīdhara Mahārāja: Yāmunācārya, for some time conditioned, he got above that. He was a student, do you know this story? No?

Bhargava: No. You can tell?

Śrīla Śrīdhara Mahārāja: He was a student in a school. And the then king had a court *paṇḍita* who was very much proud. He issued a circular to all the local *paṇḍitas* to this effect.

"You accept me as the paramount scholar, best of all. Otherwise you come to me and you'll have to discuss with me. I want to defeat you all."

A circular came to the head teacher of the school where the boy Yāmunācārya was reading. He was quite talented, he asked, his Guru was going to give his signature, "That I admit that you are superior scholar."

Yāmunācārya approached, "What is this?"

Guru explained, teacher, "The court *paṇḍita* has issued a circular, if anyone thinks to give his signature that he's the greatest scholar. If not then he must go and discuss with him and defeat him."

And Yāmunācārya told, "No, you must not give signature." The boy.

"Why not? What is the good by quarrelling with the court *paṇḍita*? He will stop our monetary help from the state, and we'll have to suffer. So I'm giving the signature."

"No, no. As your representative I shall go."

Then he was so determined the Guru had to accept that. "Yes. If you like you may go."

Then all other teachers they gave their signature. And this boy Yāmunācārya went to discuss with him. There was a great commotion in the state, that one boy is coming to discuss with the court *paṇḍita*, the state scholar. There was a great uproar.

And when the boy is going, the king and the queen they're also seeing from within their room, through the window, that this is the boy. The queen was very much charmed with the appearance of the boy.

"I say the boy will conquer in this fight."

Then king says, "It is not certain."

"No, no."

Then there was a bet between them.

"If the boy wins the field, what will you do?"

"I take this bet, that my daughter will be married with him, and half of the kingdom will be given to him." But the king hesitated and anyhow that was effected.

And when in the assembly the boy and the old *paṇḍita* were together, the court *paṇḍita* he felt much excitement. "There are so many *paṇḍitas* in the country, scholars, but this boy has come to debate with me? You, boy, whatever question you'll put, I shall cut it asunder. Say what is."

The boy put three points. "I put these three questions to you and you must cut it asunder. First thing I say, that your mother is not barren. You'll have to prove that your mother is barren."

Do you follow, barren?

Devotee: Yes, without children.

Śrīla Śrīdhara Mahārāja: A woman does not produce any child, she's known as barren, is it not?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: "I say your mother is not barren. This is my question. You say that you'll crush it, smash it. And next I say that the king is free of sin, king is not sinful. You'll have to prove that the king is a sinner. And the third, and the greatest, I say that the queen is chaste, and you're to prove that the queen is not chaste." _____ [?]

Then that court *paṇḍita* he could not answer, and began to sweat, puzzled. And the whole public they're also waiting with suspense. What's the answer that may come in future? These three questions.

Then anyhow the court *paṇḍita* he told, "Can you answer these questions? This is all fallacious, nonsense. These are not proper questions at all. Can you answer?"

"Yes, I can."

Then the whole audience hearing became very acute. "He'll answer, this boy."

Then he quoted scripture. "That a mother can be called barren if her son is very worthless." Quoted some. "The son is worthless cypher, then mother may be called barren." He quoted from some scripture.

And then great silence.

"The next, the king is a sinner, very true. The king is always accepting the taxes of the people, always drawing taxes. And the sin of that tax is coming to the king. And the king performs so many religious works to get out of the sin. But they're always current, the taxes from so many people are coming to the king, and their sin is always coming to the king with that tax money." All with quotations from the scripture. "So king is sinful, and to remove the sin he'll have take to so many sacrifices and other holy duties. It is in the scriptures." He quoted.

Then thunderstruck.

Then the last and the greatest, "That queen is unchaste lady." Horrible thing to prove, that also he gave. "That with the king, it is mentioned in the scripture, eight gods are always living with the king, Indra and Candra etc. The king is the combination of all these gods. They always stay with him. So when the king enjoys the queen, those gods are also there." He gave quotation. And none can oppose, so he won the day.

Then the queen was satisfied, and as they had their bet between them, came with the princess, as well as the half portion of the kingdom was given. And Yāmunācārya was king for some time, and neglected the culture of the *śāstra* and the Vaiṣṇava school, all these things. And he was enjoying.

So one Ācārya of the Rāmānuja school, he was very much mortified, and wanted to visit the king. But it was not very easy to have his *darśana*, his interview. So that Yāmunācārya was too much fond of some vegetable, so he used to collect that sort of vegetable every day for his cook.

Then one day Yāmunācārya asked his cook, "How do you get this sort of vegetable? I'm very much fond of this vegetable. But it's difficult to collect this vegetable all the season, but you keep it supplied. Where do you get it?"

"One old *brāhmaṇa* Vaiṣṇava, he brings this thing for you every day."

"Is it?"

"Yes."

"Ask him what is his object, purpose."

Then, when he was asked he told that, "I want his interview."

"Yes, yes."

An interview was arranged, and the *brāhmaṇa* met him and began to cry.

"Why *brāhmaṇa* you're crying? What wrong have I done to you I don't know."

"You have done a great wrong to our society. You're such a great *paṇḍita*, a giant intellect, and you've left us, engaged in your pleasure life here. You got a princess, you got half the kingdom, you're madly enjoying them. But what about our *sampradāya*? The other party, Śaṅkara's party, they're trying their best to humiliate our *sampradāya*. And you, being a genius of our *sampradāya*, you're sleeping over the interest."

That disturbed him. "Yes *brāhmaṇa*, you have given me that light. Now I shall try."

So there from he began to read the *śāstra* and write books, all these things, service of the Rāmānuja Vaiṣṇava *sampradāya*, he engaged himself. And in his last days, when Rāmānuja was a rising boy scholar, he could not meet him anyhow. But he found three necessities for the *sampradāya*. One, the commentary of *Vedānta*. Another, the worshipping, by how the Deity should be worshipped. And another, the interpretation of all the *Upaniṣads*. Then in last days he removed himself to Śrī Raṅgam, and there he sent for Rāmānuja.

"I want to meet him and to request him something for the benefit of our *sampradāya*."

But before Rāmānuja could come to meet him he breathed his last. Rāmānuja came and found that he's already gone. But he sent for him first particular purposes he already told, three objects. Rāmānuja detected his body and found, one, two, three, these fingers closed. Then he told, Rāmānuja could know the meaning. There is a custom in that country to count one thing in this way, this one, two, three, in this way, closing the finger. He detected that three things, three fingers closed. So he could read that, "Three things he had to say to me."

So he also living in the common platform to do some service to the Vaiṣṇava society. So Rāmānuja could feel what three things he was to convey to Rāmānuja. He told, "I shall prepare commentary to the *Upaniṣads*." One finger became straight. "I shall also prepare a *bhāṣya* to *Vedānta*." The next finger. "I shall prepare a ritual worshipping book for the service of the Deities." Then the third finger also stood erect.

Then people were very much surprised, and they began to cry *jaya* of Rāmānuja and accepted him as the leader, though a boy, Rāmānuja.

This is Yāmunācārya, and he wrote some Sanskrit verses which is considered to be in the line of very pure devotion, this Yāmunācārya. Kulaśekhara, Rāmānuja, and one Śaṭhakopar that is in Tamil only. Deśikācāryya, so many stalwarts in the, Kureśa Ālwār. All these are stalwarts of the Rāmānuja *sampradāya*. *Śuddha bhakti*, pure devotion we can trace from them, free from contamination of *māyāvāda*.

"So *ham*, we're one, we're of the same status with the absolute." That wrong conception of Śaṅkara.

The difference is great, and He's Master and we're man. Man and Master. That admission, that is more acceptable and palatable thing for us. We're uncertain of our position, without His help it's uncertain. And when we're in the fold of His devotional area then we can thrive most. The main thing is there.

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

Devotee: Mahārāja, how is it that the *Vedas* declare Kṛṣṇa as *nitya brahmacārī*?
The *śrutis* declare Kṛṣṇa as *nitya brahmacārī*?

Śrīla Śrīdhara Mahārāja: Where do you get this? The Kṛṣṇa is *brahmacārī*? From *Dāsa Gopāla Tapanī*?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Do you know the story? The *gopīs* are observing some *vrata*, vow, and fasting. And after feeding a *brāhmaṇa* then they'll break their fast. They want to go to the other side.

Devotee: Of the Yamunā?

Śrīla Śrīdhara Mahārāja: They want to go to Durvāsā's *āśrama*, and the Yamunā River is between. And the Yamunā was in full fledged turbulation. So, what is the first, and the next? _____

[?] Then, perhaps they came to Kṛṣṇa. "How can we cross this Yamunā? We've got such vow. We want to go there."

Then Kṛṣṇa told them, advised them, "You go to Yamunā and say that Kṛṣṇa is *brahmacārī*, and you'll be able to cross Yamunā."

And they went to Yamunā and their folded palms, "Kṛṣṇa *brahmacārī*. Give us way to cross on."

And they crossed on and they did not dive there. Then after feeding Durvāsā and his disciples there in a good way, then they asked Durvāsā, "How can we cross this turbulent Yamunā?"

"How did you come?"

"We came with these words, that Kṛṣṇa *brahmacārī*, we told like that and we came."

"Then you go and say to Yamunā, "Durvāsā *upavāsī*. Durvāsā is observing fast."

"What is this that we're feeding you with so many things and..."

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Śrīla Śrīdhara Mahārāja: ...go and see. And they came to the Yamunā and told, "Durvāsā *upavāsī*." And Yamunā was calmed and they crossed.

Then, eating so much he says that, "I'm fasting."

And Kṛṣṇa also playing with the *gopīs*, "They say I'm *brahmacārī*."

Then what is the theme underlying? How to read this?

yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate / hatvāpi sa imāḥ lokān, na hanti na nibadhyate

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."] [*Bhagavad-gītā*, 18.17]

The basis of thought is such principle. One who has got no selfish motive, he, destroying the whole universe does not do anything. Not responsible for their destruction. It is a plane, it is a position particular. That means that I'm totally an instrument. No starting egoistic action in me. I'm wholesale an instrument. *Nimitta-mātraṁ bhava savyasācin*.

*[tasmāt tvam uttiṣṭha yaśo labhasva, jītvā śatrūn bhuṅkṣva rājyaṁ samṛddham
mayaivaite nihataḥ pūrvam eva, nimitta-mātraṁ bhava savyasācin]*

["Therefore take your stand for battle, take the glory, conquer all the enemies, and enjoy a flourishing kingdom. Actually, all these warriors have long before been killed by Me. O Savyasācin, you simply take all the credit."] [*Bhagavad-gītā*, 11.33]

The central power is, the aim is coming from there. I'm only instrument to that. That plane, that position is possible to be taken by any separate agency, in that. One can be eating he may not eat.

So Kṛṣṇa's *līlā* with the *gopīs*, it is not like the enjoyment reactionary, victim to reactionary enjoyment. It is divine, it is service, anything is service there, nothing is enjoyment in that locality, in that plane. Everything is approached in the spirit of service, dedication, both the parties. Both the parties, the men and women may mix but with the spirit of dedication, not with the filthy spirit

of exploitation. Exploitation, that is a nasty thing. Otherwise it is as holy as anything. If anything is approached with that possibility, that divine state, it is as holy as anything. We're to understand, we're to feel, we're to follow, try to follow how it is possible. Dedication is such. It is pure, and the *vilāsa*, the movement may be similar, not same. Like this *kāma* but not this *kāma*, not lust. But it is love, because sacrifice, self sacrifice. Not a party to do anything wrong in the environment. That is the key to understand what is that pure land.

All play, the player's stage, venom-less, no venom, biting but no venom. Rather nectar, instead of venom there is nectar biting. It is possible. The land of that holy dream, everything is possible, but only instead of venom there must be nectar. It is possible _____ [?] and approach everything. The gradation of purity is going on in that way. Prostitution, married union, and that also under strict condition. *Prajanaś cāsmi kandarpaḥ*.

*[āyudhānām ahaṁ vajraṁ, dhenūnām asmi kāma-dhuk
prajanaś cāsmi kandarpaḥ, sarpāṇām asmi vāsukiḥ]*

["Of weapons I am the thunderbolt, and of cows I am the heavenly desire-fulfilling cow. Of cupids I am he who ensures progeny, and among the single-headed venomous snakes I am Vāsuki, the king of all snakes."] [*Bhagavad-gītā*, 10.28]

praja para nanote [?] The restriction to follow, in this way the purity is going above. And sensualism, that is bad. As much as it is so much bad, as going purer in that way. And there wholesale pure and that is the plane of the highest type. We're to understand that way. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Am I clear?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: To certain extent, not wholesale possible.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Do you follow?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: All holy things.

Gaura Hari bol. Gaura Hari bol.

When once from Delhi and Bengali higher officer abused *Bhāgavatam* with this remark that, "*Bhāgavatam* deals with this immoral, nasty things about the God, all these things."

Then our Guru Mahārāja was present that time. Then three opposition articles were issued against that.

One Bharamdas Sambhanda [?] he drew attention, "That in a particular paper that *Bhāgavatam* has been abused with this remark, 'That God is connected with filthy things.'" In this way.

Then three articles were issued in different papers from our side, from our Guru Mahārāja. One in the name of Amnay Carit [?] Another by Dr Sanvit [?] he's barrister now, he was at that time a student in London. And another by the name of Bon Mahārāj, three articles.

There, Guru Mahārāja pointed out that these things, suppose a doctor when he's engaged to examine the private part of a lady and apply some medicine, is he lusty, so much? The method of approach makes it nasty or pure. If for treatment this approach is necessary, is it filthy, wrong, or abusing? If it is not so then from this we can see that approach and handling may not always be nasty in particular cases. According to the mentality of the approach that may be laudable and useful to want to cure a disease in a particular part. We can suppose that with whole heart that approach may not be filthy.

So there is a more higher and higher approach to everything is possible. Only our enjoying spirit, aggressive spirit is to be blamed and not the physical approach. So with this way we're to come. This is also very material, but still the comparative purity is to be found there. And that is so high and that is the real fulfilment of everything, and here abuses of everything. So, *kāma-preme bahuta antara*.

[ataeva kāma-preme bahuta antara / kāma - andhatamaḥ, prema - nirmmala bhāskara]

["There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun."]

[Caitanya-caritāmṛta, Ādi-līlā, 4.171]

A great distance between the two, one is dense darkness another is holy light. Gaura Hari. I stop today.

...

vikrīḍitaṁ vraja-vadhūbhir idam ca viṣṇoḥ, śraddhānvito ['nuśṛṇuyād atha varṇayed yaḥ bhaktim parām bhagavati pratilabhya kāmam, hṛd-rogam āśv apahinoty acireṇa dhīraḥ]

["One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 10.33.39]

You can understand the approach of Kṛṣṇa to everything properly, then we're cured of that disease, great disease, rather the greatest disease, like *kāma*, lust. It is the medicine in the beginning, and in the highest form it is all blissful.

Gaura Hari bol. Nitāi. Did you see the Tamarind tree...

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: ...under which Mahāprabhu took rest? I don't know whether that Tamarind tree is still living there.

Devotee: Yes it is.

Śrīla Śrīdhara Mahārāja: The first group of Śrī Mūrti, Gaura-Nityānanda there. When Mahāprabhu and Nityānanda Prabhu went to visit Gaurī dāsa Paṇḍit, Gaurī dāsa Paṇḍit is Subal Sakhā in Vṛndāvana, considered. And there is a very beautiful and mysterious tale of the Śrī Mūrti there.

When Gaurāṅga and Nityānanda went there, Gaurī dāsa Paṇḍit did not allow Them to come away. "I want to install You, You stay here."

"Yes, you install."

Two Śrī Mūrtis were prepared, and They're put, *abhiśeka*. Then Gaurī dāsa Paṇḍit again began to cry, "You are going away."

"No, no. Our Śrī Mūrtis, We are there."

"No, no. I don't believe that You are this. Then You keep up there."

So Gaura-Nityānanda was there in the room, installed, and the two Mūrtis were put outside, and They began to go away.

Then he again, "Oh, You have removed These in any way. I'm a stupid man. You've managed to come out of the room and put the Murtis there."

Then again They asked, "Whatever you like you put into the room and put Others outside."

Again it was changed, and again when he had a mind, "You go." The outside Mūrtis leaving, began to walk. In this way this story has been described there.

What is what? What is what? Everything is hallucination in this world. Ha, ha. Subjective control. The magician can show anything and everything. The master magician, His playing, playing with the eyeball, with the mind, with intelligence He's playing, not outside so much. "You see this."

"Yes, I see."

"No, no, it is not that it is a third thing."

"Yes, it is a third thing."

In this way, wire puller, in the subjective conception.

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

Will power. Ha, ha, ha. "Let there be water." There was water. "Let there be light." There was light. The creation in our so eye so rigid thing, but to Him it is sweet will. Ha, ha. It is sweet will, to create anything, so rigid thing to create. His will, simple sweet will can create, can make us see, control the seer, the onlooker. The world is such.

Not that the world has produced us, but we're producing the objects of our world. The world is in the mind, not that mind is in the world, [Bishop] Berkeley says. The world in subtle form in the mind, mental system, and then that is much developed comes on the senses, beyond the senses it comes.

When Dhruva after meditation he saw Nārāyaṇa in his mind. The Nārāyaṇa has appeared and captured his mind. Then it was so intense when he opened his eyes he saw Nārāyaṇa Mūrti on the outside, inside and outside. What is the difference? More intense it comes outside.

Sometimes in our dream we might have such experience someone that as if we hear something that someone is saying this in the ear I hear. When half awakened we sometimes hear from dream it is converted into real, we hear some sound. 'I heard some sound and woke up. Who called me?' None, only from the dream stage that subtle sound when it is very intense it comes in

the outside. So vision also can be transformed in such way. When the vision, when an idea I'm seeing is very much intensified we can see as if in the eye, just in front of the eye. So everything is possible, when more intense, subtle things transformed into gross, what you say, gross. Hare Kṛṣṇa.

I'm told that one French gentleman he's saying in the scientific world that the sight comes through the eye. There's something in the eye which helps us to see outside. The cause of what we see, that is in the eye, within the eye. The colour is in the eye.

In our Sāṅkhya philosophy also, the essence of sound, ether, ear, and sound. Then sun, eye, and the colour. In this way it is divided into three. One principle divided into three, *sattvic*, *rajasic*, *tamasic*, three branches. The *tamasic* - objective, *rajasic* - the instrumental, and *sattvic* - which helps to have the experience, that light. Sun is *sattvic*, eye is *rajasic*, and the colour is *tamasic*, the objective side. So also sound, just as the touch, everything is like three branches, one thing branched into three kinds. One showing, another seeing, another is sight, in this way all divided. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Bhaktivinoda Ṭhākura has given this idea in *Śrī Kṛṣṇa Saṁhitā*. If you go through *Śrī Kṛṣṇa Saṁhitā* Bhaktivinoda Ṭhākura has described all these things from the *Upaniṣads* and Sāṅkhya philosophy.

Hare Kṛṣṇa. That is a very scientific book. On the basis of science, spiritual truth has been distributed.

Gaura Hari. Gaura Hari. Then from Kalna did you go to Śāntipur?

Devotee: Yes Mahārāja, to the house of Śrī Advaita Prabhu.

Śrīla Śrīdhara Mahārāja: Advaita Prabhu, and nearby that Kuliyā, Haridās Prabhu's *bhajan-kuṭīra*, you didn't see?

Devotee: No Mahārāja.

Śrīla Śrīdhara Mahārāja: A little far. Haridāsa Ṭhākura on the banks of the Ganges in a hut he used to take Hari *Nāma*. And there Māyā Devī went to test him, and afterwards Māyā Devī begged Hari *Nāma* from Haridāsa Ṭhākura.

pūrve āmi rāma-nāma pāñāchi 'śiva' haite, tomāra saṅge lobha haila kṛṣṇa-nāma laite

["Formerly I received the holy name of Lord Rāma from Lord Śiva, but now, due to your association, I am greatly eager to chant the holy name of Lord Kṛṣṇa."] [*Caitanya-caritāmṛta, Antya-līlā*, 3.256]

"I got Rāma *Nāma* from Mahādeva, Śiva, my husband. Now, hearing you to chant Kṛṣṇa *Nāma* so sweet, my heart aspires after getting Kṛṣṇa *Nāma* from you Haridāsa."

That *kuñja* nearby, perhaps two miles off on the southern side of Śāntipur town, something like that, old bed of Ganges. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Mahārāja, at the temple of Gaurī dāsa Paṇḍit we were shown a piece of a *Bhagavad-gītā* that is said to have belonged or was hand written by Mahāprabhu.

Śrīla Śrīdhara Mahārāja: Handwriting of Mahāprabhu?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: We did not know. Mahāprabhu's handwriting of *Bhagavad-gītā*, we did not hear of it. It is not mentioned anywhere in the authentic scriptures. But the *paduka* of Mahāprabhu is shown in the Mahāprabhu temple here in Navadvīpa, the wooden sandals, not shoes, wooden sandals.

Vidagdha Mādhava: That is in Janmāṣṭan Yoga-pīṭha?

Śrīla Śrīdhara Mahārāja: No. It is here in Mahāprabhu's temple. Viṣṇuprīya, she installed Mahāprabhu's Śrī Mūrti. And that was removed when by the flow of the Ganges that side was being broken, They came this side with the Śrī Mūrti. And there that wooden sandal what was given by Mahāprabhu to Viṣṇuprīya, that is shown here. Hare Kṛṣṇa.

Vidagdha Mādhava: Guru Mahārāja, were those shoes given before Mahāprabhu took *sannyāsa* or after?

Śrīla Śrīdhara Mahārāja: After *sannyāsa*. After *sannyāsa* Mahāprabhu came here and went to see His old house on the other side. And then just in the front of His house He stood, and Viṣṇuprīya covering her body wholesale she fell straight in front of Mahāprabhu's Śrī Mūrti. She came out of the house and fell straight there. And Mahāprabhu took those two wooden sandals there and asked, "Console yourself with this." And He went away. He told, "Have consolation with these two sandals." So He left those two sandals there and He went away.

Then Viṣṇuprīya arose, got up, and took those sandals and she used to worship them as long as she lived. Then she lived with her brother. Śacī Devī disappeared, and her brother was her guardian and they gradually moved this side, Mahāprabhu. Viṣṇuprīya wanted to have Mahāprabhu's Śrī Mūrti but the carpenter he prepared it and used to show but she was not satisfied fully. Then third time we are told when she took the Mūrti Viṣṇuprīya suddenly took her head cloth withdrawing, as if living Mahāprabhu is at her front. And that Mahāprabhu is, was here.

Vidagdha Mādhava: _____ [?] at the same temple?

Śrīla Śrīdhara Mahārāja: One must have been changed but still that continuation is there. Just as Jagannātha Purī, every twelve years Śrī Mūrtis are changed. But it is in accordance with that same, we're to take it, representative. His will, His word is law, wish is law, reality, His wish is reality.

Paper _____ [?], and that may become document, how? Closer it is document, only cheap paper on the outside, what more, a stamp? But closer it is, *crores* of dollars may be present, one sheet of paper. Why, how? The will is behind.

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

Vidagdha Mādhava: Also, some pastimes are spoken at Gaurī dāsa Paṇḍit's temple about the Mūrti, about Śrī Śrī Gaura-Nitāi, these are authentic stories?

Śrīla Śrīdhara Mahārāja: Yes, authentic stories, and that was the first Śrī Mūrti.

Vidagdha Mādhava: They have not changed?

Śrīla Śrīdhara Mahārāja: Change may take place, does not matter, but still continued I told here. Jagannātha Purī, every twelve years Mūrti changed, but that does not matter. We're to understand how. And I gave the example behind. The will is there. "I'm there. I represent that will, document guaranteed." It is going on, a treaty is signed by both the parties, the will behind. So everywhere the guarantee is with the party, with the person, with the spirit, not in the matter.

Everything is such. The gold is gold because we have got recognition for that. But gold has no value amongst the jackals and tigers. Because human society gives some importance to gold, 'O, this is gold,' and for a bird or a beast gold has got no value. So everything is like that. Material representation has got no value according to the demand of the subjective world. It is only prthi bhu [?], representation, as long as admission comes from subjective world. This is, gradually this is unknown, valuable, this is unnecessary, this is necessary, all calculation from the subjective world. Otherwise what value this has got? All relative. Oxygen has value to us, but to the trees carbon dioxide is valuable, the opposite, all relative.

Subject is all in all. Without matter subject can live, but matter, material conception, always dependent on subjective plane. Everything presupposes consciousness. The theistic school has got this atom bomb against the atheists. Whatever you say, this iron, the fossil, what is fossil? Fossil means hard, fossil means black or something that presupposes subject, subjective conception. The fossil is nothing but a cluster of subjective conceptions. So any material existence presupposes subjective substance, cannot be independent. So here the atheists they have to come down. All floating on the subjective consciousness. Consciousness is the reality and everything is floating on it. And consciousness can live independently. Introspection, consciousness can feel consciousness, it makes it object.

Hegel also told, "Subject and object co-relative. No object can be there without the help of the subject, and also, no subject can exist without object. The thinker must have something to think, that is the object. And object means someone is thinking of it, so co-relative."

But consciousness can feel itself, but the object cannot do so. Independent of our consciousness something is there, some star is there. No consciousness is conceiving. We may think there may be some star, none has visited, none has conceived. But it must be in the universal consciousness. Everywhere it is assured that it is the star in the furthest corner, independent of any consciousness we know. Star has got some description and description means state of consciousness. No independent existence of matter is possible.

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

Consciousness is independent to us. Different gradation in consciousness. Hare Kṛṣṇa. *Sat-cit-ānandam*, *ānandam* is more graphic, more extensive, more comprehensive, *ānandam*. Everyone aspires after, it is so comprehensive that none can say that 'I don't want any blissfulness. I don't want any happiness.' None will say, none can say. It is all comprehensive including the most backward type of atheist. They'll say, "Yes, I want happiness." Everyone says in his argument all these methods, 'I want happiness.' Everyone will say the most comprehensive thing is *ānandam*, *sat-cit-ānandam*, next *cinmaya*, *cetana*.

But we're accustomed to think just in the opposite way. We think that material existence is infinite and a part of that is conscious and even very few of consciousness are happy. So happiness is the smallest in amount, and consciousness is more spacious, and material conception is infinite, so just the opposite.

Sat-cit-ānandam, *raso vai saḥ*, all *rasa*. None requesting you, if all is *rasa*, *ānandam*, then how this _____ [?] can come? If the infinite is God then how this *Māyā* can come in the small portion? That is the problem will be the opposite. If the light is everywhere then how darkness can come, how ignorance can come? So it has been explained that these are the potencies [?] interdependent, correlative. Without darkness light cannot be conceived, so darkness is there. *Taṭasthā-śakti*, *māyā-śakti*, is there, it is correlative. In the absolute consideration it is necessary. Negative, positive, both, one whole, condition, unconditioned, together absolute. Finite, infinite, together absolute, the conception of Absolute requires, conception of light requires dark, this way. But light is desirable than darkness, that is pure *sat-ānandam*. And this is ignorance, darkness, it is far from *ānandam*. So *ānanda rasa*, that is the most comprehensive, and most universal, and most desirable.

Śṛṅvantu viśve amṛtasya putrāḥ - Oh you child of nectar, give your ears to me. Assurance, the word of assurance of your future prospect, come back and attain, hear from me who are you, what you want. Your aspiration is to be satisfied here My children. *Śṛṅvantu viśve amṛtasya putrāḥ* - Oh you all, you are child of nectar, child of immortality, you are all immortal. But now your problem is mortality everywhere. You find one mortality is the greatest danger of you, greatest enemy of you. But we guarantee you're not so, you can be saved. Really, you are sons of the divine soil, not mortal. Back to Godhead, back to home, the clarion call, back to home. Come to colonise, but suffering from reaction. Let us go home. Neglected your duty and come to enjoy some special freedom, but you're mistaken. Come back, come back, come back to Godhead, back to home, sweet, sweet home, sweet, sweet home.

And whom, who will hear it? To whom such words, such advice is given. Those that have got the capacity to catch these words, this advice. Otherwise everyone has deaf ears through the world, discord. Who will come to give importance to such call, a particular...

82.12.28.C_82.12.31.A

[The same as 82.12.28.C]

82.12.31.B

Śrīla Śrīdhara Mahārāja: ... *Śṛṅvantu viśve amṛtasya putrāḥ.* "Oh you, My sons, My children of nectar, come back. You listen to what I say."

The call will create encouragement into the heart of a particular section who have got a possible, a considerable, a real status of self consciousness to certain extent. Others won't care to hear this call. So how many are searching after this truth amongst the human beings?

eita brahmāṇḍa bhari' ananta jīva-gaṇa, caurāśī-lakṣa yonite karaye bhramaṇa

["In this universe there are limitless living entities in 8,400,000 species, and all are wandering within this universe."] [*Caitanya-caritāmṛta, Madhya-līlā, 19.138*]

Innumerable souls are wandering in this world in different stages. *Eita brahmāṇḍa bhari' ananta jīva-gaṇa caurāśī-lakṣa.* Eighty four *lākhs* of species. Everywhere there is that path of knowledge, the atomic knowledge, in bird, in insect. So though material measurement is not with soul, but still it is said,

bālāgra-śata bhāgasya [śatadhā kalpitasya ca, bhāgo jīvaḥ sa vijñeyaḥ sa cānantyāya kalpate]

["If we divide the tip of a hair into one hundred parts and then take one part and divide this into another one hundred parts, that ten-thousandth part is the dimension of the living entity."] [*Śvetāśvatara Upaniṣad, 5.9*]

Imaginary magnitude has been given. If the hair breadth, the breadth of a hair that is divided into a hundred, and one part again divided into a hundred, such is the magnitude of the soul, a figurative statement. *Bālāgra-śata bhāgasya śatadhā kalpitasya ca bhāgo jīvaḥ sa vijñeyaḥ.* Soul in every germ, in every virus, most insignificant creature, there within that also there is soul - this imaginary.

The light cannot be divided in any part, division, possible. So everywhere there is all filled up with soul and peculiarity that so many individualities are there. Every imaginary point is endowed with individuality. There's the rub. How it is possible? Every brick, or earth, or wood can be divided into atoms, then again molecules, then again protons. Everything can be divided and divided. So also consciousness also divided, divided.

But anything in its smallest part is person. Just as the cell is divided, they say that something like dream. A cell can be human body, may be nurtured and produce a human body. Today's scientists are saying like that. A cell from Napoleon's body if properly nurtured a Napoleon will be produced. Now they say that, _____ [?] or someone. In due process the cell, just as a potato's part can produce a potato. _____ [?] So many trees, branches may be put in a place and it may be a tree. So the human cell may be put in a particular environment and can produce that man [from] whose cell it has been taken.

So material is such, soul is also such, any infinitesimal part of a soul is person, *taṭastha-śakti, tad-adai,* it is all *taṭastha-śakti* of the Lord. But every infinitesimal part of the *taṭastha-śakti,* marginal potency, that has got individuality, individual personality is there, *akṣara.*

*dvāv imau puruṣau loke, kṣaraś cākṣara eva ca / kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate
[uttamaḥ puruṣas tv anyah, paramātmety udāhṛtaḥ / yo loka-trayam āviśya, bibharty avyaya
īśvaraḥ]*

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord)."] ["But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe."] [*Bhagavad-gītā*, 15.16-17]

Undetectable, unrecognisable part of the marginal potency is *akṣara*, unchangeable seat of consciousness daily.

As I was saying, that how many here are attracted by this sort of call, clarion call back to home. Very few, very few think it necessary to attend such call, that come back home, very few. But so many ignoring. Some have got no chance, no connection. *Brahmāṇḍa bhari' ananta jīva-gaṇa caurāśī-lakṣa yonite karaye bhramaṇa. Tāra madhye manuṣya-jāti ati alpatara.*

[eita brahmāṇḍa bhari' ananta jīva-gaṇa, caurāśī-lakṣa yonite karaye bhramaṇa]

["In this universe there are limitless living entities in 8,400,000 species, and all are wandering within this universe."] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.138]

[tāra madhye manuṣya-jāti ati alpatara, tāra madhye mleccha, pulinda, bauddha, śabara]

["Although the living entities known as human beings are very small in quantity, that division may be still further subdivided, for there are many uncultured human beings like *mlecchas*, *pulindas*, *bauddhas* and *śabaras*."] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.145]

Human species forms a negligent part of the whole, *jīva, jīva* as a whole, *ati alpatara. Tāra madhye mleccha, pulinda, bauddha, śabara*. Different sections, classes of consciousness. There are many who outwardly, apparently, accept revealed truth, revealed scripture. But real truth which is extended to this plane from the perfect region, that should be accepted and not any truth which is produced by our experience, that must be faulty. Because we're imperfect, our experience, knowledge of our experience, cannot but be imperfect. But there is a perfect zone and what knowledge is extended from that quarter to here, that should only be true, really be true. And such persons are very few, *veda-māne*. *Veda* means the revealed truth that is extended from the quarter of perfect thinking to this imperfect region. That is *Veda*, that is revealed scripture. There are very few that have faith in such scriptures. *Veda 'mukhi' māne veda-niṣiddha pāpa kare, dharma.*

[veda-niṣṭha-madhye ardheka veda 'mukhi' māne, veda-niṣiddha pāpa kare, dharma nāhi gaṇe]

["Among human beings, those who are followers of the Vedic principles are considered civilised. Among these, almost half simply give lip service while committing all kinds of sinful activities against these principles. Such people do not care for the regulative principles."]

[*Caitanya-caritāmṛta, Madhya-līlā, 19.146*]

Only lip deep faith in *Veda*, revealed truth, but they're working day and night according to the knowledge of their worldly experience. But theoretically they accept, "Yes, revealed truth suits us." That is analogous, such is, the number of such people is most. *Veda-niṣiddha pāpa kare, dharma nāhi gaṇe*. And,

dharmācāri-madhye bahuta 'karma-niṣṭha', [koṭi-karma-niṣṭha-madhye eka 'jñānī' śreṣṭha]

["Among the followers of Vedic knowledge, most are following the process of fruitive activity and distinguishing between good and bad work. Out of many such sincere fruitive actors, there may be one who is actually wise."] [*Caitanya-caritāmṛta, Madhya-līlā, 19.147*]

Amongst those that really have recognition of the revealed truth, most of them are engaged in elevationist school. Keeping the Vedic truth on the head, really they're busy in transaction of the material acquisitions. Having a little colour of the revelation, revealed truth.

*veda-niṣiddha pāpa kare, dharma nāhi gaṇe
dharmācāri-madhye bahuta 'karma-niṣṭha'
koṭi-karma-niṣṭha-madhye eka 'jñānī' śreṣṭha*

Amongst such *crores* of elevationists one may be found as a renunciationist, no elevation here, he may not have any temptation. 'We must jump into the sky. This material position is not safe, it is mortal, it is fire, burning it up, so I must jump from this atmosphere. *Tyāga*, get out of the present so-called friends in the mortal world.' *Jñāna*, they want to engage themselves cent-per-cent in the cultivation of knowing faculty, knowledge.

*dharmācāri-madhye bahuta 'karma-niṣṭha'
koṭi-jñāni-madhye haya eka-jana 'mukta'
[koti-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta]*

["Out of many millions of such wise men, one may actually become liberated, and out of many millions of such liberated persons, a pure devotee of Lord Kṛṣṇa is very difficult to find."]

[*Caitanya-caritāmṛta, Madhya-līlā, 19.148*]

And those that try to get out of the material influence, gets proper liberation from material temptation, very few, they're liberated souls. And amongst those liberated souls, *koti-mukta-madhye, haya eka-jana 'mukta,'* those that are trying to get out of the material encasement, *crores* of them, some are surviving, really getting out of the association of the material energy, liberation. And amongst *crores* of liberated souls one may find the trace of another superior subtle like plane of devotion. There is another fine plane where with our individual conception we can live, and that is the plane of dedication. Just as here, there is

exploitation, so, in the finer world the liberated souls can enter and find that finer plane of dedication, and we can live there. And that is the proper soil to live happily.

Koti-mukta-madhya 'durlabha' eka kṛṣṇa-bhakta. Then also we're told that liberated, that the land of dedication is also divided into two. In the first half, lower half, calculative dedication. With the help of scripture and with the help of the friends, *sādhus*, and some sort of, our interest, we like to get, have.

Then we're told the highest half their self-forgetfulness automatic dedication, self-forgetfulness. Rather touched by Yoga-Māyā, another higher, superior, affectionate power comes and captures us and utilises us in the service of the mysterious Lord Kṛṣṇa. The Yoga-Māyā comes and influences us. And by the magic touch of that affectionate hand we're taken to Him, a land of our dream. And there we self-forgetfully engage ourselves.

Jñāna-śūnya-bhakti, oxymoron, *veda-alaṅkāra*, *jñāna-śūnya-bhakti*, all affection. We're under the affectionate guardian's hand. We do not know anything. But we're handled by our affectionate guardian's in such a way that we live in the land of _____ [?] We think that we're in lower position, hold lower position, but in the *taṭasthā-vicāra*, in the impartial judgement, they say that this sort of life, playing by the affectionate hand of the guardian, and if some natural spirit, faith and consciousness to work on, according to their direction, that is the happiest position of one *jīva* soul.

Jñāna-śūnya-bhakti, no calculation, no self-interest, but so given to the central cause that as if in a dream automatically they're like a machine working. And they're the happiest part, that suicidal squad for the centre, that is the happiest portion of the world. *Jñāna-śūnya-bhakti*. That is manipulated, handled by faith, by affection, by goodness, by love, by mercy. No necessity of any individual selfish calculation. The soil is such, no individual self-interest calculation is necessary at all. The very soil is thinking of our interest. Everyone, at the cost of their own interest they're seeking the interest of the others. So, the interest is opulent there, no dearth of any *ānandam*, or *rasam*, or what is being searched after, no dearth of that thing there. Profusely everything, the affection, the sympathy, the mercy, the love, overflowing there in the land of opulence, no dearth of anything, *jñāna-śūnya-bhakti*.

This has been appreciated very much in *Bhāgavatam* and by Mahāprabhu.

"Anyhow, throw yourself there in that plane. They will take care of you. The soil will take care of you. The soil is so high, so elevated, so good."

Bhūmiś cintāmaṇi, vrkṣa kalpataru, gānaṁ nāṭyaṁ, kathā gānaṁ. [From *Śrī Brahma-saṁhitā*, 56]

Sweet, sweet, sweet, sweet. Everything is sweet in the land of sweetness. It is there. Kṛṣṇa consciousness, it is in *Bhāgavatam*, *Caitanya-caritāmṛtam*, and somewhere scattered in other *Purāṇas*. And Mahāprabhu as Rādhā-Govinda, Both combined, came to distribute Their own inner wealth to the public. And so it is possible for us to try to approach. *Brahmādi deva yāra nāhi pāya.*

[*caitanya-prabhura ei kṛpāra mahimā, brahmādi deva yāra nāhi pāya sīmā*]

["This is the glory of Śrī Caitanya Mahāprabhu's causeless mercy, which even the demigods, headed by Lord Brahmā, cannot estimate."] [*Caitanya-caritāmṛta, Antya-līlā*, 16.76]

The creator of this world, he cannot catch it by his imagination or heart felt meditation.

Śiva viriñcira vāñchita ye dhana [in the Collection of Śrīla Śrīdhara Mahārāja's verses, 147]

Śiva, the type of the soul that does care at all for this material prosperity, or its favour of any type. Indifferent, does not care at all for any material pleasure or comfort, the type of Śiva. They also aspire after such a form of life. _____ [?] uncared for. The care is taken by the atmosphere. The whole guardian to it's details, every part of the soil works with us, treats with us as a good guardian. The very nature of the soil is a good guardian, everyone is adoring. That is the best we can have. And the type of sweetness is quite different from any experience of that sweetness in this area.

Kṛṣṇa. Brahmā cannot understand. Kṛṣṇa, He's taking a little together with His friends. And with a stick in His armpit, and He's going after to search where the cows and the calves have gone. And friends also know that Brahmā has stolen them.

The cowboys and the calves had been stolen by Brahmā to ascertain that, "Who is this cowboy Kṛṣṇa? He seems to live within my jurisdiction, but seems to be of very superior capacity, superior power, mystic. So I have to test what sort of mysticism is in Him. He's within my jurisdiction, but still He's above, His ways are quite different, does not care for anything else, as if."

So by stealing His friends and the calves, he again went to see, approached Him. Then he saw that no harm, the same friends, cowboys are there, and the calves are there. Ha, ha.

A big pot of water is taken from the ocean, but it is filled up, no trace that something has been taken away, all as before everything is going on.

Then he thought, "Anyhow, those boys again have come here without my notice." Again approached where he kept them concealed. "Yes, they're there." Again coming, "Yes, it is full. Then what is this?"

Here a very good comparison has been drawn, that at day time we cannot see the glow worms, glow worms cannot be seen in the day. And mist cannot be seen in the dark night. So here, Brahmā's *māyā*, Brahmā wanted to test Kṛṣṇa, that was like mist. And Kṛṣṇa's *māyā* was like dark night, deep darkness, and the mist cannot be traced in the deep darkness. So Brahmā wanted to test, but Kṛṣṇa's capacity of testing is of very superior quarter. The Brahmā could not find anything of his testing practice, failed. Then Brahmā fell on the feet of that seeming cowboy, apparent cowboy.

*naumīdya te 'bhravapuṣe taḍidambarāya, guñjāvataṁsa-parīpicchala-sanmukhāya
vanyasraje kavalavetraviṣāṇa-veṇu-, lakṣmaśriye mṛdupade paśupāṅgajāya*

["I offer my prayers unto You, O praiseworthy Lord who are the child of the cowherd Nanda. Your complexion is the dark blue colour of a thundercloud and You are clad in silk garments that shine like lightning. Your charming face is adorned with *guñja-mālā* ornaments, and Your hair is decorated with a peacock feather. You look beautiful wearing a garland of forest flowers, and that beauty is enhanced by the morsel of food in Your left hand. You carry a buffalo horn and a stick for herding cows tucked beneath Your left arm. You hold a flute and other emblems, and Your feet are as soft as a lotus."]

[*Śrīmad-Bhāgavatam*, 10.14.1]

Brahmā fell at the feet of that cowboy. "Who are You? *Naumīdya te 'bhravapuṣe*. I surrender at the feet of You, Whoever You are. *Avapuṣe* means the bubble like cloud that is like the element of some smoke, undistinguished shape, figure, is not to be ascertained, *avapuṣe*.

Taḍidambarāya. But one trace I can find in You, that Your dress is yellow. It bears the simile of my Lord's dress, *hidamba*. You're fond of using this yellow dress, *taḍidambarāya*. But You're indistinguishable, unknown and unknowable. But *taḍit*, the yellow connection, Your fondness of yellow colour gives some trace to understand You. Your *śakti*, Rādhārāṇī, yellow colour, *śakti*, Your potency is of yellow. But black is invisible but yellow is visible. By the help of Your potency You can be approached. *Taḍidambarāya*.

Naumīdya te 'bhravapuṣe taḍidambarāya, guñjāvataṁsa-paripicchala-sanmukhāya. But the peculiarity is here, that *guñja*, these forest seeds, or fruits, small red colour, something blackish. *Guñjāvataṁsa paripicchala-sanmukhāya*. And the tails of the peacocks that fall flat on the ground, collected there something You have ornamented Yourself with those things. *Guñjāvataṁsa-paripicchala-sanmukhāya. Vanyasraje*. And whatever, these forest flowers You can easily collect, with that You're satisfied in Your garland.

Kavalavetraviṣāṇa-veṇu. Kavalā, and I find like this shepherd boy, who's taking some food and that is in Your mouth. Still, no regulation about taking food, not so civilised, as the food taking and other things should be taken in a regulated way, no. Taking and running. Taking the food within the mouth and You're going away, walking, *kavalavetra*. And one stick always with You. *Aviṣāṇa-veṇu*, at the same time one flute, that is always with You. *Kavalavetraviṣāṇa-veṇu lakṣmaśriye*. This is all with which we're to try to understand You. *Traviṣāṇa-veṇu mrdupade paśupāṅgajāya*. And the steps You're taking, it is very slow and firm, no hesitation, no expectation of any hindrance, as if, in Your march, in Your progress. It is natural, it is irresistible, but slow You're going.

Whoever You are, the son of a cow keeper, I find You ostentatiously, Whoever You are, I fall at Your feet my Lord. I can't understand You, unknown and unknowable. Moreover, concealing Yourself, Your ways are misguiding that we shall think that our master will be with such high signs, grand things, but it is all misguiding I find in You. Anyhow, Whoever You are, my attempt has finished, my pride is down, I take shelter under Your feet."

In this way Brahmā surrendered to Kṛṣṇa. The mystic of the mystic, that is the way there. And what small understanding, and what meagre quality of understanding we've got, it's such a mystic to us that it's no wonder. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

*kaḥibāra kathā nahe, kaḥile keha nā bujhaye,
[aiche citra caitanyera raṅga sei se bujhite pāre,
caitanyera kṛpā yāñre, haya tāñra dāsānudāsa-saṅga]*

["Such topics are not to be discussed freely because if they are, no one will understand them. Such are the wonderful pastimes of Śrī Caitanya Mahāprabhu. Unto one who is able to understand, Śrī Caitanya Mahāprabhu has shown mercy by giving him the association of the servant of His own servant."]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.83*]

These things are not to be dealt with in the ordinary way. Who will come to believe all these things? So many concrete demands in the world. Give any problem, the war problem, so many

problems, the anarchic problems, so many problems are here. And like an idle man to pass one's time in these idle talks. Wherever such a half-mad person should be available that will come to attend all these idle talks, ha, ha. *Kahile keha nā bujhaye*. But there's a particular group, those that you may say half-mad, they can't avoid this, they'll go on talking all these things.

_____ [?]

War continuing, battle continuing, and one man is playing on the flute _____ [?]
Who're serious thinking, they'll say, "Oh, let them go on with their mad talks. You do not go that side."

_____ [?] Wholesale, all, everyone, every part of it, feelings of such suffering, that is the general tidings of the world. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Guru Mahārāja, the verse in the *Īśopaniṣad* [15]

hiraṇmayena pātreṇa, satyasyāpihitam mukham [tat tvam pūṣann apāvṛṇu, satya-dharmāya drṣṭaye]

["O my Lord, sustainer of all that lives, Your real face is covered by Your dazzling effulgence. Please remove that covering and exhibit Yourself to Your pure devotee."]

Can this verse be explained in Caitanya *lilā*, *hiraṇmayena pātreṇa*, that golden effulgence? Does that mean Rādhā?

Śrīla Śrīdhara Mahārāja: *Hiraṇmayena pātreṇa, satyasyāpihitam mukham*. The application of the meaning is not that way. *Hiraṇmayena pātreṇa, satyasyāpihitam mukham*. That is, a charming cover has concealed the truth proper from our eyes. So Rādhā, Rādhārāṇī, She's not covering Kṛṣṇa, *hlādinī*.

sukha-rūpa kṛṣṇa kare sukha āsvādana, bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa

["Lord Kṛṣṇa tastes all kinds of transcendental happiness, although He Himself is happiness personified. The pleasure relished by His pure devotee is also manifest by His pleasure potency."]

[*Caitanya-caritāmṛta, Madhya-lilā*, 8.158]

Rādhārāṇī's function is rather opposite. The highest type of ecstasy is drawing from the source of ecstasy to the world, and making it possible for the others to taste. Her duty is rather the opposite.

And here, it may be rather conferred to Devī Durgā. Those that get charm of self collective interest, that separate *dvitīyābhiniveśa*, the separate interest of the *jīva* as a whole is covered with the charm of freedom.

When, in *Bhāgavatāmṛtam* Sanātana Goswāmī has written, when *jīva* is going to be liberated, crossing the area of Durgā Devī, Māyā, she comes very mildly to beg him. "Why do you go beyond, crossing my jurisdiction? You please stay here. I shall serve you to your satisfaction. I shall give you service." When going away one is becoming Śiva, at that time she's offering herself at the service of that Śiva. "You stay here with me. I shall serve you. Why you're leaving me and going away beyond my jurisdiction?"

That Devī, that charm, who keeps the ordinary individual souls here, she, with some charm, covers the real nature of the truth as a whole. *Hiraṇmayena pātrena*. Which has sweet dealings and offering independent exploitation and elevation as she has charmed all within her clutches. *Hiraṇmayena pātrena*. She's not allowing to see beyond her jurisdiction. That beyond her jurisdiction is the domain, the land, the plane of truth is there, she's not allowing, Umā.

But Rādhārāṇī is just the opposite, the *hlādinī śakti*. Only by Her tendency, the tendency of Her personality, that real *ānandam, rasam*, sweetness, is coming from the centre and being distributed to the whole area. That is *svarūpa-śakti*, attracting everyone towards the centre and feeding them with honey. That is Her duty, that is *svarūpa-śakti*. The land nearer Kṛṣṇa is of that nature. Everything is fed with sweetness and drawn towards the centre. And this is out-carrying current and the master of this out-carrying current area is Durgā Devī, Kālakātrī, the keeper of the prison house, here, by fascination of self-enjoyment, self-freedom. That is slavery and this is freedom. But really here is slavery of the lower senses and there is freedom to attain, to serve the highest good.

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

Devotee: In the *Bṛhat-Bhāgavatāmṛtam* it says that sometimes Umā Devī gives *bhakti* to some rare *jñānī*.

Śrīla Śrīdhara Mahārāja: Yes, also there is a method. When she's satisfied, she opens the doors, "Go." That is also to be found in her, Umā Devī. So these Chandī and other *śāstras* of the *rājasic*, second class *śāstra*, they say, "Try to serve Umā Devī, the *śakti*, the potency. And if she's satisfied to her heart's content then she will allow you. 'You must leave here, go to that superior land.'" It is also found sometimes.

Just as in Kṛṣṇa's dealings also we find three types.

ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham
[*mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ*]

["As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects."] [*Bhagavad-gītā*, 4.11]

"Whoever will approach Me with what temperament, accordingly I deal with him."

At the same time He says, "There's a particular section who wants devotion, but we rather give them *mukti, sma na bhakti-yogam* [*Śrīmad-Bhāgavatam*, 5.6.18]

"I generally do not give them devotion, but rather, I try to avoid them by giving liberation." And at the same time another opposite side He says, "But if any sincere, ignorant soul, he comes to Me and wants some material lower things, I say no, no, don't take this."

marge visaisay amṛta tare rsis mage sei bara murka
ani vigrah sei murti visay chanya deva

sa chaya nama tavi havi sei vilaya [?]

“No, don’t take this transient thing. You come to Me, accept Me. I also say.”

So also we find different types of transactions in almost every...

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Śrīla Śrīdhara Mahārāja: ... nature of the person who comes with the application. It depends on that. So there is a section to whom Umā Devī will say, “No, no. You go to Vaikuṅṭha. I’ve opened the door. Don’t stay here.”

But very rare, a class may be there. And from the absolute standpoint her position is such.

The jailer, the superintendent of the jail should not try that everyone will live there for infinite time.

You see, he should help the persons in such a way that after their terms they may get out of the jail. And you do not do such activity that they will have to come there again within his clutch. But when a sensible jailer finds, that this man finished his term, now he’ll get out, but going out of this prison area he’ll again disturb so many peace loving persons. So as soon as he can be taken again into this prison house it will be better for the public. With this sense also we may be guided sometime. It depends upon the particular case.

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

Devotee: Mahārāja, we have free will. Yet in the *Caitanya-caritāmṛta* it says that Caitanya Mahāprabhu arbitrarily delivered everyone within the whole universe. How can He do that if there’s no affection in the heart of those people?

Śrīla Śrīdhara Mahārāja: That sometimes applying His special power. He’s got that capacity also. As an absolute, His capacity knows no bounds. But that is not general. As we’re told that when Rāmacandra left this world the whole of Ayodhyā He took away. [*Caitanya-caritāmṛta, Antya-līlā*, 3.81]

It’s mentioned there in the talk, you’ll find the answer also was given there, that Haridāsa Ṭhākura and Mahāprabhu they were talking. [*Caitanya-caritāmṛta, Antya-līlā*, 3.67 - 90]

Haridāsa Ṭhākura says, “You’re chanting the name of Kṛṣṇa, and whoever is in connection of that chanting they’ll all be taken. Their sinfulness and offences will all be cleared and they’ll be taken to Kṛṣṇaloka.”

Then Mahāprabhu says, “Then Haridāsa, how this *brahmāṇḍa* will stay? It will be wholesale abolished?”

“No. no.” *Punaḥ sūkṣma-jīve karme udbuddha karibā.*

[haridāsa bale, — “tomāra yāvat martye sthiti / tāvat sthāvara-jaṅgama, sarva jīva-jāti] saba mukta kari’ tumi vaikuṅṭhe pāṭhāibā / sūkṣma-jīve punaḥ karme udbuddha karibā]

[Haridāsa said, "My Lord, as long as You are situated within the material world, You will send to the spiritual sky all the developed moving and non moving living entities in different species. Then again You will awaken the living entities who are not yet developed and engage them in activities."]

[*Caitanya-caritāmṛta, Antya-līlā, 3.78-79*]

The wholesale. All the members in a prison may be liberated, but again there are so many who will fill up the jail, the prison house. Like that, one set wholesale liberated, but from the infinite layer of Brahmaloaka, so many they're waiting to come here and fill up the whole thing. That explanation is given there. It is infinite. The law of infinite it cannot be applied in this finite world.

Just as the question of zero. Zero plus zero, zero minus zero, zero into zero; everything is zero. So infinite by added infinite, infinite into infinite, infinite divided by infinite; all infinite. Infinite taken from infinite, the remaining is infinite.

So we should not think that the whole infinite will come within my fist. So it has been discouraged, that don't lose your energy for inquiry into the ways of the infinite. It is impossible for you. Leave that mania and try to engage in the service where you will thrive. *Jñāne prayāsam udapāsyā*, in many places. It is impossible, that the whole infinite will be able to enter into your one, the smallest subjective plane, brain. That the infinite will be included within the finite; it is impossible. So don't attempt that way. Mind your own lesson; that is, engage yourself in the duty what is given you in this infinite, there you will thrive.

Jñāna-sūnya-bhakti, faith. Knowing means it comes from the doubts, suspicion, and the stage of suspicion is not a very laudable thing. Suspicion, doubt, all these things, only indicates that we're living in a lower, mean plane. In the higher plane no position of any suspicion, doubt. There, men do not cheat anybody. So suspicion and checking; all these faculties are always with the lower creation, not in the higher. There, no possibility of cheating to any other, all helping, helping, helping. So this is the quality of the lower class. So suspicion is bad, faith is good. If you want to live there, try to acquire faith. Try to learn, believe the atmosphere, acquire this good habit if you want to live in that civilised world. And give up that you will know everything. This won't help you for your progress, but deteriorate your progress. Take the path of *bhakti*, devotion, faith. There is the Lord, His eye is there over you, none can cheat you.

[*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*]

His vigilant eye is always over our head. If I do not cheat me, none can cheat me in the world. None has any power to cheat me. What it seems to be, because we cheated previously, and we're feeling the consequence now. Cheating is coming from the environment to me. Why? I cheated in the past. The reaction is coming. Otherwise no cheating comes to an innocent person. His vigilant eye is there, everywhere. So,

jñāne prayāsam udapāsyā namanta eva [jīvanti san-mukharitām bhavadīya-vārtām

sthāne sthitāḥ śruti-gatām tanu-vān-manobhir / ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]

[*Śrīmad-Bhāgavatam*, 10.14.3]

As much, as small as necessary we may inquire a little. But we must engage ourselves in the service. Service is nectar. Dedication is nectar. And not apprehension that I'm going to be cheated, so I must try everywhere, every corner search and I shall see whether I'm going to be cheated or not. This is something like suicide. It's to ruin ones own cause.

So *Bhāgavatam* says *jñāne prayāsam udapāsyā*. Knowledge cannot take you there. If you want to go to that land of simplicity, and cooperation, and dedication, and goodness, mutual help, you acquire such sort of nature. Try to give yourself.

Don't apprehend, and out of the lower nature's current civilisation, that I must guard myself against any sort of cheating. Cheating, cheating, cheating. That is keeping you in the relativity of the cheating. Leave it, throw it off. But still, because we're within that plane, we can't avoid it. But as much as possible we shall try to neglect them and to encourage our inner faith towards, to live in the higher circle.

If we like at all to live in the higher circle, no misgivings we should encourage within us. Must be generous, liberal. Because, I'm in the relativity of Him, I'm approaching the absolute good, and not only so many agents of this misunderstanding world. If I'm in search of the Lord, then I'm in His relativity. He will look after me. And when I've accepted devotion, not that everything whatever I shall see I shall command respect from them. 'O, he's going to be a devotee. You all come and help him.' Not with that temperament.

But when approaching towards Him, *rakṣīṣyatīti viśvāso*. He'll protect him. If He likes to protect me He'll do. Otherwise He may do anything and everything with me. I'm a slave. With this sort of courage, and this sort of simplicity, and this sort of certainty, we shall try to approach towards Him. I'm approaching towards Him. That consciousness must be always in me. He's omniscient, omnipotent, and all love. I'm approaching Him.

Because others are engaged with diplomacy and doubts, and in order to meet with them, those particular details, I must have to culture that, cultivate that thing in me. This will be a fun, where all those misgivings will be created. Not that.

Parama: Guru Mahārāja, how can we have faith in Kṛṣṇa's protection without thinking we're deserving of it?

Śrīla Śrīdhara Mahārāja: The devotees as much as they make progress they can't realise that they're really fit to attract Kṛṣṇa.

Rather they see that, 'I'm the most unqualified, no devotion. Why Kṛṣṇa will care to protect me?'

All these things will come. But still, hoping against hope.

"Then rather I shall die than to put my faith on anyone else. If my Lord, if He likes to protect me, He'll let me live. If He does not care, let me die. Whatever? Still I can't give my reliance to any other thing."

With this attitude one will approach to Him.

"I'm unfit. But still He cares for the fallen. I'm fallen. He may care or He may not care. But under any condition I'm not going to accept others for my protection. If He likes He may protect me. If He does not like He can make or mar. This right He has got over me."

With this sort of temperament, desperately one should approach towards Him, search after Him. Exclusive search. That sort of faith we should try to encourage, to have within us.

"I'm fallen. I have no such capacity, such attribute that He will come to protect me. I'm the most negligent factor. But still, He's great, we hear. And I aspire after His care and not the care of anybody."

That should be the inner temperament. At the same time, as outwardly you should try to clutch at a straw, whatever we shall find to save me. *Ānukūlyasya saṅkalpaḥ*. Whatever is favourable to nurture such thought of Kṛṣṇa within me at the same time, what level I am, I shall try to catch at a straw. In this way. Not that I shall be a party to cast me into the fire.

Ānukūlyasya saṅkalpaḥ, and *rakṣiṣyatīti viśvāsaḥ*, and *gopṭṛtve varaṇam tathā*. [*Caitanya-caritāmṛta, Madhya-līlā, 22.100*] "You are my protector, none else. And You *will* protect me. You are so great."

And still, *ānukūlyasya saṅkalpaḥ*, whatever little thing comes as obstacles I shall try my best according to my understanding to remove that also. In this way. Change of temperament sometimes comes, according to the progress of the devotee. "If You don't take care of me, I won't live any longer."

And sometimes He comes at that time and saves him. Such things are also, we can see. Many types of devotion. But on the whole *ānukūlyasya*, according to one's stage he will try to take help from the environment. But the main thing will be in him or her, "That I want His protection, and from none else."

And at the same time many Gurus. Gurus, His agents, His representatives, and so many Vaiṣṇavas, caretakers, they're our friends. Their advice also I shall take sometimes. They're my friends, my helpers, that what they will say, I shall accept that. In this way we shall go on. Anyhow He will be the centre and His agents and His books, all these I shall consult and go on. And if I'm sincere then of course I must have progress in my life of devotion.

Parama: Guru Mahārāja, how do we develop sincere humility?

Śrīla Śrīdhara Mahārāja: Sincere humility? With the progress of the devotion it will come. And we shall try to guide according to the rulings of the scripture and the *sādhu*, their conduct, their advices, we shall apply within us and go on, progress. Humility, not apparent humility, that is hypocrisy. In the name of humility, hypocrisy should not be indulged, given indulgence.

And humility also has another meaning. What is humility? Suppose a Vaiṣṇava is being blamed, and if at that time I've got power to protest but I do not do, then that is not humility. Humility from the standpoint of the Vaiṣṇava standard. Ordinary people, others, they're to be treated like madmen.

If a dog tried to enter into the temple, and if I pose humility, that he's going how, why, something edible there, and why I can stop the dog, that is no humility.

So also, Guru, Vaiṣṇava is being molested, and I'm there and I don't give any opposition, that is also not humility. I must come between, that the filthy things may not go to him. As much as possible I shall oppose. That is humility proper. Humility in consideration with the Vaiṣṇava world. They're standard thinkers, and I'm trying to enter into that sort of level, so that law should be binding on me and I shall take, appreciate and I shall apply that in me. So if someone is coming to attack a Vaiṣṇava, I'm there, if I'm humble I must go and participate. I should be considered to be humble, humble than the Vaiṣṇava and to serve them, to oppose his opponents. That is humility. To go and stop the attack and take it within me, saving the higher Guru, Vaiṣṇava, worshippable person. That is humility.

So humility must be in the eye of the superior, the normal thinking person, humility. And humility standard is not according to this worldly thinking person, abnormal thinking person, the standard is not according to *their* judgement. Humility.

I'm humble, I'm servant, I'm to serve my Gurus, superiors, and whatever is the necessity I must go to do that. If I consider that I'm a servant, my master is being molested, I must go between them. That is humility.

And in the worldly sense that may be, "Why do you come and interfere? You're not concerned. I'm talking with him. He's done some wrong. I'm chastising him, that madman. I don't consider, you say he's a Vaiṣṇava, I consider he's a pest of the society. He's a deserter, he's deserted his family, and they're starving, and you call him *sādhū*. We don't call him. I want to chastise him. Why you come to interfere?"

Such questions may arise. But you have that capacity, you come and you go, "No, he's engaged in higher matter, and you're in the worldly matter. I know what is his magnanimity. You do not know."

In this way, the trespassing in the ordinary sense, but that will be humility, service of the Vaiṣṇava. So it differs according to different circumstances.

On the whole, there is a story I say to you, of our Guru Mahārāja. He once was in Rādhā-Kuṇḍa, along with us. Kārtika mas, a whole month he's staying in Rādhā-Kuṇḍa.

One *pāṇḍā*, a *brāhmaṇa* of course, he told that, "We can give blessings to [Raghunātha] Dāsa Goswāmī. Dāsa Goswāmī he came from *kāyastha*, *śūdra* family, we're *brāhmaṇas*. We're in a position to bless him."

Dāsa Goswāmī has a great position, a Guru in Gauḍīya *sampradāya*, *prayojana-tattva* Ācārya. And this came to our Guru Mahārāja's ear. Then Guru Mahārāja, he gave up taking *prasādam*.

"Until and unless I can make any justice to this, that ordinary *pāṇḍā* has insulted my great Gurudeva, and until and unless I can do something in return, I can't take *prasāda*."

He's not taking *prasāda*, we also are so many, we also can't take *prasādam*. A standstill. And he's mourning, sighing.

Then one of our general secretaries he came, "That man, ignorant man, what he was talking, why you are giving so much importance to his expression? You do not care for that, you take *prasādam*."

Guru Mahārāja told, "No. I'm here driving motor car in Vṛndāvana. I'm not an ordinary beggar with *kaupīna*. If I were so then that man remarked in such a bad, I put my hand in my ear and would have left the place. Without caring to hear all his bad remarks I would leave the place. But I'm in the position of Ācārya, I'm driving motor car, and so many grandeur, this building, all this I am living. What for?"

pūjāla rāgapāṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

["The path of divine love is worshipping to us,
and should be held overhead as our highest aspiration."]

My life is dedicated to show to the public what is the dignified position of our Gurudevas; Rūpa, Sanātana, Raghunātha, who showed their life like a street beggar, rather less than that. But their internal wealth was so high and great. To show that I'm showing a life a grandeur as an Ācārya, to show that our Gurudeva, whose words we're trying to distribute to the people, to remove wholesale their difficulty, that Guru. And he's being insulted, and I'm living in such a gorgeous way, grand way, and I shall tolerate all this? I can't do that." So he does not take any *prasādam*, "Until and unless I can undo, give something in return."

Then it spread. Then one gentleman he approached Guru Mahārāja. He was an inhabitant of that place, Rādhā-Kuṇḍa. He appreciated our Guru Mahārāja, had greater appreciation, and he called that gentleman, that *brāhmaṇa*.

"What have you done, you don't know? You give apology. He's a great *mahātmā*. What he's doing you do not know. You have insulted his Gurudeva on his face. You fool! You don't know your position, what are you? You're a *brāhmaṇa*, what of that? You're servant of the anger and this lust and all this greed, all these things. What is your position? This great *mahātmā*, and his Guru, you do not know about him. You apologise."

Then he apologised. And then our Guru Mahārāja took *prasādam*, and then we also took *prasādam*.

So humility, what is humility? In his case, that is humility. And if he ignores that he said that, "I'm not humble. I'm a seeker of my own position. I'm riding this motor car, grandeur, gorgeously moving here and there; what for? Only to show, to save the public from any offence by insulting those great self-abnegated persons. Our Gurudeva. This is,

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]

The application of humility in such way also. So it is relative, not absolute, according to our position.

_____ [?] If we're sincere, help will come from outside to guide us always; we may be confident. So we shall pray that we can have that sincerity, simplicity, and a purity of our purpose. And we shall fall at the feet of the *mahātmās* to extend their internal life and affection towards me, towards us, so that we can be elevated more and more. That is our inner nature, that is our hope, that our inner nature is good, is such. Whatever is undesirable, that is only cover, a foreign thing. So the foreign thing will go and the inner nature will come out. It is in one sense it is very easy, and now I'm roaming in wholesale foreign thing, behaving, so it is difficult. But with the help of those that have got natural life I shall try to remove the dust that has come on the mirror of my heart.

ceto-darpaṇa-mārjanam bhava-mahā-[dāvāgni-nirvāpaṇam]

*śreyah-kairava-candrikā-vitarāṇam vidyā-vadhū-jīvanam
ānandāmbudhi-varadhanam prati-padam pūrṇāmṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam]*

["The Holy Name of Kṛṣṇa cleanses the mirror of the heart and extinguishes the fire of misery in the forest of birth and death. As the evening lotus blooms in the moon's cooling rays, the heart begins to blossom in the nectar of the Name. And at last the soul awakens to its real inner treasure - a life of love with Kṛṣṇa. Again and again tasting nectar, the soul dives and surfaces in the ever-increasing ocean of ecstatic joy. All phases of the self of which we may conceive are fully satisfied and purified, and at last conquered by the all-auspicious influence of the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 1]

This *kīrtana*, *śravaṇa*, *vandana*, *Vaiṣṇava sevā*, with all these things gradually it will be cleared and we shall be able to see what is what, gradually. Gaura Hari bol.

Devotee: Guru Mahārāja, could you tell us if Advaita Prabhu, if he's the incarnation of Mahā Viṣṇu or Śiva Śaṅkara?

Śrīla Śrīdhara Mahārāja: Mahā Viṣṇu means Sadāśiva, the outer descent is Śiva. So Advaita Prabhu is considered as Mahā Viṣṇu or Sadāśiva, the devotee Śiva. Not the master of this world, as giving punishment to the culprits of this world by imparting dissolution. Not that, but the Vaiṣṇava, *vaiṣṇavānām yathā śambhuḥ*.

*[nimna-gānām yathā gaṅgā, devānām acyuto yathā
vaiṣṇavānām yathā śambhuḥ, purāṇānām idam tathā]*

["Just as the Gaṅgā is the greatest of all rivers, Lord Acyuta the supreme among deities and Lord Śambhu [Śiva] the greatest of Vaiṣṇavas, so *Śrīmad-Bhāgavatam* is the greatest of all *Purāṇas*."] [*Śrīmad-Bhāgavatam*, 12.13.16] & [SCSM's *Śrī Brahma-saṁhitā*, p 144]

Sadāśiva has got his kingdom just below the Vaikuṅṭha. Śiva is the conception of impersonal and personal, both combined. Personal, differentiated, non-differentiated. And the differentiated covering the non differentiated area, Virajā, Brahmaloḥa, non differentiated. But covering that, something extended towards the Vaikuṅṭha in the plane of dedication, and something towards the land of exploitation, that is the conception of Śiva. That the portion of the function that is found entering into Vaikuṅṭha, that differentiated conscious area, that is Mahā Viṣṇu. And this side, that is Rudra, and the whole non differentiated area within him.

*svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ param hi mām
avyākṛtam [bhāgavato 'tha vaiṣṇavam, padam yathāham vibudhāḥ kalātyaye]*

["A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is

immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world.”] [*Śrīmad-Bhāgavatam*, 4.24.29]

Not very expressive, very mystic conception of Śiva. Differentiation in this side and also in that side, and the middle margin. The covering that margin, something extended this side and something that side. This side, the lord of exploitation, and that side the servant of Nārāyaṇa. That is the peculiar position of Mahādeva. There is *tyāga*, *tyāga*, *bhoga* and *sevā*. Three things mixed there. Śiva represents *bhoga* in that he’s the enjoyer of *māyā*, leader of the opposition party. He’s the leader, husband of *māyā*. And on the other side he’s a servant of Viṣṇu. And also the middle, the margin position also he’s covering, *tyāga*. Enjoyment, renunciation and service; three things together, Mahādeva. Sometimes he’s seen to enjoy here, but his tendency is always to getting out of this enjoyment. He’s a beggar, but still he’s married and he’s got his children. Sometimes he lives with them, and sometimes wandering as beggar, renunciation. And sometimes he’s seen to fight against Nārāyaṇa, Viṣṇu. Giving opposition, giving indulgence to the demonic class. And sometimes he’s seen very submissive to Nārāyaṇa, and praying to Him.

“Why You have engaged me in this awful duty! It is my bad luck. You, my Lord, You have given me, attached me to this function. This is very undesirable for me.”

Submitting to Him, again fighting again, going to fight in favour of his demon disciple. In this way, the mixed thing, both, the beginning of Vaikuṅṭha and highest position of this *māyā*, and including the renunciation spirit.

...

...But now he’s disappointed, so he’s besides himself. Can’t contain him within himself. What to do? Half-mad - of his sacred thread. Everything is one and the same, jumbled together.

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

Devotee: I think I wish I had some things I could say to her. But I don’t know anything myself about Rāmakṛṣṇa. I wish I’d known something about Rāmakṛṣṇa in order to...

Śrīla Śrīdhara Mahārāja: But to what she told?

Devotee: Yes. But I could not answer her, she kept on saying that Rāmakṛṣṇa is the same as Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: “I’m quite satisfied with Rāmakṛṣṇa. You do not know him properly. So you’re boldly giving assertion like that. What do you know about Rāmakṛṣṇa?” She will tell against you. “Who’s Rāmakṛṣṇa, do you know? He’s both Rāma and both Kṛṣṇa. Rāma and Kṛṣṇa both combined, he’s Rāmakṛṣṇa. What do you know?” They’ll say to you.

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

Acyutānanda told, in his experience, “That wherever I’ve gone I found that the general educated public is in the hands of the Rāmakṛṣṇa Mission. We had to fight with them. Our worst enemy is Rāmakṛṣṇa Mission, they’re capturing the field, and we’re to fight with them if we at all

want to do some good to the public. Mostly the educated section under the influence of the Rāmakṛṣṇa Mission.

“Whatever you do, it is all right. Any conception of religion is all right.”

I told, “If we hate Rāmakṛṣṇa, if I preach an opinion if one can hate Rāmakṛṣṇa, Vivekānanda, they will achieve salvation. Will you accept that? Any opinion you’re to accommodate any opinion. And this is my opinion, you record! Your first and worst conception, conviction; that Rāmakṛṣṇa should be accepted as the highest authority. If one does not do, then will you accommodate him? Never!”

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

Yata mata tata patha. [Anyone’s opinion is as good as another’s]

This is all on the basis of Śāṅkarācārya. Their basis is Śāṅkarācārya, *māyāvāda*, all *saguṇa*, *māyā*, everything is misconception. So even there is variety in misconception; *raja guṇa*, *tama guṇa*, *sattva guṇa*. Misconception also may be deeper, deepest and very less deep, it may be, *sattva*, *raja*, *tama*, but all misconception. There the common thing, misconception. There’s classification of misconception also. And proper conception; it is beyond our knowledge. Then this is there, long and short is this. The proper conception of the truth is beyond our conception, unknown and unknowable. Unknown, and the comparison, just like deep sleep. Like deep sleep, something like that, that is the conception of the real truth. And all other, whatever we’re conscious of, that is misconception of different degree. Good or bad, according to the degree of misconception; that is Śāṅkarācārya. And there is truth, and we can awake in the world of truth, and there is also gradation, hierarchy. How we can understand truth, what sort of life we may have there. That just the opposite here in the misconceived world we have a life in exploitation, and there just the opposite. in dedication. In dedication we’re to understand what is dedication. We’re to understand exploitation, that is the general misconception, root of general misconception is exploitation, just opposite dedication. There we can have such gradation, everything in details, only in...
