

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.12.12.B

Śrīla Śrīdhara Mahārāja: ... Just as *Bhagavad-gītā* says:

*indriyāṇi parāṇy āhur, indriyebhyaḥ param manaḥ
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]

In short, three or four steps given here in the middle, but more elaborated in details there are seven stages. In *Gītā* from the matter, then *indriya* second, then third is mind, and the fourth is judiciousness, reason, and the fifth, soul. But these, in four, but in details there are so many subdivisions also. Bhūr, Bhuvar, Svar, Mahar, Janar, Tapar, Satyaloka. Then soul means Brahman, there, *yaḥ paratas tu saḥ*, the *saḥ* represents Brahman; and *indriya* the second or third stage.

Or the stone, that is also sub divided, the stone, the water, the gas, the hill, the heat, the ether, so many sub divisions in the matter also. In one word it is matter, but sub divisions from gross to fine you will find. In matter also, in the stone also you’ll find the earth, the stone, the coal, the gold, the wood. So many things, hard things, gold, the silver, so many things in the sub division in the material world, and big division, that is the solid, the water, and then the heat, then the gas, then the ether, in this way.

But all these are felt by the senses, *indriyāṇi parāṇy āhur*, the senses are better than all these different conceptions of the solid. Then, the faculty of justice is categorically different from that of thinking, the impulse, “I want this, I don’t want that.” That sort of feeling is lower. And higher is, “No, don’t want that, it will produce such bad effect in you.” Judiciousness, reason, intelligence. And then there is *citta, ahaṅkāra*, so many gaps, not mentioned in *Gītā*, and then comes that soul, the realm of soul.

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

Akṣayananda Mahārāja: Mahārāja. Then then conditioned soul gets some attraction to Lord Śiva at Maheśa Dhāma. What is their position?

Śrīla Śrīdhara Mahārāja: Yes. There is a master of this *māyā*, not a slave, slave of misunderstanding. But above misunderstanding: still in the relativity of misunderstanding, from the masterly position. The *māyā* in *Bṛhat-Bhāgavatāmṛta*, Sanātana Goswāmī has represented in this way. When one is liberated the Māyā Devī comes to him, “Why do you leave me? I like to serve you, you don’t forsake me.” In this way with submissive attitude she again comes to offer her service to śiva, that is, the liberated soul. But if he’s enticed by that charm, he may again enter here. But if indifferently he can leave, “No, no, I have my engagement, I have my duty. Therefore I have no time to satisfy anybody by taking his service. I have my Lord, I must serve Him.” With this attitude, *śraddhā* within him, he neglects it and goes up.

*svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ param hi mām
[avyākṛtaṁ bhāgavato 'tha vaiṣṇavam, 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]

Mahādeva [Lord Śiva] says, that if one can perform his duties consecutively for a hundred births in *varṇāśrama-dharma*, he attains to the position of Brahmā. *Svadharmma-niṣṭhaḥ śata-janmabhiḥ. Svadharmma, varṇāśrama-dharma*, as it has been sanctioned, given by the *Veda*, "Do this."

*yataḥ pravṛttir bhūtānām, yena sarvvam idaṁ tatam
svakarmmaṇā tam abhyarcya, siddhiṁ vindati mānavaḥ*

["A man achieves perfection by the performance of the appropriate duties prescribed for him according to his qualification. By the execution of his duties, he worships the Supreme Lord from whom the generation and impetus of all beings arises, and who permeates and pervades this entire universe (exercising His Supreme qualification of Lordship over one and all.)"]

[*Bhagavad-gītā*, 18.46]

In *Bhagavad-gītā, niṣkāma*, in *Bhāgavatam* also:

*etāvān sāṅkhya-yogābhyām svadharmma-pariniṣṭhayā
[janma-lābhaḥ paraḥ puṁsām ante nārāyaṇa-smṛtiḥ]*

["The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by practice of mystic powers, or by perfect discharge of occupational duty, is to remember the Personality of Godhead at the end of life."] [*Śrīmad-Bhāgavatam*, 2.1.6]

Yoga, sāṅkhya, sāṅkhya-jñāna, yoga, aṣṭāṅgādi yoga, and svadharmma-niṣṭhaḥ, niṣkāma-karma-yoga in *varṇāśrama*. *Etāvān*, 'so far they can lead us, up to liberation, *etāvān*, so much they can come.' Then, *janma-lābhaḥ paraḥ puṁsām ante nārāyaṇa-smṛtiḥ*, then the fulfilment of our life in the service of Nārāyaṇa, that we must get through *śraddhā* from a Guru. The positive, the visa, and passport may be given by these three classes, this *yoga* system, Paramātmā, those who are progressing towards the conception of Paramātmā. And the conception of this *varṇāśrama-dharma* as entrusted to us. And *niṣkāma*, 'we are doing because *Veda* has recommended, 'do it for our good, and don't want anything as the consequence.' With this attitude if the *varṇāśrama-dharma* is discharged, then also we can get the passport. And also, *sāṅkhya-jñāna, neti, neti, neti*, 'this is not, this is not, this is not, this is all gross, all gross, all gross. I am soul, I am consciousness, I am spirit,' the elimination, the *sāṅkhya-jñāna. Etāvān sāṅkhya-yogābhyām svadharmma-pariniṣṭhayā, janma-lābhaḥ*. But the real fulfilment of life, *ante nārāyaṇa-smṛtiḥ*, after that, the memory of Nārāyaṇa, memory of Nārāyaṇa, His consciousness, Nārāyaṇa consciousness, or Kṛṣṇa consciousness, that can give us proper fulfilment. That is the visa into the *svarūpa-śakti* realm. Hare Kṛṣṇa. Hare Kṛṣṇa. Clear?

Akṣayānanda Mahārāja: Yes. But they say sometimes that Maheśa *Dhāma* is spiritual, but it seems to be more *tatasthā*.

Śrīla Śrīdhara Mahārāja: Spiritual, but Maheśa *Dhāma*'s of two kinds: first in the relativity of *māyā*, then the Sadāśiva, the devotee Śiva. He may be *grhastha*, he may be entangled with them, but he can conceive that he has got his superior position, superior realm, and he is holding the lowest position of that sphere. So, *svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān viriñcatām eti*, one who can satisfactorily discharge his duty of *varṇāśrama* for a hundred lives, births; then he gets the position of Brahmā, who is the leader of the whole *varṇāśrama* here.

Tataḥ param hi mām, then Mahādeva says: "After this, if he can continue in this way, then he comes to my position, *tataḥ param hi mām*. *Viriñcatām eti*, that is Brahmā. *Padavim labhate* and then, *tataḥ param*, after that Brahmā is the creator and manager of this. And I am like *rastrapati*. Brahmā is like a prime minister, and like king the position is held by the Śiva, in the relativity with this *brahmāṇḍa*. He can even dismiss the prime minister and dissolve the parliament; a higher position, *tataḥ param hi mām*. *Mām*, what is *mām*? *Avyākṛtam*, not much power is endowed in me. I am a little indifferent. *Tataḥ param hi mām*, *avyākṛtam*, *a-vy-ākṛtam*, not well specified, sometimes non-differentiated, with *tyāga* and *vairāgya*, the renunciation and the abnegation, that is the principle thing in me to be traced.

Mām avyākṛtam bhāgavato 'tha vaiṣṇavaṁ padaṁ, Then above me there is another realm which is inhabited by the *bhāgavata*, the followers of Bhagavān, *bhāgavato 'tha vaiṣṇavaṁ padaṁ*; and they attain that as known as *vaiṣṇava-pada*, *Vaikuṅṭha*, *vaiṣṇavaṁ padaṁ*.

Yathāham vibudhāḥ kalātyaye, and every soul can get the attainment, and at the *kalātyaye*, when the wholesale dissolution, the highest dissolution is ordered, at that time I can also get release and can join them, and anyone may have that chance if they can move properly."

*svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ param hi mām
avyākṛtam bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāham vibudhāḥ kalātyaye*

"O gods, this is the situation." Mahādeva says in *Bhāgavatam*.

So we are to get some conception, what is what. How to measure exploitation, renunciation and devotion; devotion is this scriptural devotion and this love devotion. And here, *karma* also, regulated work, exploitation, and non regulated working, like *guṇḍās* and so many, *vikarma*, *vikarma*, *karma*, then *jñāna*, *yoga*, *sāṅkhya*, *Vedānta*, in this way. Then the positions, then Brahmā, Śiva, and then the master of *māyā* Śiva and then the servant of Viṣṇu, Nārāyaṇa, Śiva, and then the Vaikuṅṭha, and then the Goloka.

That will be my, have some conception; the map, that is the map we are to consult. 'Here is America, here is Australia, here is Japan, here is this that, and on east side, west side of map.' And if we are to go in a ship we must have the map, and the lifeboats, and so many things, the compass. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. And also, not only by those supposed emblems, but a practical knowledge, "That this is, yes, it is Bharata Marsagara. The position of this lighthouse and this verified; then I have come to Pacific. Here I find these are the signs." That guide is more reliable, not theoretical but practical, *śabde pare ca niṣṇātām*.

[*tasmād gurum prapadyeta, jijñāsuḥ śreyaḥ uttamam
śabde pare ca niṣṇātām, brahmaṇy upaśamāśrayam*]

[“Therefore any person who seriously desires real happiness must seek a bona fide spiritual

master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters.”]

[*Śrīmad-Bhāgavatam*, 11.3.21]

Not only theoretical knowledge of the map but some practical experience of the way, such Guru is reliable and can save us, give us the real position. Nitāi. Nitāi Gaura Haribol.

Devotee: Guru Mahārāja, does a *jīva* attain the position of Śīva?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: He becomes a Lord Śīva?

Śrīla Śrīdhara Mahārāja: He can be *śīva*. When he’s out of *māyā*’s clutches, he’s out of *māyā*; and the Vaikuṅṭha devotee is more than Śīva. A spiritual molecule when he’s free from the clutches of exploitation tendency, he’s known as *śīva*. *Pāśa-baddho bhavej jīvaḥ pāśa-muktaḥ sadāśīvaḥ*, when he’s enticed, entangled, he’s *jīva*. And when he’s free of that tie then he’s *śīva*, *śīvo ’ham*.

But Kṛṣṇa says when He’s blessing Uddhava: “You are more dearer; you are more dear to Me than Brahmā, Śīva, in this way, Uddhava. *Na tathā me priyatama ātmayonir*, not Brahmā. *Na śaṅkaraḥ, Śaṅkaraḥ* is also, *Śaṅkaraḥ* means Śīva, he’s also not so much favourite to Me. *Na tathā me priyatama ātmayonir na śaṅkaraḥ, na ca saṅkarṣaṇo*, even My elder brother Saṅkarṣaṇa is not so favourite. *Na śrīr*, neither Lakṣmī Devī even, she’s not My favourite. *Naivātmā*, even My own body is not so much valuable to Me, *yathā bhavān*, as you are My favourite.”

[*na tathā me priyatama ātmayonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān*]

[“Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you.”]

[*Śrīmad-Bhāgavatam*, 11.14.15]

The *bhaktas* position, the position of a devotee is such. He’s above Brahmā, he’s above Śīva, he’s above Saṅkarṣaṇa, he’s above Lakṣmī, he’s above Kṛṣṇa Himself, by the sweet will of Kṛṣṇa, free will of Kṛṣṇa.

*ahaṁ 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]

This is running in the way, in the way of love, not of justice; through affection.

In the physical sense, in the sense of law, as in India we find that husband is the master of the wife. But it may be that through affection the wife may be the guide of the husband, through affection it is possible; so another line, another line of love, no matter of right.

So He says: “You are more than My own life.” And it is not a false thing the Lord says. “My devotee is dearer to Me. If anything wrong, any danger comes to him, I must stand. ‘First come to Me, and first finish Me, then you’ll catch My son, My devotee.’ That is the attitude of the Lord. Any danger coming to the son, the father will go out, “No, no, first finish me, then you’ll go to my son, to make any harm.” It is the way of affection, and that is our solace.

So Mahāprabhu says: “You *jīva*, take that way, that department. Try to have a ticket, purchase a ticket of that department, *śraddhā*, through that devotion, and you will be...”

And again that Uddhava says to the *gopīs* that: “I want to be a creeper so that I can have feet dust of these divine damsels on my head. I want, I aspire after.”

What things are, Mahāprabhu gave so great things to us, so great a thing for us, out of His innate magnanimity. And He’s no other than Kṛṣṇa because none can give such, can give away such right to any and everybody without being Kṛṣṇa Himself. So the devotees say that He’s no other than Kṛṣṇa Himself. None can give. And not only Kṛṣṇa, but Rādhā-Kṛṣṇa combined, because it is the highest wealth of both of Them. So both of Them combined is entitled only to give this chance to the ordinary soul. Gaura Haribol. Gaura Haribol. Gaura Haribol. Mahāprabhu Dayāl Gaurāṅga. This is unthinkable _____ [?]

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
[samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ purāṭa-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 loss I am incurring, neglecting this chance. Whom should I say, whom should I tell, and who will believe that such a great chance I am missing, consciously? Whom should I tell about my disastrous misfortune?”

durlabha mānava janma labhiyā saṁsāre, kṛṣṇa nā bhajinu duḥkha kaḥiba kāhāre?

[From *Kalyāṇa Kalpataru*]

Bhaktivinoda Ṭhākura says: “To whom should I divulge my heart? Who will care to give audience, to attend? Such a great chance I am losing, trampling under my feet. I have got this human birth, and I have just come near the vicinity of the greatest fortunes and I neglect them?”

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

...

[The next six lines are from a tape recording of the same date, but not on the MP3]
[From *Sermons of the Guardian of Devotion*, Vol. 2, p, 97]

[Devotee: We have heard that the nine islands of Navadvīpa represent the nine fundamental processes of devotional service.

Śrīla Śrīdhara Mahārāja: The Holy Śrī Navadvīpa Dhāma is envisaged as a lotus flower. The centre of the lotus is the birthplace of Mahāprabhu and it represents *ātma-nivedanam* or self-surrender. One has to first surrender, and then all the practices of devotion follow. The petals of the lotus represent *śravaṇam, kīrtanam, smaranam, pādasevanam...*]

...then *arcanam, vandanam, dāsyam*. Then *sākhya*, half this side and half that side of the Ganges, divided, the *sākhya* it is divided by the Ganges, half this side, half that side. And *ātma-nivedanam*, that is the middle of the lotus...

Devotee: Whorl.

Śrīla Śrīdhara Mahārāja: That is the birthplace of Mahāprabhu, *ātma-nivedanam*. So, first to surrender, *ātma-nivedan*, and then the *śravaṇ*, then *kīrtan*, then *smaran*, *pādasevan*, *arcan*, *vandanam*, *dāsyā*, *sākhya* divided, and then again so, up, nine islands, nine petals of the lotus. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes?

Devotee: It's said that Kṛṣṇa He appears once in a day of Brahmā. How often does Mahāprabhu appear?

Śrīla Śrīdhara Mahārāja: That very day, Mahāprabhu as Rādhā-Govinda combined, but every Kali-yuga He also comes to spread *saṅkīrtana, Nāma-saṅkīrtana*.

Devotee: Every Kali-yuga?

Śrīla Śrīdhara Mahārāja: Every Kali-yuga. And every Dvāpara-yuga Kṛṣṇa also comes, but that all partial representation, not Svayam-Bhagavān. The Yuga-Avatāras are not Svayam-Bhagavān. Svayam-Bhagavān only comes once in the day of Brahmā. And that *rādhā-govinda-milita-tanu*, Mahāprabhu, that also comes once in a day of Brahmā. All other *yugas*, Dvāpara, ordinary are Kṛṣṇa Avatāra and Gaura Avatāra only to preach *Nāma-saṅkīrtana* and Their *paricarya*. *Dvāpare paricaryāyām kalau tad hari-kīrtanāt*.

[*kṛte yad dhyāyato viṣṇum, tretāyām yajato makhaiḥ
dvāpare paricaryāyām, kalau tad hari-kīrtanāt*]

[“Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by

performing sacrifices, and in Dvāpara-yuga by serving the Lord’s lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa *mahā-mantra*.”] [*Śrīmad-Bhāgavatam*, 12.3.52]

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

...

But Navadvīpa Prabhu goes away without taking *prasādam* here, is it?

Devotee: I have taken this morning Mahārāja.

Śrīla Śrīdhara Mahārāja: Taken, oh, once you have taken.

Devotee: Mahārāja, I have one question. In *Navadvīpa-bhāva-taraṅga* by Bhaktivinoda, he is actually having visions of different pastimes of the Lord on the different islands?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: He writes it in the way where he seems to be aspiring to see these visions. Is he actually seeing these visions, or by his power...

Śrīla Śrīdhara Mahārāja: Yes, of course. He’s inspired, that vision to him is inspired. The *Dhāma* has inspired, has given true perspective of Him Himself, the *Dhāma*. “See Me.” According to the degree of devotion one’s inspection is of different type. As in the case of a doctor, a doctor sees a patient according to his capacity. The higher intelligence can see deeper. Everywhere, such is the case. The politician, a higher politician can see something.

*yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī
yasyām jāgrati bhūtāni, sā niśā paśyato muneḥ*

[“While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy.”]

[*Bhagavad-gītā*, 2.69]

The detector, according to his own position he can see so much deep The x-ray can see deeper, microscope can see deeper. So according to the capacity the vision comes off, revelation, revelation according to his capacity, deserving. Deserve and have.

*mallānām aśanir nṛṇām naravaraḥ strīṇām smaro mūrttimān
[gopānām svajano ‘satām kṣitibhujām śāstā svapitro śīśuḥ
mṛtyur bhojapater virāḍ aviduṣām tattvaṁ paraṁ yoginām
vṛṣṇīnām paradevateti vidito raṅgaṁ 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 cow herdsman; as an emperor to the wicked kings, as a child to His father and mother, as death to Kaṁsa, 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]

Kṛṣṇa entering into the retina of the wrestlers, but different types of people are having different views of Him, according to their inner eye. They're seeing Him like that in different ways, different attitudes, different degrees of consciousness. Variety, variegatedness of the experience, everywhere it may be applied in every case.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi. Nitāi. _____ [?]

You must put questions, and to have analysis, that this is unintelligible, I want detailed analysis of the same. Gaura Haribol. Gaura Haribol. Otherwise we shall think that you are satisfied. Ha, ha, ha.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Ke? Who is he?

Akṣayānanda Mahārāja: Daśaratha sūta.

Devotee: Mahārāja, in America, or even here, when we are travelling, sometimes we keep *japa-mālā* and chant quietly in public. In public sometimes we chant quietly. Is this proper, we can chant publicly?

Akṣayānanda Mahārāja: He's asking can we do in public our *japa*, no fault?

Śrīla Śrīdhara Mahārāja: Yes. You can do; no fault. The inquiry may come; you will get opportunity to speak to them why you are doing.

"Why? What makes you chant this Name in this way?"

But if you are afraid that I won't be able to explain to them, ha, ha, then you may, ha, ha, do it within. But still, of course, you may say, "Yes, I have got such faith. I have got such faith. I am doing." And through the sound medium I can go to the truth. I can go to the truth. Sound is the medium utilised everywhere for every case. And here also why not sound should be the medium? So through the medium of sound I want to reach, my mind wants to reach to the place of origin of the sound. The vibration, the origin of the vibration I want to reach with the help of the sound. And one who will have to reach is more subtle than the sound. Sound is really gross thing for him, the *ātmā*, the soul, is more sound, subtle. So with the help of the sound, sound in the ordinary sense, but really, that sound is more subtle, the *Vaikuṅṭha śabda*. More sound and more subtle and more efficacy, everything more efficacy, living capacity, that sound. And my soul is a gross thing in comparison to that. But when it is touching my ears I can find that it is very subtle and I am gross, when I consider myself to be a bundle of material things around the spiritual existence, sound.

When this body will no longer exist, that sound will exist. The sound will exist, it is undying. Its origin comes from Goloka, Vṛndāvana; the finest plane ever known to the world, the finest of the finest plane ever known. Just as electric, ethereal, or finer, finer, so the finest ever known to the world is the layer of beauty and sweetness and love, the most original conception of

existence ever known to any consciousness. And that is most universal. “I don’t want love. Love means sacrifice. I don’t want love.” None can say, if he knows the real meaning of love, I don’t want. I don’t want power. I may misuse it, in possession of a power is a great responsibility. Love also is a responsibility, but love I want from the higher, shelter in the loving lap, in the loving consideration. There, everyone will love me. I shall enter a domain, where in home, home is sweet, why? Everyone has some attraction and love, some blessing over me. So that is ‘home is sweet.’ Why? All favourable, all loving, all trustworthy, so home is sweet. So we want to go back to home; home, sweet, sweet home. Gaura Haribol.

*svarūpe sabāra haya, golokete sthiti:
muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitih
[Śrīmad-Bhāgavatam, 2.10.6]*

[“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.”]

Svarūpeṇa vyavasthitih is *mukti*, self determination, the stage of self determination, as much as our self can attain, that is our most interest. And that is home, that is Goloka, that is the plane of Kṛṣṇa. The flute sound, the sound of His flute, the most attractive. Ha, ha. Rūpa Goswāmī gives the description, *babhrāma varṁśī-dhvaniḥ*:

*[rundhann ambubhṛtaś camatkṛti-param kurvvan muhus tumburum
dhyānād antarayan sanandana-mukhān vismāpayan vedhasam
autsukyāvalibhir baliṁ caṭulayan bhogīndram āghūrṇayan
bhindann aṇḍa-kaṭāha-bhittim abhito babhrāma varṁśī-dhvaniḥ]*

[The most attractive sound is the sound of His flute. Śrīla Rūpa Goswāmī has given a description: “Arresting the movement of the clouds, astonishing the Gandharvas headed by Tumburu and breaking the meditation of the sages headed by Sanandana; astonishing the heart of Lord Brahmā, distracting the mind of the indomitable Balirāja with intense ecstasies, reeling the head of Ananta, the Serpent King who supports the earth planet, and piercing the covering of the universe - the vibration of Kṛṣṇa’s flute wandered all around.”]

Began to reverberate, how? *Dvavisthati yam brahma* [?] When the sound has entered into the ear of Brahmā, he’s reaction is, “What suggestion is coming, from what circle, what is this, puzzling me?” Then Anantadeva, _____ [?] who is keeping the whole, the infinite, that is within His attractive love, lap, containing so many material existence, Ananta. _____ [?]

āghūrṇayan, His head is being, *āghūrṇayan*, is revolving, or what is this when the brain is disordered?

Akṣayānanda Mahārāja: Reeling.

Śrīla Śrīdhara Mahārāja: Reeling the head of the total force that has gathered all these *brahmāṇḍas*, so many lustrous masses, so many balls of masses. His head is reeling, vibration producing that, in such way. And attacking the inner most heart of Rādhārāṇī and the *sakhās*. And the cows they’re also, with their ears up, “What way we are wanted to go?” Ha, ha. So many suggestions are coming from that sound, to respective parties.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Does your mother feel any interest? Can she understand?

Devotee: Yes, she does, she very much likes coming here Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes, she can understand also, but no question from her side?

Devotee: I was thinking that I have been a Gurukula teacher and I have noticed that when the children reach to be fourteen-fifteen then we are losing them. Material desires are taking over them so much that they don't want to become Kṛṣṇa conscious. They want to be in *māyā*. What to do for these children?

Śrīla Śrīdhara Mahārāja: If we will good for them, and with that your good will for them, that will help you to devise a means for the time being. The children, they have got their different capacity and attitude and you are to deal accordingly. Where there is will there is way. You have got good will for them and that will help you to devise the means what will be necessary for the time being, *na hi kalyāṇa-kṛt kaścīd durgatim*.

[*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]

The internal Guru, the *caitya* Guru, will help you if you are earnest to help them in that way in Kṛṣṇa consciousness. *Caitya* Guru is there. You'll think about your *mahanta* Guru also, and ask, "What shall I do in this case? Please give suggestion to me." And if you are sincere the suggestion will come and guide you. Only sincerely you are to pray. He's everywhere. He's within you, and you ask Him, "My Master, what am I to do in this case? It is a peculiar case, a new case to me I think, so give me suggestion." And if you are sincerely asking that will be fulfilled. Whatever you do with sincerity: that will be accepted from His side. *Na hi kalyāṇa-kṛt kaścīd, durgatim tāta gacchati*. Our inner thing is a simple thing, only acquired thing in this world, that is complex and that is misleading, misleading. The complexity, we are afraid of the complexity, crookedness, artificiality, too much egoism, self interest, all these things have made the situation very complex.

sahaje nirmala ei 'brāhmaṇa'-hṛdaya [*kṛṣṇera vasite ei yogya-sthāna haya*]

["The heart of a *brāhmaṇa* is by nature very clean; therefore it is a proper place for Kṛṣṇa to sit."] [*Caitanya-caritāmṛta, Madhya-līlā*, 15.274] & [*Gauḍīya Kaṅṭhahāra*, 14.38]

arjavam brahmane saksat
[Truthfulness is the symptom of a *brāhmaṇa*]
[*Chandogya Upaniṣad*] & [*Gauḍīya Kanthahara*, 14.46]

The simplicity is the main quality in a *brāhmaṇa*, *brāhmaṇa* heart. One who is simple, he's a *brāhmaṇa*, really simple. He wants to avoid the *brāhmaṇic* nature, wants to avoid the diverse offerings of this mundane nature. He wants him to direct towards some higher direction. He does not appreciate, or does not like the complex offerings of presentation from the, from this mundane environment. Apathetic, on the whole apathetic to the offerings of the mundane nature, and he has got some approximate tendency towards the spiritual existence. That is *brāhmaṇa*. And simplicity is there. Unto the simple heart, the son. Ha, ha. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Crookedness is our enemy. Gaura Haribol. Gaura Haribol. Gaura Haribol.

You are to go back now to Māyāpur?

Devotee: To Māyāpur, yes.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. She's a teacher in Gurukula where?

Devotee: In Los Angeles.

Śrīla Śrīdhara Mahārāja: Los Angeles. That is the zone of Rāmeśvara Mahārāja?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Where is Arundhati now?

Akṣayānanda Mahārāja: Wife of Pradyumna, where is she?

Devotee: I'm not sure.

Śrīla Śrīdhara Mahārāja: Wife of Pradyumna, mother of Anirudha. Several times she came here. And Swāmī Mahārāja himself told that, "Anirudha imbibes devotion from his mother, not from father." Arundhati.

And there was another lady Swāmī Mahārāja introduced to me in Māyāpur.

"She came, I collected her from sea shore." Australia or New Zealand or something like that, or that Hawaii. "I collected her from sea shore, a sea shore girl, but now she's very busily engaged in rendering service to the devotees: deeply engaged. Her change is very satisfactory." He told. She came here also and gave lecture, that lady. I forget her name.

I can't see. My eyes are defective. So, the memory cannot, memory is also slackened. Whenever our Guru Mahārāja was in search for a *śloka* from *Bhāgavata* or anywhere for support of his lecture, I could supply that. He's searching after some evidence, some *śloka*, I could at once supply that *śloka* to him. And sometimes even in advance that next *śloka*. He's going in this way, the next thing will be necessary, this *śloka* to him. There I could also help him: the next demand of this *śloka*. Gaura Haribol. Gaura Haribol. Gaura Haribol. But memory is going away. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Of course all those *ślokas* were only heard from him, and also their arrangement heard only...

