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[Proof-read by Paramānanda dās, UK]

**Devotee:** We can escape from *phālguna vairāgya* by your grace. You have guided us much in that point; much to our advantage. Previous to coming I'll admit I was suffering much delusion in that respect. You can help us much.

**Śrīla Śrīdhara Mahārāja:** Rūpa, Sanātana, Raghunātha, their *vairāgya* is there. But we should not consider that their wealth was mundane.

**Devotee:** Yes Mahārāja.

**Śrīla Śrīdhara Mahārāja:** So to keep up the high standard in comparison with *māyāvādīs* and other external renunciationist, to match their ideal, they externally have to show that sort of what they advise for us. We have to accept that. Not to lose the whole thing, that would be *pratiṣṭhā*, that would be reckoned in the line of *pratiṣṭhā*. Good fame of *vairāgya*, that is also renunciation, more harmful than this enjoying treatment. It vanishes easily, but what is based on renunciation that is more durable. So that is, we should be more careful from the renunciation school, than this ordinary enjoying school, because the enjoying substance, that is already self defeated. They are of less importance. That is admitted by all sides. But the renunciationists, they have got the greater position and name and power, so to cross them that is more difficult than the *karmi*. So the greatest enemy is *māyāvādā*. Greatest enemy of the Vaiṣṇava is *māyāvādā*. At the same time we must think in this way: who is whose enemy?

Rādhārāṇī's enemy is Chandravālī; not an ordinary man, a *tyāgī*. One who is in one's own group, the next opposition party is enemy; in this way gradation. Yaśodā's enemy would be Devakī. "She wants to have a demand on my child. I can't tolerate that." But when they have got a chance of coming together they will behave in a good way, good way, ostentatiously. But in the bottom of their heart they will think "No. My child Yaśodā is nursing and I am deceived." Devakī is thinking like that. And Yaśodā is thinking, "Some bad persons say the child does not belong to me. It belongs to Devakī. I can't see on their face."

This is *viśeṣavādi*, non-differentiated. They are the enemy of the differentiationists (Sanskrit) not the *karmi*, not the *bhoga*, not enjoyment, exploitation. Renunciation is the greatest enemy of serving school. They with their head erect say "so 'ham". "I am the ultimate entity, and no serving. Serving is below."

To attain our position, service is necessary. *Bhakti* is only to guide to *jñāna* to *mukti*. According to them the *bhakti*, the service is meant, service has got its position, but is only to guide to *mukti*, salvation. *Bhakti* is lower, means to end. End is salvation, and highest conception of salvation is to be one with the highest entity, so 'ham. That is their interpretation. And they are the worst enemy of the Vaiṣṇava School.

Then of course amongst the Vaiṣṇava School of course there is gradation. Where the Madhvācārya camp will come to say Rādhārāṇī, the *gopīs* are *sarveṣa*, prostitutes of heaven. Then we shall have the strongest fight against them.

Just as Yudhiṣṭhira Mahārāja told that when our battle with the outsiders, then we are one hundred five brothers. Duryodhana one hundred and we are five, together. In the case of

(Sanskrit) when from *yatu ghra*, no, when in the banishment in the forest life. They are near ( ) *vana*. Then Duryodhana, Karna, and many others, to show their own dignified position and to raise the feeling of jealousy and the disappointment in the heart of the Pāṇḍavas, they made a camp where the Pāṇḍavas are living in forest life on begging and fruits and very low form of life. Duryodhana came with whole family and friends and made a camp nearby to show that how dignified position and I have put your into trouble, extreme trouble. To show that Duryodhana came, and there men of Duryodhana created some disturbance in an adjacent garden which belonged to the Gandharva section. All the Gandharvas, when they got the information, they came and there was a fight with Duryodhana, Karna, all these. They were defeated, the Duryodhana party. And the Gandharva party, they tied them together by their long hair, the hair of a lady and the hair of a man tied together. In this way, insulted, they were taken to their camp as captive.

Then some old officers came to Yudhiṣṭhira Mahārāja, “That such is the condition, Duryodhana came to show you down, but their position is such. Now in a dishonourable and insulting way they are dealt and they are being taken captive. If you help, then Bhīma, he was always extremely against Duryodhana, what we have to few days after, Gandharvas are doing the same thing. We are satisfied by that help, that indirect help. So we won't go.”

Yudhiṣṭhira Mahārāja told, “No. When the outsiders have come to attack or insult our family prestige then we are all one. They are hundred and we are five. We are all together hundred and five brothers. And when there is some internal trouble, then we are five and they are hundred. So we must go and relieve them.”

Ordered, Arjuna and Bhīma, what to do? They had to go. Arjuna also went and Arjuna, by his ( ) arose, he suddenly created an obstruction on the way they are going on. Then there was a fight with (Sanskrit name) then when (Sanskrit name) was leader of the Gandharvas was defeated by Arjuna. Then he told, "You are my old friend. You can't remember me?" And after (Sanskrit name) was passing and there was a fight and after, “Of course, we got our friendship after that fight. So you don't know these fellows. They, too insult you, they come to show their dignity in this place and made a great damage in my garden, so I am taking them captive.”

“Yes we know, but this is the order of my revered brother, Mahārāja Yudhiṣṭhira. If you consider me to be your friend then you must also obey my venerable brother, Yudhiṣṭhira Mahārāja.”

So in this way (Sanskrit name) submitted and they were all released.

Then Duryodhana wanted to call a truce. “That I came to insult them and they came to deliver me from the hands of the enemy. And I am living on their pity. I must not keep my life.” So, he was determined to commit suicide by ( ), by fasting.

But Karna, he anyhow dissuaded him. “You know you have a long cherished desire to fight with the Pāṇḍavas to its finish and if in the midway you kill yourself, then life-long hope will be lost and the Pāṇḍavas will be victorious. So you can't die. You have to tolerate this insult, so-called insult. And we shall repay it on the battlefield and not by suicide.”

In this way Duryodhana was persuaded by Karna and he left ( ), fast until death.

What for this story came? Why I began this story?

Oh, the fight. Who is the enemy, five and a hundred.

So Madhvācārya is our friend and again Madhvācārya is our enemy. When we have to find our interest of the *gopīs*, the *parakīya* and the *gopīs*, the greatness, the novel position of the *gopīs*, then we have to fight with Madhvācārya. And when we have to fight with Śaṅkara, Madhvācārya and us, Rāmānuja, we are all one and the same; all Vaiṣṇavas all one and the same, common interest. And then again five and hundred and then again we are hundred and five; in this way. To take, get Kṛṣṇa back from Mathurā, Dvārakā, all of the *gopīs* are combined. How to attract him back to Vṛndāvana and when come back to Vṛndāvana, the particular groups are for their own camp's interest.

**Devotee:** In *Navadvīpa Dhāma Māhātmya*, Ṭhākura Bhaktivinoda, he mentions Rāmānujācārya going to Purī, to Jagannātha, and Jagannātha telling him of Navadvīpa and Mahāprabhu. And Madhvācārya is also mentioned there. So how is it that ostentatiously they are preaching in *dasya*?

**Śrīla Śrīdhara Mahārāja:** They are eternal, they are eternal. And just as the absolute paramount, the paramount, what is the capital of the paramount power? Other sends their representative there necessarily. For their own interest they keep some ambassador and some contribution to the paramount power. So, Rāmānuja, Madhva, they also came there. Not this ( ) that is superficial existence. But their clan, everything is eternal. The Rāmānuja and Madhvācārya, they come the surface, but in the subtle world they are eternally existing with their camp. So they came to visit Navadvīpa sometimes. Rāmānuja also came and stayed perhaps in this Rudradvīpa. In this way they cannot but have their contribution to the higher controlling plane. So they came and the basis is found in *Kali Santara Upaniṣad*. I found it in Madras, and the book was published from Bombay. ( ) press; *Kali Santara Upaniṣad*. There I found the basis of it. Rāmānuja came, Madhvācārya came and met Nimāi Paṇḍit, Mahāprabhu. And they're putting some questions and Nimāi Paṇḍit answering them in a mystic way. And they are dumbfounded and going away. In this way it is mentioned in *Kali Santara Upaniṣad*. Three chapters about the incarnation of Mahāprabhu is found there. And I found in a mystic way. They are not very intelligible. They are putting some questions to Caitanyadeva, Nimāi Paṇḍit. And Nimāi Paṇḍit is answering in such a way, it is vague, not very intelligible, but they are finding, the *Ācāryas*, Rāmānujācārya, Madhvācārya, that their point is smashed. No place and they are retiring.

In this way it is represented there and Bhaktivinoda Ṭhākura more clearly has described the thing. The ( ) they are represented here. In bigger harmony, the lesser provincial harmony will have a particular place there. In this way it is easier to be understood. A provincial interest is represented in a part of the universal interest, it cannot but be. Do you find? The basic explanation is this. In the centre, the provincial representation must be, it is inevitable in some way or other, and something more to harmonize them.

**Devotee:** But are they satisfied in their province?

**Śrīla Śrīdhara Mahārāja:** Partially, otherwise they have to maintain their speciality. A special character is there, *bhedābheda*, *acintya bhedābheda*. Everywhere, everywhere in general the province is ( ) not its full characteristic, but little suppressed way. Because other provinces have to be given some place there; so in bud, as in bud, not in blossom. Everything

is represented everywhere to certain extent. Especially the part must be represented in the whole, but in a particular possible form. The tree is in the seed. The tree must be represented in the seed with all its leaves, branches, fruit, everything is there. Otherwise how can it come? But in a different way.

(Sanskrit verse)

What is absent, that cannot be present. So presentation must be present in some form or other.

[Here someone enters and is introduced to Śrīla Śrīdhara Mahārāja and he gives some background to the devotees.]

**Godbrother:** He lives on the other side of the Ganges, in Godruma.

**Devotee:** Who's place is that an establishment of?

**Śrīla Śrīdhara Mahārāja:** What?

**Devotee:** In Godruma - the establishment there.

**Śrīla Śrīdhara Mahārāja:** First Bhaktivinoda Ṭhākura lived in *Surabhi-kuñja* then *Śvānanda-sukhada-kuñja*. Then that was *Maṭh*. Now *Śvānanda-sukhada-kuñja* and so many of our Godbrothers and others have divided. They selected some portion and there they constructed their own rooms, and lived there going on in that way and taking *Hari Nāma*. And with small propaganda, so many Godbrothers living there, some *gṛhastha*, householders also living there, that is Godruma portion in *Svarūpa-kuñja*. In *Svarūpa-kuñja* and from there this Madhyadvīpa is spread so far a long way on the south, Madhyadvīpa.

**Devotee:** There is one book called the *Bhāgavata-Arca Marichimālā*.

**Śrīla Śrīdhara Mahārāja:** *Bhāgavata-Arca Marichimālā*. *Śrīmad-Bhāgavatam* is compared with the sun. In *Bhāgavata*, "*arca*" means sun. That this, the sun amongst the *Purāṇas*. Kṛṣṇa is (Sanskrit) when Kṛṣṇa withdrew Himself from this purpose, from this plane. Now His representative, as His representative, the sun amongst the *Purāṇas*, *Bhāgavatam* has appeared in His tent.

*kṛṣṇe sva-dhāmopagate, dharma-jñānādibhiḥ saha  
kalau naṣṭa-dṛṣām eṣa, purāṇārko 'dhunoditaḥ*

[This *Śrīmad-Bhāgavatam* is as brilliant as the sun, and it has arisen to save us from the darkness of the age of Kali, after Kṛṣṇa has left for His abode accompanied by *dharma* and knowledge.] [*Śrīmad-Bhāgavatam*, 1.3.43]

With recommendation what should be our duty, what should be our consciousness. With this advice *Bhāgavata* has come. Kṛṣṇa Himself is like sun, so *Bhāgavata-Arca*, the *Bhāgavata* is sun. *Marichi* means ray. *Mālā* means *samoha*, that is, "many", so many rays of the sun of *Bhāgavatam*. "I have collected", Bhaktivinoda Ṭhākura says, "The rays of the sun of *Bhāgavata* sun has been, the *Bhāgavata* sun collected here. So one thousand, *Bhāgavata* is supposed to have eighteen thousand, but really we find there are fourteen. And Bhaktivinoda Ṭhākura has collected one thousand, one thousand *ślokas* from *Bhāgavatam* and there he has arranged them in his own way to show the real purpose of *Bhāgavatam*. And that book is known as *Bhāgavata-Arca Marichimālā*.

Before Bhaktivinoda Ṭhākura, there was another gentleman, Bopadeva by name. He also collected thousands from *Bhāgavatam*, to prove this *muktipāda*. That is *māyāvādā*. He was a big *paṇḍita*, a big scholar. He also collected a thousand *ślokas* to suit his purpose; but from where? The Vaiṣṇava Ācāryas have drawn their meaning to establish *cid-vilāsa*, the differentiated character of Kṛṣṇa. They are omitted by that Bopadeva. Simply they are mentioned that this is hyperbolic. "They could not understand the real meaning from there, they simply said, 'Oh, this is *śruti*, this is simply in praise of Kṛṣṇa but not reality. That is there statement.'"

But Jīva Goswāmī has accepted those *ślokas*, those points, and also drawn the comparison from these; there is *Dwārakeśa*, *śanta bhakti*, *dāsyā bhakti*, *vātsalya bhakti*, *mādhurya bhakti*, all these drawn from those very *ślokas* that have been left by them. (Sanskrit)

"This is all redundant, only praise, only praise, no truth within this. Devotee in praise of his lord, he can say anything and everything. But that everything will be true, no such meaning."

In this way they have dismissed and those very important *ślokas* have been taken by Jīva Goswāmī and there he based his whole structure, the differentiation meaning in those *ślokas*.

Bopadeva, in his book, *Muktapada*, the name of his book is *Muktapada*, and Bhaktivinoda Ṭhākura's is *Bhāgavata-Arca Marichimālā*.

(Sanskrit verse)

It is mentioned in *Bhagavad-gītā* also. I also wanted to collect only three hundred *ślokas* to prove the advice, the instruction of *Bhāgavatam*. *Sambhanda*, *abhidheya*, *prayojana*, three groups. I began the book, but not done. Also with *Bhagavad-gītā*, seven hundred *ślokas* and by three hundred or two hundred or something more, I wanted to show the very gist of *Bhagavad-gītā*. That too I began, but not finished. Ease lover.

Devotee: In the end of that *Bhāgavata-Arca Marichimālā*, Bhaktivinoda Ṭhākura says Svarūpa Dāmodara commissioned him to do this.

Śrīla Śrīdhara Mahārāja: In the end or the beginning?

Devotee: Well, in Gauḍīya Maṭh publication, in the end.

Śrīla Śrīdhara Mahārāja: In *Bhāgavata-Arca Marichimālā* and in *Bhāgavatam* also, in the first part, Bhaktivinoda Ṭhākura had a dream. In dream Svarūpa Dāmodara gave some basis of a different explanation. Here-to unknown, Bhaktivinoda Ṭhākura has given an original meaning of the first śloka of *Śrīmad-Bhāgavatam*.

*janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ svarāt  
tene Brahmā hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ  
tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā  
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahi*

["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."] [Śrīla A.C. Bhaktivedānta Swāmī's translation]

*janmādy asya yato 'nvayād itarataś - tejo-vāri-mṛdām yathā vinimayo*

In that line Bhaktivinoda Ṭhākura has given an original conception. Here-to un-expressed by the previous Ācārya. There he has got his basis, this *tatasthā*, *jīva-tatasthā*, *svarūpa śakti* and *māyā śakti*. *Jīva* is *tatasthā*, body. *Tejo-vāri-mṛdām*. The world consisted by *svarūpa śakti* body *tatasthā-śakti* adoptable by both this *teja* and *mṛdām*, *tejo-vāri-mṛdām*, this *māyā śakti*. The world which is the production of misconception - that is compared with matter. And *jīva-tattva* is compared with body, water. The *teja* is compared with the world of *svarūpa śakti*, Vaikuṅṭha. The land of dedication, and the land of exploitation, and between the two - the land of the *jīva-tatasthā*. That is body. Water is converted into earth and the water is converted into heat; the heat, water, and the earth. The *jīva* can come this side, that side toward water. *Jīva* is compared with water, *jīva tattva*. And the land of service, dedication compared with *teja*, that is light. And this is compared with earth, the misconception, this is something like this conception, *tejo-vāri-mṛdām*.

Śrīdhara Swāmī has given expression that *arupa jutas*, the sun, the glass we can take it for light. Though it is matter but we misunderstand it as light, glass - In this way the misconception, misrepresentation, *yathā vinimayo*.

*Jīva* Goswāmī says that the world, *vinimayo*, has got no, may not have such meaning, the transformation, so *pariṇāma-vāda*, transformation. One is transformed into other. This meaning of *vinimayo*, and Bhaktivinoda Ṭhākura he concluded in this way. The three things and one is transformed into another. On the basis of *Jīva* Goswāmī was little ( ) that

*śloka*. He got it from Svarūpa Dāmodara in dream he told. And also *api cet sudurācāro*, in *Bhagavad-gītā* [9.30]. He also got some meaning in his dream.

[Aside in Bengali]

Devotee: About *api cet sudurācāro* and Bhaktivinoda Ṭhākura, his novel explanation.

**Śrīla Śrīdhara Mahārāja:** Bhaktivinoda Ṭhākura, when he was living, one day he saw that he is wondering in the sky, in his dream one day, we may take it as his dream, to understand from our plane. But, he is moving chanting the name of Kṛṣṇa and he is perhaps surveying the subtle world, walking in the sky, taking a walk and chanting the name in the sky. Then he found that he has come just near the court of Yamarāja and there is some important discussion going on there in a meeting. Yamarāja is there, and Brahmā, and Devaṛṣi Nārada. They are all trying to make out what is the real purpose of this *śloka* uttered by, given out by Lord Himself. Yamarāja is in the practical field to deal with the sin and merit and demerit of the people, so he is particularly concerned that so many persons have seemed to be a devotee of Kṛṣṇa but outwardly their practices have not, according to scripture. How to deal with them? He referred to Brahmā.

“How am I to judge? We find some genuine *Kṛṣṇa bhakti* within but their external conduct is found sometimes crossing the demarcation of morality, in their dealings with external persons. Not according to the law of the country, so how to deal with them?”

So he referred Brahmā and Brahmā also came and Devaṛṣi Nārada and a few others were called in to help to get the real intention of the Lord there. ‘How much extension?’ And at that time Bhaktivinoda Ṭhākura was found to move there. Bhaktivinoda was nearby and they called him. They told that, ‘*Ananya-bhāk, bhajate mām ananya-bhāk*. The real *ananya-bhāk* person is within in our sight. Take his help.’ He was invited and their point of difference was here.

*api cet sudurācāro, bhajate mām ananya-bhāk  
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ*

["If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."] [*Bhagavad-gītā*, 9.30]

Then:

*kṣipram bhavati dharmātmā, śaśvac-chāntim nigacchati  
kaunteya pratijānīhi, na me bhaktaḥ pranaśyati*

["He soon becomes righteous (*dharmātmā*) and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes."] [*Bhagavad-gītā*, 9.31]

The next *śloka* what is it, beginning?

Devotee: *Kṣīpram bhavati dharmātmā* [*Bhagavad-gītā*, 9.31]

Śrīla Śrīdhara Mahārāja: *Kṣīpram bhavati dharmātmā, śaśvac-chāntim.*

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ 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]

To become *śaraṇāgata* means to give up all conceptions of duties, *sarva-dharmān parityajya*, and *ananya-bhāk* means one who has left the charm, the principal of all sorts of worldly duties. He is *ananya-bhāk*. *Sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja*; then, *kṣīpram bhavati dharmātmā*. Why? How? Again he will be dutiful. He has given up, already neglected, rejected the principal of duties. Then he has come to be *ananya-bhāk*. Again here it is mentioned *kṣīpram bhavati* - very soon he will be *dharmātmā*. *Dharmātmā* means dutiful. One who has already given up his duty and exclusively given to the service of Kṛṣṇa - again it is said in the next poem, *kṣīpram bhavati dharmātmā*, that very soon he will appear to you as *dharmātmā*. And *śaśvac-chāntim nigacchati* - eternal peace he will attain. *Kaunteya pratijānīhi*, "Oh son of Kuntī, you promise, you announce to the public, *na me bhaktaḥ pranaśyati*, he is never perished" And why? Left *dharma* and then again he will become *dharmātmā*. What is the meaning there underlying? Then Bhaktivinoda Ṭhākura was taken in there and he was asked what was the real purpose, underlying meaning. And Bhaktivinoda Ṭhākura gave an interpretation. He won't be *dharmātmā* again, he has left *dharma*. But *kṣīpram bhavati dharmātmā*, who will understand this principal, that giving up all duty and embracing the exclusive service of Kṛṣṇa, he is doing all right. He who can understand who can follow, he will be *dharmātmā*. He will soon become dutiful. This sort of connection was given by Bhaktivinoda Ṭhākura there. Do you follow?

Devotee: No.

Śrīla Śrīdhara Mahārāja: In my edition I have connected in this way. My Godbrothers have suppressed me, tried to suppress me. That my line of understanding, *api cet sudurācāro*, if he is found too negligent in his duties. Duty means *dharma*, *varṇāśrama dharma*, duty to mother, to father to other demigods, all these things, *api cet sudurācāro*, and also many undesirable habits seen in him but, *bhajate mām ananya-bhāk*. At the core of his heart he does not admit or does not appreciate another higher thing but that Kṛṣṇa, His service excels all sorts of duties. *Sādhur eva sa mantavyaḥ*, he should be considered as real *sādhu*, *sādhu* real or *sādhu* not otherwise. He should be considered the real saint and not otherwise. *Samyag vyavasito hi saḥ*, and what he is doing it is all right. It is right from all stand points, *samyag vyavasito hi saḥ*. Then, *kṣīpram bhavati dharmātmā*. Then I say *sādhur eva sa mantavyaḥ*, he should be considered *sādhu*, the real saint not otherwise. Then here is a pause. Then the question arising in the mind of the inquirer, the Arjuna, *sādhur eva sa mantavyaḥ*. Then after a little pause, the answer of Kṛṣṇa, *samyag vyavasito hi saḥ*. If he sins with misconduct but at heart is a sincere servitor of Kṛṣṇa, *sādhur eva sa mantavyaḥ*, he must be considered as *sādhu* in the



fullest since, *sādhur eva*. Then *sādhur eva sa mantavyaḥ* the next answer comes to that part of the answer. Yes. *samyag vyavasito hi saḥ*. What his remark is real from all sides, *samyag vyavasito hi saḥ*, that remark. Then the question against that *sādhur eva sa mantavyaḥ* in spite of this evil conduct, *samyag vyavasito hi saḥ*, it is right from all respects, *samyag vyavasito hi saḥ*. Who is remarking in this way, his remark is justified from all standpoints. *Kṣipram bhavati dharmātmā*. And so one who remarks he becomes *dharmātmā* very soon. “So Arjuna I request you, you also go to the public and say that, *na me bhaktaḥ pranaśyati*, and you will get that benefit, you will be *dharmātmā*.”

Do you find the subtle point within? Not follow?

Devotee: No, I still don't understand.

Śrīla Śrīdhara Mahārāja: Akṣayānanda Mahārāja, you follow?

[Discussion in Bengali and in the background two devotees try to explain it to each other]

I am not clear, as I should be?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: *Api cet sudurācāro, bhajate mām ananya-bhāk, sādhur eva sa mantavyaḥ*. How is it possible? His evil conduct, his conduct is evil, and extremely evil, *sudurācāro*, not only ordinary evil but extremely, *sudurācāro, durācāro*, not only *sudurācāro*, extremely evil conduct, on the outside. But inside exclusive devotion towards Kṛṣṇa, how he is to be reckoned? *Api cet sudurācāro, bhajate mām ananya-bhāk, sādhur eva sa mantavyaḥ*. Kṛṣṇa says, the Lord Kṛṣṇa says, “He is to be recognized as cent per cent *sādhu* in spite of his ill conduct, evil conduct.” This is the apparent meaning. Do you follow?

Devotee: So far.

Śrīla Śrīdhara Mahārāja: *Sādhur eva sa mantavyaḥ, sudhui* ( ) he is *sādhu* certainly he should be reckoned as *sādhu*, saint. *Sādhur eva sa mantavyaḥ*. Then the question is coming, *sādhur eva sa mantavyaḥ*. How? *Samyag vyavasito hi saḥ*, his remark is complete, it is perfect.

Devotee: What do you mean "remark"?

Śrīla Śrīdhara Mahārāja: His remark, “One who is *mantavyaḥ*.”

Devotee: Oh, Kṛṣṇa's remark.

Śrīla Śrīdhara Mahārāja: *Sādhur eva sa mantavyaḥ*, “He should be considered as saint.” The question comes he should be considered as saint. *Samyag vyavasito hi saḥ*, the other part. What he is saying, the *sādhur eva*, this is all round statement. *Samyag*, perfect remark, no vulnerability, no weakness there, *samyag vyavasito hi saḥ* means *ce sito*, his endeavour is

*samyag*, perfect. This remark I divide into two. *Sadhur eva mantavyaḥ*, then *hi saḥ*, *kṣipram bhavati dharmātmā*, that *mantavyaḥ hi* who is remarking that he is cent per cent *sādhu*, he will become *dharmātmā*, not that man; that man already severed his connection with dutifulness. This remark, one who is remarking can be in a position to remark about him as complete *sādhu*, he will be *dharmātmā* very soon. Not that man.

Devotee: But Kṛṣṇa is remarking.

Śrīla Śrīdhara Mahārāja: No. Kṛṣṇa says that who...

Devotee: Who will remark...

Śrīla Śrīdhara Mahārāja: ...will be able to understand his position, he will become *dharmātmā*.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Not the man, *sudurācāro*, not the question, he has already saved. But one who can appreciate him, he will become *dharmātmā*. And the justification comes from the later part, *kaunteya pratijānīhi*, “You go and declare it to the public, *na me bhaktaḥ pranaśyati*, that one who has got admission, licence, the admission, that he is a *bhakta*, he will never be destroyed, he will never perish. You go and declare in the public. So you also get the benefit of that remark. Who will remark, he will become *dharmātmā*. The man he is already *dharmātmā*, and who will be able to appreciate that, he will become *dharmātmā*. And you express your appreciation among the public that in spite of his evil conduct if he possess the real a drop of a genuine thing, of truth, he will become *dharmātmā*, go and declare to the public. Oh, Arjuna, take this message.”

Now you are to go through in detail that passage. You follow? No?

Devotees: Yes. I think everybody understands.

Śrīla Śrīdhara Mahārāja: “One who will appreciate the case that in spite of his external anomaly, his internal acceptance that Kṛṣṇa is everything that is so high quality that if anyone can appreciate he will become *dharmātmā* as a result of that. And you Arjuna go and declare it fearlessly to the public that one who has got a little speck of affinity towards Me he will never perish in the world. One drop is sufficient to deal with all the anomaly in the external body of mine.” That is the underlying purport. Now understand?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Somewhat.

Devotee: Yes. We have to now study this, carefully.

Śrīla Śrīdhara Mahārāja: Yes, carefully study, with this idea in your mind. Then it will be cleared. You have to follow my logician. Yajavar Mahārāja could not tolerate. "If you say this is the meaning, then everyone will go on with their evil, evil activities." "Yes, I have got little speck, little drop of *Kṛṣṇa bhakti*, that exclusive devotion, one drop. And I don't care, I shall do anything and everything, they will be given indulgence." So don't express this sort of thing."

But this is the real underlying thing. That one drop of *Kṛṣṇa bhakti* is so valuable that their external anomaly in their dealings, that is nothing in comparison to that. It is so high that *nirguṇa*, so high. One drop, any moment it can just do away with symptoms of external body of disease, so that disease is no disease. The medicine, one drop is there, the disease, so many symptoms of disease - still I think that is not the symptom of the disease. That is some voluntary thing. Do you follow? It is so high. To get a drop of *Kṛṣṇa bhakti*, the truth, the highest truth, that is sufficient to deal with all external anomalies. If it is there, it is there, or it is not there. No question, it is not to be questioned all, because that high medicine, if one drop is there the patient is saved. So his so many symptoms of a disease that is nothing. That is at His will. Such is the thing. Bhaktivinoda Ṭhākura told that *kṣipram bhavati dharmātmā*, the man who will be able to appreciate this, he will become *dharmātmā*, not that man who has got necessity to be *dharmātmā* again. Follow?

Devotee: What did Yamarāja say?

Śrīla Śrīdhara Mahārāja: Yamarāja, he took sort of interpretation. "That yes, he is exclusive devotee. He is able to squeeze out the meaning of the Lord. Without *ananya-bhakta*, others cannot appreciate that."

That was in a dream of Bhaktivinoda Ṭhākura. He saw that out of his roaming, taking *Kṛṣṇa Nāma* and suddenly he came across such things one day in his dream. That was devoid of physical body, the mental body.

There are so many mental bodies that are roaming in a plane of that type. And that is government also, and Yamarāja is dealing with them. Just as in the physical world there is government and there are so many souls. In the mental world also so many souls within that mental system are roaming of different types and there is the government. When after death, after death a man within twenty-four hours to go to that court of Yamarāja, and there it is enlisted and he is given, as in *yamin*, he is released on bail. Then after one year, this is the general case, there may be particular cases, the general case after one year his case is open in the court. And then decision comes, there is so much sin and so much good activity; *puṇya*, *pāpa*. And he is asked what to do? The *puṇya* is of this amount, magnitude, and the sin is of that magnitude. And for the sin you are to suffer this (Sanskrit). That is mental body you are to experience some agony, pain. And the mental body you are to find some pleasure. What you will take first? Then what is big, very heavy, that is first attached generally, when the difference is not much he is left for his choice. First (Sanskrit) just as in dream, also we find some pleasure, some pleasing dream and some painful dream.

So also beyond this body, that mental body *ātmā* is there. So that mental system that is person there. And they have to feel (Sanskrit) means in that system, mental system they have to feel some pain and feel some pleasure. That is *puṇya* (another Sanskrit word) and in (Sanskrit) also differentiation. Good (Sanskrit) then *Bhūr*, *Bhuvah*, *Svaha*, *Maha*, *Jana*, *Tapa*,

*Satya*, etc., According to his *karma*. And in (Sanskrit) also different type hellish things, to suffer, to suffer as in a dream that is a nightmare or something like that, that sort of pain. Independent of this physical body the mind to undergo that is (Sanskrit). And pleasure as we find in dream; devoid of this body also, the mental system. The soul is there suffering, so suffering is possible conscious unit. So when the mental body is dissolved then he gets liberation.

Then again internal, some vague body springs up from within by the help of the *svarūpa śakti*, the environment contributes to emerge, the inner adoptability and possibility in the atmosphere of *Vaikuṅṭha* and *Goloka*, the *svarūpa śakti*, by the contribution, by the help of the *sādhus* that emerge from the inside of the soul and makes it adoptable with the environment of service in *Vaikuṅṭha* and again in *Goloka*. Their inner function, the soul, Supersoul, with the help of Supersoul the soul is bloomed, the bud is bloomed. So in this way blooming and then they find a new environment in *Vaikuṅṭha* and *Goloka* according to the inner nature.

*Svarūpa*, self determination by *ajñāna*, their object is self determination. In *Bhāgavata*, *svarūpeṇa vyavasthitiḥ*, what is *svarūpa*, that innate possibility within (Sanskrit) undetectable, (Sanskrit) which is undetectable, locatable, within (Sanskrit) that comes out by the nurturing of the *sādhu* and that particular atmosphere, that blossoms, from bud blossoms, blooms. In this way we are taken in there.

**Devotee:** Is that when there is this *rāga-mārga dīkṣā*?

**Śrīla Śrīdhara Mahārāja:** Yes, when the stage comes there is a particular form of *dīkṣā*, which is given instead of the *sannyāsa mantra* and that is to help it. There are so many advices to help him for the blossoming. But that must come in time, otherwise that will spoil its future. If nursing is not proper, then it will die in the bud. That possibility we are to count very carefully. Bhaktivinoda said,

(Sanskrit verse)

“You do not take the trouble of climbing the tree and you want to draw the fruit. What will you get?”

Suppose a girl of five years if she is told about the things of married life, she won't be able to understand. That forced treatment will be detrimental for her, so in time - when the time will come, that sort of help will be helpful. And it is there and it is the highest. But only we may not be persuaded to lose our prospect, future prospect only by mishandling that. There will be such a stage that it will be long delayed. Long delayed.

**Devotee:** These *bābājīs* of *Rādhā-kuṇḍa*...

**Śrīla Śrīdhara Mahārāja:** This *bābājī* class is following that and they are evolving new plans also. They connect the male and the female and with the help of this, their tendencies in the plane of lust, they want to try to rouse that transcendental thing. One *bābājī* he plays the part of *Kṛṣṇa* and one lady plays the part of *Rādhikā*, in this way with that posing, “I am *Rādhā*,

you are Kṛṣṇa”, they began their mundane affairs. And they say by this we shall go there, we shall reach there. This has been hatefully discarded by the Ācāryas. Who wants how above that is, who has got the trouble to preach specially, that it is so high.

(Sanskrit verse)

Step by step, who understands the gradation of the steps, one by one, and wants to understand that in right way, the fair conscious what high position is that. They're taken down in the area of lust and cultivate.

Devotee: So Śukadeva has given this warning.

(Sanskrit verse)

Śrīla Śrīdhara Mahārāja: Ah, Śukadeva, yes.

(Sanskrit verse)

Even not mentally you will venture to culture. If you do so you will be perished, and given example. The Śiva when he took poison, then poison came here in his throat as an ornament, *nīlakaṇṭha*, but if you not Śiva and you drink the poison you are sure to die. So this example was given by Śukadeva Goswāmī in *Bhāgavatam*. The very ( ) warning ( ) caution never, you must these teachings first *śraddhā* (Sanskrit) you must *śraddhā*. If you do your duty to him then all duties are done automatically. This is *śraddhā* and (Sanskrit word) you must have a real *Guru*, a source where from with his help you will be able to blossom your bud. (Sanskrit word) a *dhīra*,

Jīva Goswāmī says *dhīra* is one who is master of his own house. And not that this lust, anger, greed, they are masters of his house. If he is so *anartha*, *yukta*, *kāma*, *krodha*, *lobha*, *moha*, then he is undone, he is not eligible. You must have this as that you are master of your own house. Not *kāma*, *krodha*, not the senses are your masters. You are master of the senses, first condition. Second you must come to a proper *Guru*, *sādhu*. Proper process you have to adopt, not step by step. Then *śraddhā*, at the bottom, the *śraddhā*, that if you do your duty towards Kṛṣṇa then everything is done, nothing is left. So *śraddhā* and the proper connection and the authority, as explained in that Madras authority, (Sanskrit) and must be a qualification and authentic connection and the ground is your exclusive desire for the same, exclusive desire, then qualification, and then proper connection. These three things are inevitable, to enter into that. These senses are the masters of your heart and you have got no such faith in Kṛṣṇa and also you do not have any real connection, any real *Guru* to guide you that side. Then you are lost, you can't venture, you can't put the proper...

Devotee: The Gauḍīya Maṭh they have an edition of *Kṛṣṇa Karnāṃṛta*. So isn't this a very confidential work?

Śrīla Śrīdhara Mahārāja: *Kṛṣṇa Karnāṃṛta*? Gauḍīya Maṭh?

Devotee: They have published.

Śrīla Śrīdhara Mahārāja: They have published many things. Many things are published. Bhaktivinoda Ṭhākura's *Jaiva Dharma* and *Caitanya-śikṣāmṛta* and the (title of book) of Rūpa Goswāmī published. But for those that are fit for them it is in the *śāstra*. It is in the *śāstra* and also it is told there that only those properly qualified persons they will come to read it. And to get it and the process, the poisonous medicine is also there. That does not mean that everyone will follow it. And also at the same time if a poison is really a medicine for a particular disease then that must be discovered and kept. Is it not? But misapplication should not be encouraged. Do you follow?

Devotee: Yes, yes.

Śrīla Śrīdhara Mahārāja: A poisonous pill may remove a great notorious disease. So that pill will be there and the warning there should also be there. That should not be imitated. That is desirable.

Devotee: You once said that your Guru Mahārāja forbade the reading of certain books, that Śrīla Bhaktisiddhānta would not allow certain books...

Śrīla Śrīdhara Mahārāja: For everyone. "Generally don't approach there; when you will be qualified then it is there, and it will like nectar to you, and not otherwise."

Kṛṣṇa's ideal should not encourage stealing and lying. Should it? Kṛṣṇa lied, Kṛṣṇa stole, so I shall steal, I shall speak falsehood. It is meant for that? If not, then Kṛṣṇa's pastimes also like that. Only it must be for Him and not for our pleasure. And if we go to seek to satisfy my pleasure in His name it will commit great offense, un-crossable offense against my higher realization. Is it not common sense? Then Kṛṣṇa stole, Kṛṣṇa lied before His mother. And also He had His pastimes with the *gopīs*. And should we imitate that from this plane? It is meant for that? And it is called so high? In general common sense what do you say? The mean fellows they generally go to utilize it very cheap. Very cheaply they want to have that. Very mean, not master, not of any high prospect, they will go in that way.

Devotee: Our Guru Mahārāja used to say, "If you want to dance *rasa līlā*, then first you should lift Govardhana Hill."

Śrīla Śrīdhara Mahārāja: Then you may play the part of Kṛṣṇa and go on *rasa līlā*.

Devotee: There may be one verse in *Bhāgavata* and also *nīlakaṇṭha* should follow.

Śrīla Śrīdhara Mahārāja: *Nīlakaṇṭha* is given, Sukadeva, *nīlakaṇṭha*; that is from the side of the devotees. And what Guru Mahārāja told is also here. When to pick up Govardhana - I am not there, but for *rasa-līlā* I am Kṛṣṇa. That is another approach. I am not Kṛṣṇa, I am Kṛṣṇa's servant. But Kṛṣṇa's confidential service is very high and high we are to understand what are the steps to that high position. We must accumulate calculation of the steps of this strata

planes, which after which, in this way. Step by step we must come to the calculation in mathematics.

Devotee: Or you will fall down if you don't estimate the steps properly.

Śrīla Śrīdhara Mahārāja: Then you are in fool's paradise. Seeing, lying in a torn bed, seeing the dream you are a king, an emperor, but really you are lying on the ground, on the grass and you are, "Oh I am,

(Bengali verse)

Bengali, Prabhupāda. In a torn blanket you are lying. And in dream you see you have become emperor. We must face the reality, not imagination. Imagination we have enough. We are in the world of imagination. Imagination very cheap, but reality is very rare in our position, where we are. First we come in touch with reality. That is soul, what is *ātmā*, then Paramātmā, then Bhagavān, then different conceptions of Bhagavān, and the highest is Kṛṣṇa, the autocrat, the absolute good, the absolute beauty, the absolute charm. This is very cheap thing?

(Sanskrit verse)

The self deception, they engage themselves in debauchery, in the name of Kṛṣṇa. This is debauchery perfect, because the steps are there.

*muktānām api siddhānām nārāyaṇa-parāyaṇa  
sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune*

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [Śrīmad-Bhāgavatam, 6.14.5]

+ [Caitanya-caritamṛta, Madhya-līlā, 19.150]

They are omitted.

*bahūnām janmanām ante, jñānavān mām prapadyate  
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ*

["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]

But still by the grace of Kṛṣṇa one may have that wealth, a drop, *api cet sudurācāro, bhajate mām* [Bhagavad-gītā, 9.30]. That is reality, so high, highly valued. It is also true that one drop

of that knowledge is highly valued. But at the same time the imitation of that high drop is not the real thing. The imitation, we must be careful for the imitation, that imitation jewel. The jewel is how precious and the imitation how real by glass. We must be very careful of that imitating jewel.

(Sanskrit verse)

We are *tatasthā*, we are born in the soil, made up of a particular nature which is *tatasthā*. And then the higher sphere which is more valuable than my own element. I am entered. I am entered the room where so many all Guru, all Guru. Only few perhaps of my type there that are by the grace they have got visa there. Any moment they cancel the visa. But if disciple not satisfied with the service, then visa cancelled, comeback fall-down. So we are to enter, just as we are master here, we are servant there all the time. So that grace, by grace not by matter of right, that I pass the examination, but by grace. Something like that. I may be allowed there. There adopted with that possibility with me. If I want to become slave I may be admitted in that plane, because all higher.

(Sanskrit verse)

The earth, the air, the water, the atmosphere, everything is conscious, is made of conscious stuff, higher stuff than I am made of. We might be fully conscious of that. But they're so generous, the country is so generous. They do not discriminate between a slave and a real resident. But that is grace.

If we can by the grace of Mahāprabhu, by His order He has given a proclamation, Mahāprabhu: "That no, the public may have entrance here in My land. And they will have all sorts of prospects they will enjoy, if they are faithful, not traitor, equal with the inhabitants of this area."

A special grant by Mahāprabhu, so He is so great, the Kṛṣṇa in the mood of Mahāprabhu, as Mahāprabhu, He has given this order of entrance of all to that land.

We must have such grateful consciousness about that. How magnanimous, how noble He is, Kṛṣṇa is as Mahāprabhu. By His order our entrance is possible in that quarter. It is not a childish thing. There are so many charming and bewildering things in this mundane world and the ( ) ordinary science is fogging our brain. So with such gravity we are to eliminate all these charms of this mundane world. And that is very easy, very cheap, that we have mean mind with the attitude of exploitation that in one minute I shall be represented there. What is this? This mean mindedness, depreciation and that is doom. Digging grave for his own, to under estimate that thing given by Mahāprabhu, it is not a childish play.

They say I am lowering down the standard of Swāmī Mahārāja. Is it not?

Devotee: These words are intolerable.

Śrīla Śrīdhara Mahārāja: I am lowering down the standard of Mahāprabhu. It is there. That is our highest prospect. We must be conscious of the fact. At the same time we must know, we must put our aim there, but we must know we are fallen and these are the steps we will regularly have to cross one by one. So it is preaching, it is there, we are not atheist, we are



theist in the highest sense. But at the same time we discard those imitationist. This is *pracāra*, preaching. Preaching for whom? Preaching for what? The aim must be, have some sort of connection with our preaching. That is the highest conception given by *Bhāgavatam* and our *Ācārya*. At the same time we must work, engage ourselves in a stage, in a plane, in a layer where we are and we must be regular, not irregular. At the same time we must be conscious that our object is so high and if one comes to say to me Kṛṣṇa is this Kṛṣṇa is that, a human being, Aravinda says that he is over Kṛṣṇa. How to fight with them, give him a slap on his face if we do not have any idea of Kṛṣṇa? We eliminate Kṛṣṇa? Who is Kṛṣṇa? At least a photograph from far away, His photograph somewhere. And this is not Kṛṣṇa. We must have to say. Whatever any will come with to you with representation is Kṛṣṇa, a debauchee is Kṛṣṇa, I am Kṛṣṇa. There are so many who say "I am Kṛṣṇa." "I am Mahāprabhu." How to blow on their nose, if you do not have any conception of Kṛṣṇa?

**Devotee:** Is this what Śrīla Bhaktisiddhānta meant by *pūjāla rāgapaṭha gaurava bhāṅge*?

**Śrīla Śrīdhara Mahārāja:** That is always above, but this is of such nature, the holiest of the holy, and I am servant of that.

**Devotee:** What is *viṣaya range*?

**Śrīla Śrīdhara Mahārāja:** *Viṣaya range*; that we are always engaged in tackling, handling so many ordinary things, money, this name, fame, books all these things, *viṣaya*. We left everything and we take open gone to Vṛndāvana - mental speculation, no. Try to utilize anything and everything for His service. Whatever comes to you try to utilize that for Kṛṣṇa consciousness.

**Devotee:** They think if you don't go in a car, in a plane, in a train, then you're not preaching.

**Śrīla Śrīdhara Mahārāja:** One *brāhmaṇa sannyāsī*, a *tridaṇḍī sannyāsī*, when I was in Madras, he came to me, "That we are blamed by the public if we use this motorcar, this bus, plane. What you do, you have got any *śāstric* explanation for that?" He came to know from me. "Any *śāstric* quotation can you give that you will utilize this or that?"

I told him in general..

(Sanskrit verse)

If it is meant for Him exclusively then it is pure. In that basis we can do anything and everything. And also I gave some example, that if you utilize the boat, did they say anything against that? No. If you used the boat that was in ancient time, and now so many new things have been. They blame, but if you can utilize the boat and don't swim across the river. If you are allowed to utilize the boat without blame, you can take the motorcar, train, everything; but for His cause, not for yourself. You are *sannyāsī*, if you use for yourself, or for the mundane purpose you are to blame. But if you use for the purpose of His interest, you can use anything and everything.

(Sanskrit verse)

The purity, how much it is for His satisfaction; that is the only criteria.

**Devotee:** Sometimes people use that explanation to justify cheating or lying or stealing to collect Lakṣmī.

**Śrīla Śrīdhara Mahārāja:** What?

**Another devotee:** They say sometimes collect money in the name of that. But actually they may steal, they may cheat...

**Śrīla Śrīdhara Mahārāja:** They may?

**Devotee:** They may steal and cheat people in the name that it is for Kṛṣṇa.

**Śrīla Śrīdhara Mahārāja:** Stealing, cheating, that is also justified if it is meant really for Kṛṣṇa and the *Kṛṣṇa bhakta*, then everything is justified, because from the real plane of thinking no one is proprietor of anything. But Kṛṣṇa is proprietor.

(Sanskrit verse)

The demons are looting and utilizing the things of Kṛṣṇa for their purpose - this is there. So everything belongs to Kṛṣṇa. If I steal anything and offer to Kṛṣṇa or *Kṛṣṇa bhakta*, that is not stealing in the absolute sense, but in a relative sense. In the absolute consideration no one is master or owner of anything, even not his body, what to speak of property. This body does not belong to the man, it does not obey him. So everything, *Īśāvāsya*, the whole belongs to Him. And “This is mine, this is his, this belongs to third person;” this is all misconception, not absolute consideration. Limited consideration, and we have to forgo this. And we are to realize that everything belongs to Kṛṣṇa, including myself, everything. And for His interest we shall all work. Then that is normal life. This is abnormal. And the punishment in death, disease, birth, then infirmity, all the punishments, we have to suffer for this misconception.

(Sanskrit verse)

**Devotee:** In our preaching work, sometimes we have to consider the relative consideration so that the public will not become unfavourable.

**Śrīla Śrīdhara Mahārāja:** Yes. That is also advisable, according to their capacity.

(Sanskrit verse)

We are requested to deal by instalment, the *śāstra* and the *sādhu* they are also done like that. So according to the capacity of the receiver you are to deal things in that way. One who can't digest this ordinary food if you distribute rich dishes to him, then he will die. This is

food to the healthy. It may not be distributed to the diseased person, the diseased person will die. Which will contribute real health to the healthy, so you are to consider, your distribution, preaching must be considered according to the capacity of the audience. It is general. But if you are met with some opposition from anyone about the highest, then you cannot but help to take that into interest. But, very dexterously, skilfully and considerately you are to deal approach.

There is a tale, a story. One Christian missionary came, “Why do you respect this Tulasī plant? Tulasī plant, what is that? It is nothing. Let me tear off the leaves. And anyhow it is holy, I am putting, I am troubling it. It cannot do anything. Rubbing it here, what power it has got, the plant?” Then one clever man told that, “There is a bigger Tulasī I have.” He showed that ( ) the leaf that when it comes in contact with the skin it produces some irritation, irritative pain. He told that, “This is bigger Tulasī.” Then he told, “What can I do in this way? Yes it has got some power. This can't be neglected. It has got some bite.”

Dhṛtarāṣṭra wanted to embrace Bhīma after the war is finished. Dhṛtarāṣṭra he had the strength of ten thousand elephants. And Bhīma also first thousand and then by you want to you were poisoned by Duryodhana and thrown into Ganges - anyhow entered into the den of the serpents. And the serpents bit him and the two poisons neutralized him. Again got the consciousness back and with more strength he came back. So he was also ten thousand. But Dhṛtarāṣṭra's ten thousand, that was little ancient type - meaning it was more strong. Anyhow, after the war was finished Dhṛtarāṣṭra said, “I want to embrace Bhīma, who has killed my hundred sons.” Kṛṣṇa could understand. He sent an iron Bhīma that Duryodhana constructed to insult Bhīma, and put it on his gate. Iron Bhīma was constructed by Duryodhana - posted that iron figure of Bhīma on the gate to insult Bhīma. And that Bhīma was utilized by Kṛṣṇa that, “He wants to embrace Bhīma so give him that.” And Dhṛtarāṣṭra, mad with jealousy, and furiously he embraced him and when great pressure was applied the iron Bhīma was crushed. And Dhṛtarāṣṭra also got such pressure that blood oozed from his mouth. So desperately he wanted to crush Bhīma himself, but Kṛṣṇa could understand He produced the iron Bhīma. ( ). So we have to deal in our preaching campaigns such politics also sometimes.

What is the time?

Devotee: Five to ten.

Śrīla Śrīdhara Mahārāja: Five to ten.

*Pūjāla rāgapaṭha gaurava-bhāṅge*

(More Sanskrit)

I revere the higher stage of servitors, serving line, and let my direct attraction - let it be for the lower type of service. That should be the general attitude, that I am not eligible for the higher grade, allow me to serve in the lower grade. That should be the general attitude of a

Vaiṣṇava. I cannot, I am not eligible serve direct Kṛṣṇa, but who are serving there, let me, allow me to serve them, the servant of the servant. In this way my energy may be utilized in a proper way it may not be wasted by my ambition. The ambition may not waste my energy from its proper utility. It must be guarded in that way considering my position. I come from such a mean position I should not have much ambition. The substantial, to render substantial service, we must always try to come to the lower that it may be of real value. So that attitude has been appreciated in this, regarded as so high and we are so low, this consciousness always be. But by their grace they do not have any distinction about this. It is their gracefulness. But I must be conscious of my tiny self that will help me within in future. Not an aggressor. So pushing, and from that sense I am an ease lover, I am always pushing back, a back pushing person.

Hitler told the clever and the lazy, they will be given the position of a leader. You need clever to manage the department but because they are not industrious they will not finish their energy at the time of need they may come out with their freshness. That was his argument. Clever and lazy they will fill up the officer class, and the general working class clever and industrious. Stupid and lazy they may be given some engagement. And stupid and industrious, I want to be apart from them. Always doing in the wrong direction and some other person is necessary to remove their wrong activity. And fresh energy is necessary, from stupid and industrious, stupid and lazy, clever and industrious, clever and lazy. The peculiar is that the head is from the clever and lazy.

Devotee: You have come to lead us in this time of need.

Śrīla Śrīdhara Mahārāja: Yes, at the time of need they will come with their energy. They have not finished themselves, their energy, being industrious. Always, this habit of always engaging in the work, the time of the not fresh energy remaining there, that was his argument.

Who is there?

Devotee: Bhakta Jeff.

Śrīla Śrīdhara Mahārāja: Bhakta Jeff.

No question from their quarter, the ladies? If they have any question, through you, they may put. Only silently they are sitting nearby, can they understand my conversation?

Devotee: Yes. They can understand.

Śrīla Śrīdhara Mahārāja: That's good.

Devotee: *Na sanga saya.*

Śrīla Śrīdhara Mahārāja: What?

Devotee: *Na sanga saya*, no more questions.

Śrīla Śrīdhara Mahārāja: They are above all suspicion and doubt.

(Sanskrit verse)

Most revolutionary expression in *Bhāgavatam*.

(Sanskrit verse)

Comprehension (Sanskrit) All sorts of ties of entanglement, crookedness in our, deposited in our heart, in our mental body, all dissolved, no necessity. So many thousands of things are crying, "I want this, I want that, I want that, I don't want that."

This sort of proposals of this material world, all unloosed, untied (Sanskrit) released from so many ties of different things. (Sanskrit) This is in the world of exploitation. Meaning to be answer to the exploitation, the exploitationist, they all untied. I want this, that; so many thousands of things, all untied. I want nothing, all the ties disconnected. All thoughts of ideas and prospects of different types, all dispersed, and (Sanskrit) then coming in the layer of understanding, consciousness. Whether this or that what should be the conclusion? These small inquiries, thousands of inquiries there are in the mind in the mental plane. When it comes the ego comes in touch with the conscious world then thousands of inquiries. All dropped, no inquiries is necessary further, I have got the most spacious ground all around. The most intimate friend I find all around. No questions, no answers, no inquiry. No any material property necessary to fulfil my purpose, no necessity of any inquiry. Thousands, hundreds, *lākhs*, all dropped. All the laboratories should be closed, no researching, no research necessary. (Sanskrit) I am in a friendly, inconceivable friendly atmosphere I am. No necessity, no inquiry. So this is the most revolutionary instruction, the declaration of *Bhāgavatam*. Revolutionary, graphic, extensive by these two ideas, the whole reduced to trashes. All our ambition, our prospect crashed, smashed in the layer of material world and in the layer of consciousness inquiry, smashed, dissolved by these two points. Such condition, such attainment is possible.

(Sanskrit) Stride, one stride the world of exploitation covered. Another stride the world of knowledge inquiry, inquisitiveness is covered. And then by the third step, (Sanskrit) I am surrounded by an ocean of friendly relationships, nothing else necessary. By two steps taken to the *Vaikuṅṭha*, only by two steps, two strides, that of wonderful strides, *Urukrama*, *adbhuta krama*, *Vamanadeva* has been accounted as *adbhuta krama*, that of wonderful strides. This is wonderful stride. By one foot, one step, the whole material acquisition is trampled down, and by another the conscious inquisitiveness trampled down. Let them come there is such a stage of life to live in. Come there, a broad call, invitation in a general way, and then in the *Paravyoma* and then *Goloka*. How high on our head. So those who have got a little of such idea, we are so rich, we are so wealthy - we can be proud of that. A small drop of *Mahāprabhu's* instruction we are proud.

Devotee: By your grace.

Śrīla Śrīdhara Mahārāja: By the grace of Bhaktisiddhānta Sarasvatī Ṭhākura and by ( ). I read also this śloka in my previous life, former life. There was also *Bhāgavata*, all these things. But it was clarified when I came in Gauḍīya Maṭh. But this appealed to my intuition in a mystic way this śloka and another śloka.

(Sanskrit verse)

This śloka, that also struck me in my young age, when I was there in my family life I came across this śloka, this śloka also. But it was systematic conception we got, meaning in Gauḍīya Maṭh. But this śloka was like a mystic idea in my mind from previous. (Sanskrit) Just as mass of clouds descend in the air, (Sanskrit) in the sky, dust in the air, so the world of conception, the objective world is floating on the subject in my consciousness. The origin you see. So I say the material world, the fossil ( ) that is floating as a spark in the ocean. Not that the mind is in the world, but the world is in the mind. This conception is there. This grand conception (Sanskrit) we see on the air, on the air we can see in the sky and the dust in the wind. (Sanskrit) who is the subject (Sanskrit) that is like cloud; like cloud and like dust and the subject is like air or sky. And this is like cloud and dust, the objective world. So the background is consciousness. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: It is revolutionary change in our understanding given by *Bhāgavatam*. If we can feel at least somewhat of this truth, then a diabolical change cannot but come in our life. And this is change is after all wholesale. A wholesale permanent change will come in our understanding. (Sanskrit) A patch of cloud in the sky, the consciousness, subject is there, the object is like a patch of cloud there. It is all comprehensive consciousness. In the infinite world what we experience through our senses, that is but a part of that floating. A patch of cloud, this earth, the worldly conception: a patch of cloud in the great consciousness sky - a diabolical change in our understanding.

[A devotee asks what kind of change and another answers a "diabolical"]

Śrīla Śrīdhara Mahārāja: With the idea of *sambhanda jñāna*, with this background of *sambhanda jñāna*, we are to proceed towards Kṛṣṇa. In the subjective, super subjective and super, super subjective, that we have to make progress on. So what way to go? And there we will find after crossing the conscious world, the world of love divine, *satyam sivanam sundaram*. If we have such connection in the background, in we stand on such foundation, then nothing will be able to defeat us. No sort of questions or thought can crush us. We must have our stand in such wide ground. Where we are, this is *bhuta suddhi*, "Who am I? Where I am to go?" Nothing to do with this mundane, because I am entangled here in this, this is only a strategy, whatever you find you will devote for Kṛṣṇa and you will be easily be free of that. I am entangled. I am entangled with so many mundane things, sacrificing for Him and then will find I am released. In this way we are to plod on, to utilize our environment for our high, high, end. That is our strategy to our successful journey.

*yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat  
yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam*

[O Kaunteya, whatever your action whether general or scriptural, whatever you eat, what you offer in sacrifice, whatever you donate in charity, and any vow you keep - do everything as an offering unto Me.] [*Bhagavad-gītā*, 9.27]

“Whatever you find, throw to My feet, and you get released from their binding, their attachment, with that, march on.” Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Akṣayānanda Mahārāja?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Then I take my leave.

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