

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.11.25.B_81.11.26.A

Śrīla Śrīdhara Mahārāja: _____ [?] *vaiṣṇava pradhāna* _____ [?] but in the course of his activity he came to face with such opposition. He was tempted and lost himself. _____ [?] *vaiṣṇava pradhāna* [?] When one is required to change his Guru, for some reason or other. _____ [?] He lost. Then a bona fide disciple to disassociate from him and to take new course. Of course that is not very fortunate, but unfortunately if it happens in the life of anyone, what to do? He should not be doomed. So he has to change his course. That is also provision, but that is very rare. Generally, that is a disastrous misfortune in one's life that he is to change. It is not a happy thing. But still it happens but for his previous *karma*, he must have to change for necessity. He cannot consciously allow himself to go to hell.

Whenever he gets his conscience dictation, 'This is so and so. I have come and I have taken a wrong train. I shall go to Delhi in a junction but by mistake I have taken another train. It is carrying two or three stations in the opposite direction. Then I come to senses, what is the matter? Why I am at this station. Then I have to consult and then to get down and take the right train to go to the right goal.' Something like that, the wrong selection. Hare Kṛṣṇa.

The cooperation, hearty cooperation with the Ācārya, that is necessary, if that is challenged in any way, and which side is blamed, is erroneous, all these things should be considered. Sometimes it may happen that the *śiṣya*, the disciple came with some good will, and now he has got deviation. He may see, 'That it may be too much for me. I can't accept him, so I must go to a more mild temperament, or a less qualified Guru who may support my ill dealings also, to certain extent.' Sometimes the separation may be effected from the fault of the disciple also. It may be. He can't stand; then he goes back and takes a *sahajiyā* guru. Just as Nadiyānanda and Hiranyagarbha, misguided, against the will of Swāmī Mahārāja they went to Lalitā Prasāda and got very cheap and less price, very cheap bargain, and they swallowed that pill.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: So then the best question is, the real question is, how can I serve?

Śrīla Śrīdhara Mahārāja: Yes, service, service is all important, always, that, 'I may be, my necessity is to satisfy Kṛṣṇa. I am far away. Through what connection my energy may reach to His satisfaction; and that is the main problem. Through whom my energy may be utilized for His satisfaction.' That is the general necessity, and hankering, and everything. That idea should regulate all our thoughts. 'How, I am far off, how my energy can be utilized for His satisfaction: or for the satisfaction of His own, real *parśada*?' One and same thing, that should always be the subject of our quest, how? How? Whatever little knowledge I can command that must be utilized only in this, how? And *bhaktiyā sañjātayā bhaktiyā*...

*[smarantaḥ smārayantaś ca, mitho 'ghaughā-haraṁ harim
bhaktiyā sañjātayā bhaktiyā, 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]

...and if a little progress in the right direction – that will help me more and more. That will fetch the remuneration. That will be transformed into that real tendency, gain. The interest will be transformed into capital. '*Dāsa' kari' vetana more deha prema-dhana*. That means the interest is converted into capital, and more interest. And that interest is again adding capital, and more interest. '*Dāsa' kari' vetana more deha prema-dhana*, the *prema*, love, tendency to serve. I shall serve and the remuneration will be more tendency to serve, more and more tendency to serve. The whole thing will be added in the capital. The production will come, automatically to add the capital, '*dāsa' kari' vetana more*, the dedication, world of dedication. And the exploitation is just the opposite, always adding to the loan, whatever, as much as I exploit, it is being added to the loan: my debt, capital.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitai Gaura Haribol.
Gaura Haribol. Gaura Haribol.

Devotee: Śrīla Śrīdhara Mahārāja, when Lord Caitanya took *sannyāsa* from Keśava Bhāratī, was Keśava Bhāratī a Vaiṣṇava or a Māyāvādī?

Śrīla Śrīdhara Mahārāja: Ostentatiously, Māyāvādī, but coming in connection with Caitanya Mahāprabhu he became Vaiṣṇava. That will be easy explanation. Otherwise we may also think that he was a Vaiṣṇava in the garb of Māyāvādī to help the *pracāra*, the preaching of Mahāprabhu for the formal help to Him. He was already there in that post. The Māyāvādī *sannyāsīs* had recognition at that time much over India, all over. And Mahāprabhu took that garb for that purpose, to facilitate His preaching activity. All these things may be explained. Gaura Haribol. Gaura Haribol. But generally we may take it like that. Keśava Bhāratī began to sing and dance with Mahāprabhu when He began after *sannyāsa*. The *saṅkīrtana* Keśava Bhāratī also joined. He was immediately converted.

And before taking the *mantram* Mahāprabhu Himself gave him the same *mantram*. “Please consider whether this *mantram* I got in dream, whether this is applicable. You please consider it.”

In it this way Mahāprabhu gave the *mantram* to him.

“Yes, yes, it is all right. I shall give You that.”

You have seen that place, Katwa? No?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Hari. On the banks of the Ganges like this, there is the *āśrama* of Keśava Bhāratī. _____ [?] I have written in that poem.

lakṣa locanāśru-varṣa-harṣa-keśa-kartanaṁ
[koṭi-kantha-kṛṣṇa-kīrtanāḍhya-daṇḍa dhāranam
nyāsi-vesa-sarva-deśa-hā-hutāśa-kārtaram
prema-dhāma-devam eva naumi gaura-sundaram]

["Amidst the showering of tears of sorrow from the eyes of millions, He gladly cut off His beautiful long hair. As He accepted His *daṇḍa*, millions of voices were singing the glories of Kṛṣṇa. Thereafter the people of all lands cried out desperately in grief when they saw Him in the dress of a *sannyāsī*. I sing with joy the unending glories of my golden Lord Gaurasundara the beautiful, the divine abode of pure love."] [*Premadhāma-deva-stotram*, 16]

Thousands of people are shedding tears. And Mahāprabhu He's having a shave of His beautiful hair, beautiful figure, beautiful curly hairs: like Śukadeva Goswāmī.

And the barber he's going to shave and he's shivering back, can't. "How I can shave this curled, beautiful hair, from the beautiful head?" He shrank away. Anyhow, the order must be carried out. He began with his tears. And thousands of people seeing the scene they are crying, some aloud. Some even became mad, could not stand the scene.

One of them, the father of Śrīnivāsa Ācārya, Caitanya dāsa Padmanabha Bhaṭṭācārya he was a class friend of Mahāprabhu. And he went to his father-in-law's house near Katwa from Chakondi on the other part of the Ganges, and heard that Caitanya, Nimāi Paṇḍita has come to take *sannyāsa*. He went to see that. And seeing all this he became dumb. And after that was finished he became half-mad. And from him, nothing came from his mouth but Caitanya. Whatever anyone said - Caitanya. He heard the name, that Kṛṣṇa Caitanya. Whatever anyone says to him, Caitanya. No word comes from his mouth, he's mad. Then his name was Caitanya dāsa. The former name Padmanabha that vanished and everyone used to call him by the name of Caitanya, Caitanya dāsa. Half mad he went. The scenery he could not stand.

Keśava Bhārātī he, the *sannyāsī*, in his heart, he also did not venture to give Him *sannyāsa*. "Such a beautiful young man of infinite promise, of the world, He will take *sannyāsa*? Then how, we cannot tolerate His life of renunciation. How His wife and mother and other near devotees they can tolerate? So many will die. If I give *sannyāsa* to Him many of His kinsman will die, so we can't tolerate." So, such was the wailing.

Lakṣa locanāśru-varṣa-harṣa. But Mahāprabhu is very cheerful. He Himself is very cheerful. "I am going to relieve so many souls from their eternal misery and affliction. I am going to accept that task, that task that for which I have promised to deliver the whole world from this ocean of misery and to take them to the nectarine world." He is very happy. He is cheerful. *Lakṣa locanāśru-varṣa-harṣa-keśa-kartanam*, *koṭi-kantha-kṛṣṇa-kīrtanāḍhya-daṇḍa dhāranam*. And within the high tension of Kṛṣṇa *kīrtana* then He took the *daṇḍam*. *Hā-hutāśa, sarva-deśa*. And the whole world around was diving in the ocean of despair and sorrow. *Hā-hutāśa, sarva-deśa. Kṛṣṇa-caitanyākhyā-kṛṣṇa-nāma-jīva-tāraṇam*, [*Premadhāma-deva-stotram*, 17]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Lakṣa locanāśru-varṣa-harṣa-keśa-kartanam*, I forget. Hare Kṛṣṇa. Hare Kṛṣṇa. And Mahāprabhu He Himself was also mad. "I must run to Vṛndāvana." His attitude was like that. "I have given up all My connection with the apparent attraction. And exclusively I must run to Vṛndāvana to engage Myself exclusively in the service of Kṛṣṇa."

*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]

In *Bhāgavatam* there is a story of *tridaṇḍī-bhikṣu* of Avantī. There is this *śloka*. This *śloka* Mahāprabhu sang and ran after Vṛndāvana.

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]

“This dress, this garment of a *sannyāsī* is meant only for external adjustment. But the real thing is to serve Mukunda. Now I have cut off all My connection with all conception of duties, and the only duty is one duty; that is the service of Mukunda. And I must run to Vṛndāvana and engage Myself in the cent per cent service of Mukunda there. No other consideration of any other duties to be attended by Me.”

In this way madly He began to run, but no direction, sometimes this side, sometimes that side, but running, always running. And Nityānanda Prabhu, Mukunda, Jagadānanda and Candraśekhara, these four are also trying to follow Him but they can’t. Sometimes darkness came, night came, and at their best they are trying to follow Him, sometimes Mahāprabhu is lost in darkness. They are all disappointed. Then they find, they come to hear that some piteous tone of wailing, ‘Kṛṣṇa, Kṛṣṇa, Kṛṣṇa.’ And with that direction they are going that side. And they saw Mahāprabhu fell on the crops, on the ground, and chanting like that, ‘Kṛṣṇa, Kṛṣṇa.’ Then they began to...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

In this way whether night or day running, going to Vṛndāvana. Then anyhow the attraction of the devotees got the better side. And Mahāprabhu was attracted in His trance towards this side, “I’m going to Vṛndāvana.” But the direction is opposite, towards Śāntipura. And Nityānanda Prabhu and others they are following.

Then after twelve years consciousness, this worldly consciousness, as if to be said, coming back, and Nityānanda Prabhu appeared in His front.

Mahāprabhu asking, “Where do you go, You Śrīpād *sannyāsī*?”

Nityānanda Prabhu also in red cloth, He can’t recognize Nityānanda Prabhu, so familiar. But He’s looking; only a *sannyāsī* is going in front of Him.

“You Śrīpād: where do you go?”

“I shall go to Vṛndāvana,” Nityānanda Prabhu says.

“I shall go to Vṛndāvana with You. How far Vṛndāvana will be from here?”

“Just see, there is Yamunā.” Nityānanda was showing the Ganges, near Kalna. He’s showing the Ganges saying, “Here You see Yamunā.”

“Oh, We have come so near to Yamunā?” Then Mahāprabhu took His bath in Yamunā.

aho bhāgya, yamunāre pāiluṅ daraśana, [eta bali’ yamunāra karena stavana]

[The Lord said: “Oh, what good fortune! Now I have seen the River Yamunā.” Thus thinking the Ganges to be the River Yamunā, Caitanya Mahāprabhu began to offer prayers to it.]

[*Caitanya-caritāmṛta, Madhya-līlā, 3.27*]

There is a śloka:

*cid-ānanda-bhanoḥ sadā nanda-sunoḥ, para-prema-pātri drava-brahma-gātrī
aghānām lavitrī jagat-kṣema-dhātrī, pavitrī-kriyān no vapur mitra-putrī*

[“O daughter of the sun: although you have appeared in the form of water, you are most dear to the son of Nanda, who is the spiritual sun. You dispel the sins of all sinners. Please purify this mortal body.”] [*Caitanya-candrodaya-nāṭaka, 5.13*] & [*Caitanya-caritāmṛta, Madhya-līlā, 3.28*]

“O daughter of the sun, Yamunā, purify My body. *Cid-ānanda-bhanoḥ sadā nanda-sunoḥ*. The son of Nanda, who is the spiritual sun, *para-prema-pātri*, you are very favourite to Him. *Drava-brahma-gātrī*. Though you appeared in the form of a liquid, but your real acquaintance is there. *Drava-brahma-gātrī*. *Aghānām lavitrī*. You can dispel the sin, clear the sin of the sinners. *Aghānām lavitrī jagat-kṣema-dhātrī, pavitrī-kriyān no vapur mitra-putrī*. Please purify this mortal body.”

With this song He entered the Yamunā and finishing His bath.

Nityānanda Prabhu managed beforehand, He had sent Chandrasekhara, “Go and inform Advaita Ācārya to come with a boat and new *bahirvāsa* [fresh garments], and from there go to Śacī Devī and inform them that we have taken Him to the house of Advaita Ācārya.”

Then after finishing His bath when He came again on the bank He saw that Advaita Ācārya was suddenly here. The ordinary knowledge is gradually becoming clear. “You are Advaita Ācārya I see. I can recognize you. How could you come to Vṛndāvana, how do you know that I am in Vṛndāvana? You are Advaita Ācārya?”

Advaita Ācārya said, “Yes, I am Advaita Ācārya. And it is for my fortune that You have come here near the Ganges.”

“Oh, it is Ganges?”

“Yes.”

prabhu kahe, - nityānanda āmāre vañcilā, gaṅgāke āniyā more yamunā kahilā

[Śrī Caitanya Mahāprabhu then said, “Nityānanda has cheated Me. He has brought Me to the bank of the Ganges and told Me that it was the Yamunā.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 3.34*]

Then Mahāprabhu came perfectly in this world, His consciousness. “Oh, then the whole, it is a conspiracy of Nityānanda. He has taken Me here on the Ganges and He has said it is Yamunā. A hoax, I am prey to His hoax.”

ācārya kahe, mithyā nahe śrīpāda-vacana, yamunāte snāna tumi karilā ekhana

[When Śrī Caitanya Mahāprabhu accused Nityānanda of cheating Him, Śrīla Advaita Ācārya said, “Whatever Nityānanda Prabhu has told You is not false. You have indeed just now taken Your bath in the River Yamunā.”] [*Caitanya-caritāmṛta, Madhya-līlā, 3.35*]

Advaita Ācārya came with argument, “No, no, Nityānanda Prabhu has not spoken any falsehood. You have really taken bath in Yamunā. Yamunā and Gaṅgā, the confluence in Allahabad and it is mentioned in the *śāstra*, in the western side the Yamunā and the eastern side is Ganges. Now You have taken Your bath in the western side so You have taken Your bath in Yamunā according to the *śāstra*. So He has not told any lie.

Anyhow I have come with this new *bahirvāsa* [new cloth] for You. The wet *bahirvāsa* You leave and take this new garb. And anyhow I have managed to cook something. For three days You are fasting. And today as a *sannyāsī* You have some *bhikṣā* in my house, the poor man, You must come here.” With folded palm, then what to do? They took Him by the boat to Śāntipura house.

And then next morning Śacī Devī came and about ten or twelve days Mahāprabhu passed there in *kīrtana*. Acyutānanda, the youngest son of Advaita Ācārya, he was great devotee, he told so many things. Raghunātha also came there to meet Him.

And then after ten or twelve days He started for, Śacī Devī told, Mahāprabhu asked Śacī Devī, “This body is fully yours. Whatever you will order I shall carry out that. I give it to you My mother.”

Śacī Devī told, “If You remain here of course it will be my pleasure, but people will blame You. I would not be able to tolerate that. So you please live in Nīlācala, in Purī, not so far as in Vṛndāvana. There so many people always coming and going, close to our place. Sometimes the devotees will go and come and I shall get Your news, that You are all well. And I shall be satisfied thereby. I don’t ask You to remain at home. Then the world will blame You. I won’t be able to tolerate that.”

So Mahāprabhu started for Nīlācala and stayed there. Two years He had a tour in southern India making so many devotees, so many scholars and devotees. And especially Rāya Rāmānanda and Sārvabhauma, all these things are there.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. *Rāmānanda-saṁvāda*, that is unique thing for the devotees. By gradual process from *varṇāśrama* to the highest acme of our realization has been very beautifully and very cleverly, very reasonably has been described there, to capture ones heart. Hare Kṛṣṇa. The whole adjustment of the Gauḍīya Vaiṣṇava philosophy is to be found there, if one minutely goes through that conversation. The conversation covers the whole distance. The whole development of the Gauḍīya Vaiṣṇavism is there. It is so great and so beautiful, so charming and so fulfilling all our aspirations, it is there. Rāmānanda at Godāvarī. And Mahāprabhu also came with His full fledged *svarūpa*, *Rādhā-Kṛṣṇa-milita* and never He expressed Himself in that light, that as Rādhā and Kṛṣṇa both combined He has come here. Only it is disclosed on the banks of Godāvarī there, Rāmānanda.

Gaura Hari. And Rāmānanda is told to be Viśākhā *sakhī*, Viśākhā *sakhī*. So much so that some say that Mahāprabhu He showed to take initiation from Īśvara Purī, He showed to take *sannyāsa* from Keśava Bhāratī, and He showed to take *rāga-mārga* initiation from Rāmānanda. *Sakhī līlā vistari sakhī asvadhayi* [?]

Only the *sakhī*'s are entitled to give entrance into that *mādhurya rasa līlā* of Rādhā-Kṛṣṇa, none else. Only the she-friends of Rādhārāṇī, they are also eligible only to give admission to others, to allow their admission or entrance into their group, it is their master. Rāmānanda was a *sakhī*. Mahāprabhu He is there but it His show: direction, a mystic direction that we must submit to a *sakhī* and *sakhī* can discuss.

Kalidāsa, he has discussed the pastimes of father and mother. That is according to the ornamental thing, it is very awkward thing. One should not describe the secret pastimes of father and mother. That is awkward, ludicrous.

So only *sakhī*, the she-friends, they can only deal perfectly, they're entitled to deal in a perfect way, complete way, the dealings of the *navikā*, the hero and heroine of the transcendental realm.

So Mahāprabhu's making inquiry and Rāmānanda is answering, replying. It shows that Mahāprabhu is hearing from Rāmānanda. To Keśava Bhāratī He also put the *mantram* and took from him. And here also He's inspiring Rāmānanda, and the answer coming from the mouth of Rāmānanda, what is the *līlā* of Rādhā-Govinda, all these things, Vṛndāvana. Hare Kṛṣṇa. Gaura Haribol.

rādhā-bhāva, mahā-bhāva, rasa-rāja mahābhāva dui eka rūpa
[*tabe hasi' tanre prabhu dekhaila svarupa,*] '*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 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*]

dekhi' rāmānanda hailā ānande mūrccchite [*dharite nā pāre deha, paḍilā bhūmite*]

[Upon seeing this form, Rāmānanda Rāya lost consciousness in transcendental bliss. Unable to remain standing, he fell to the ground.] [*Caitanya-caritāmṛta, Madhya-līlā, 8.283*]

Rāmānanda could not stand. He fell down and unconscious. Rāmānanda fell down unconscious after having a *darśana* of that *Rādhā-Govinda milita* and Mahāprabhu. Then Mahāprabhu by touching his body again took him into proper consciousness. And Rāmānanda saw that the same *sannyāsī* is sitting in his front. Then Mahāprabhu said, "Today it is late, I shall go now."

"Yes, You can go. Mahāprabhu."

Gaura Haribol. Gaura Haribol. Gaura Haribol.

No more today, here we finish. What's the time? Half past nine.

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

...

Devotee: Sometimes mind is giving me very much problems and I become very lazy. Sometimes I don't like to get up in the morning. I like to sleep very long. And I don't like to chant my rounds.

This time I have not so much attraction to any devotional activity. So what can I do not to fall in this condition?

Śrīla Śrīdhara Mahārāja: The only medicine is the association. To associate with those whom you can regard, you have got regard. To keep you in their association so they can help you from your slothfulness. Association is the most powerful thing to convert from one thing to another. *San̄ga*, bad *san̄ga*, bad association takes one towards bad direction, and good association towards good direction. No medicine, of any other, this is *the* medicine.

And next, the good scripture, *śāstra*, *sādhu* and *śāstra*. *Sādhu* is more living and *śāstra* is passive, *sādhu* is active. So active help is necessary and anyhow to put ones own self in the charge of a *sādhu* for whom he has got sufficient regard. You won't be able to avoid his request, his order, so to live with such a *sādhu*, gentleman. That he will take care of me and he will try to goad me towards my destination. My well-wisher who wish me well and take care of me and will come to help me out of his own accord through affection for me, so to earn, to make arrangements of such company. My senses, that is the environment is drawing towards it for exploitation, or slothful *tama-guṇa*, for sleep and for indolence, this is *tama-guṇa*, and *raja-guṇa*, exploiting tendency. These are enemies.

And if possible to engage in some responsible service, responsibility automatically engages us in activity. So some responsible duty under the direction of whom we can respect, revere, that is necessary to take me up again. To rise up with energy and engage in the service of the unknown good which is far off, and the presence of which we can feel in the *sādhu*. In their activity, their endeavour, their talk, discourse, everything, we can trace the divinity, divine presence only in the conduct of the *sādhu*. Otherwise that is far off from me. And I may tend to go away because that seems to be unknown and unknowable. But the living and the earnest activity and the hope, enterprise, all these things may encourage me to be reinstated in my former expectation and prospect. That is becoming vague, the prospect, the ideal prospect, spiritual prospect is becoming vague, fading away, so the despair and depression. Hare Kṛṣṇa. To associate with *sādhu* whom you can regard and to get some responsible duty from him: that can help.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Śrīla Śrīdhara Mahārāja, there is a verse in the *Bhāgavatam*, it starts:

*atra sargo visargaś ca, sthānaṁ poṣaṇam ūtayaḥ
manvantareśānukathā, nirodho muktir āśrayaḥ*

[Śrī Śukadeva Goswāmī said: In the *Śrīmad-Bhāgavatam* there are ten divisions of statements regarding the following: the creation of the universe, sub-creation, planetary systems, protection by the Lord, the creative impetus, the change of Manus, the science of God, returning home, back to Godhead, liberation, and the summum bonum.] [*Śrīmad-Bhāgavatam*, 2.10.1]

Could you explain?

Śrīla Śrīdhara Mahārāja: In this scripture so many things have been related...

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