

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.01.28.B

Śrīla Śrīdhara Mahārāja: ...sitting on the bottle of, the barrier is the glass, and not possible for the bee to touch the honey, so, *praṇipāta, pariprasna, sevā*.

[*tad viddhi praṇipātena, pariprasnena sevayā
upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ*]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisance, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

Only by the service of Guru and Vaiṣṇava we can hope to reach one day in such a divine domain. The process we shall try our best to control our senses. That question is coming, what Yati Mahārāja told. *Dhīra, dhīra* means *jitendriya*, we must try our best not to undergo the influence of our senses, gross and subtle. Next thing, we must hear the '*nuśṛṇuyād*, our way, our method of acquisition must be in a bona fide way, from the authority, as mentioned by Swāmī Mahārāja, from the authority who has, authorised agent who can really give it.

*tomāra, kṛṣṇa dite pāro, tomāra śakati āche
vaiṣṇava ṭhākura, doyāra sāgara, e dāse korunā kori'
diyā pada-chāyā, śodho he āmāya, tomāra caraṇa dhori
tomāra, kṛṣṇa dite pāro, tomāra śakati āche*

1 [*ohe! vaiṣṇava ṭhākura, doyāra sāgara, e dāse korunā kori'
diyā pada-chāyā, śodho he āmāya, tomāra caraṇa dhori*]

2 [*chaya vega domi', chaya doṣa śodhi', chaya guna deho' dāse
chaya sat-saṅga, deho' he āmāre, bosechi saṅgera āse*]

3 [*ekakī āmāra, nāhi pāya bala, hari-nāma-saṅkīrtane
tumi kṛpā kori', śradhdhā-bindu diyā, deho' kṛṣṇa-nāma-dhane*]

4 [*kṛṣṇa se tomāra, kṛṣṇa dite pāro, tomāra śakati āche
āmi to' kāṅgāla, kṛṣṇa' 'kṛṣṇa' boli', dhāi tava pāche pāche*]

[O revered Vaiṣṇava Ṭhākura! O ocean of mercy! Please be merciful to me, your humble servant. Purify me by giving the shade of your lotus feet. Your feet I clasp submissively.] [Please help me to control the six urges, purify me of the six faults, and please instil in your servant the six good qualities. Oh, bestow upon me the six kinds of holy association! I am seated here in the hope of having your company.] [On my own, I find I have no strength to chant the holy name of Lord Hari. Please be merciful by awarding me with a particle of faith and giving me the great treasure of the holy name of Kṛṣṇa.] [Kṛṣṇa is yours, therefore you are able to give Him to others. This is certainly within your power. I am indeed wretched and fallen, simply running after you crying "Kṛṣṇa! Kṛṣṇa!"] [*Bhaktivinoda Ṭhākura's, Ohe! Vaiṣṇava Ṭhākura, from Śaraṅāgati*]

We must approach to a bona fide person who can really give, whose giving is sanctioned, has got already sanction from the higher bona fide person. We must be some sort of minimum

standard of qualification. That is, we must not indulge in sense pleasure: that is one thing expected from us. The more thing is that we must approach a bona fide person as a beggar to him for this substance. And the third qualification is that we must have *śraddhā*, *śraddhānvito*, *'nuśṛṇuyād*, *dhīraḥ*, three points must be satisfied in our search, then we can hope to have it, to get it.

*vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ, [śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktiṁ parām bhagavati pratilabhya kāmāṁ, hṛd-rogam āśv apahinoty acireṇa dhīraḥ]*

[“One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa.”] [*Śrīmad-Bhāgavatam*, 10.33.39]

Viṣṇoḥ here, not *kṛṣṇas ca*, why Viṣṇu? Viśvanātha Cakravartī perhaps has come to explain why Viṣṇu. Why Viṣṇu? Really, Viṣṇu has got nothing to do with the *Vraja līlā*. Here Kṛṣṇa, Svayaṁ-Bhagavān Kṛṣṇa. But why this word *viṣṇoḥ* has been applied, selected to apply here? That we may not conceive the Kṛṣṇa as human being, to get out of our association with this ordinary humanity, the Kṛṣṇa is a man, ordinary man. To avoid this sort of tendency, the *viṣṇoḥ*, you see Viṣṇu. Viṣṇu has got His highest aspect in that way. In this way the midway has been accepted here. But really speaking this is not the *līlā* of Viṣṇu but it is Kṛṣṇa, the Kṛṣṇa conception of Godhead, not the ordinary Viṣṇu conception of Godhead. But you are to pass through the dignified position of Viṣṇu and then again from there to take a leap towards Kṛṣṇa.

All these precautions and warnings have been given to us that we may not be misguided in the way of imitationist, the *sahajiyā* section, to save us from the *sahajiyā* section, the imitationists. That remaining in this plane we shall dream that I have got that. To guard us from that sort of catastrophe it has been guarded in such a way. It's not very cheap.

*muktānām api siddhānām [nārāyaṇa-parāyaṇa,
sudurlabhaḥ praśāntātmā koṭīṣv 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-caritāmṛta, Madhya-līlā*, 19.150]

One who's not a self deceit he'll be too much awake on these facts: not a self deceit, traitor to his own.

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

The aim I shall achieve and then enquire after this. Now it is intolerable. Gaura Hari. Such is our position. Gaura Haribol. Vulnerable position, it proves our inability and capacity at every step where we are. But only our *ālambana*, our source of support and consolation is our dependence on Gurudeva, *Vaiṣṇava*, *Kṛṣṇa-jan*, *Viṣṇu-jan*, *kave visnu jane*. The nearest approach of Kṛṣṇa, the nearest centre where Kṛṣṇa lives, what is in connection of Kṛṣṇa. Always dependent, *taṭasthā jīva*, the *śakti*, the fate, the fate of the negative existence is always dependent. Dependence is intrinsic characteristic. No time it can think that I can stand independently: then it is lost. However higher approach, everywhere, the one common thing, that I'm dependent. I'm

dependent. I can't stand on my own leg. That is the very innate nature of the potency, can't stand: can't stand independent, always dependent.

But the idea of dependence can increase, that is *dainya*, *ātma-nivedana*, the *dainya*, that humility, that I have nothing. I possess nothing. So that cannot but induce us to surrender, to seek the support of some other thing. As much as I will be able to think that I am in want, I am support-less, no footing to stand on, my earnest will be more sincere search for any support. To that much, that degree, as much helpless I shall feel, so much of earnestness for the support cannot but automatically arise in my mind. The beauty, wealth, *ātma-nivedana*, *gopṛtve varaṇa*, and to hold fast that; "You are my saviour!" The irresistible result of *ātma-nivedana*, that means to hold Him fast. "You are my only support. I can live only by Your grace. Otherwise I'm nowhere." *Gopṛtve varaṇa*, *rakṣiṣyatīti*, *kṛṣṇa viśvāsaḥ*, at the same time to foster the idea that He must protect me. He will keep me. This internal trust to develop, that He surely He will keep me, He won't dismiss me. *Gopṛtve varaṇa*, *rakṣiṣyatīti viśvāsaḥ*. And *bhakti ānukūl*, what is favourable to accept that in our adjustment, and what is unfavourable to reject that. That should be the general attitude. The general attitude will be like that. That is our way.

"I have got it," then finished. When I shall think that "I have got it" you are finished. How? The progress in the negative side, are you ready for that? You come to become a Vaiṣṇava, or the proposal of the Māyāvādī, "I am *so ham*, I am He." The fascinating proposal on the other side: "Why do you go to that side, the slave mentality, the encourager, the creator and encourager of slave mentality? Be off you. And "*so ham*," I am He. I am the Absolute." Their call, "*so ham*," dignified!

And the Vaiṣṇava are very much afraid of that, they don't want. Where is such incident?

Ah! Rāmacandra Purī, the case of Rāmacandra Purī. When Mādhavendra Purī, the great devotee, the Grand Guru of Mahāprabhu, at the time of his departure in Mathurā, he's weeping, "In my last moment, where are You Kṛṣṇa? *Ayi-dīna-dayārdra-nātha*. We are told that You are very pitiful to the helpless. *Dīna-dayārdra-nātha he, mathurā-nātha*. You are the master of this Mathurā-maṇḍala. *Kadāvalokyase*. I may at any time when You will cast a glance on me, is it too much my Lord even at the time of my departure I may not have Your pitiful look on me, on this fallen soul. *Hṛdayam tvad-aloka-kātaram, dayita*. O my dearest, my beloved Lord, my heart is aching too much. I can't stand for Your little care, for a drop of Your pity. *Dayita bhrāmyati kiṁ karomy aham*. I'm helpless. I can't take me off from You. I can't, I fail. I feel I can't live without a drop of nectar of Your grace my Lord. My last moment I pray in this way!"

[*ayi-dīna-dayārdra-nātha he, mathurā-nātha kadāvalokyase*
hṛdayam tvad-aloka-kātaram, dayita bhrāmyati kiṁ karomy aham]

[While passing away from the material world, Śrīla Mādhavendra Purī chanted the following verse: "O gentle-hearted Lord, ever-gracious upon the destitute, O Lord of Mathurā, when shall I see You again? In Your absence my broken heart trembles. Beloved! What shall I do now?"]

[*Padyāvalī*] & [*Caitanya-caritāmṛta, Antya-līlā, 8.34*]

Then that Rāmacandra Purī, one of his disciples, came, "Why, like a worldly man you are wailing? The *śoka-moha*, what is this? In *śāstra* have you not gone through? The *śāstra* has asked us, gave us instruction, advised us to be above this *śoka*, the mourning, and this *moha*, this misconception that I'm in the world. You are Brahman, you're above that. You think of your real self, that you are the biggest thing. Why do you undergo, why do you indulge in this last moment

to come down to such a lower level that you are insignificant, you are helpless? You are the biggest of the big. You think like that, like a heroic way.”

Then Mādhavendra Purī dismissed: “You go away. If I see your face and depart, then I’ll get a very dark future. Be hence.” Rāmacandra Purī.

And what about Īśvara Purī? He, the meanest of the mean, a mean servant, a *sannyāsī*, but he’s serving his Guru.

[Īśvara-purī gosāñi kare śrī-pāda-sevana,] svahaste karena mala-mūtrādi mārjana

[Īśvara Purī, the spiritual master of Śrī Caitanya Mahāprabhu, performed service to Mādhavendra Purī, cleaning up his stool and urine with his own hand.]

[Caitanya-caritāmṛta, Antya-līlā, 8.28]

The stools, the urine, cleansing all these things of Guru, Īśvara Purī, and he got the post of the spiritual guide of Mahāprabhu. Who is Īśvara Purī? Who is serving so meanly, in mean way his Guru: that is Kavirāja Goswāmī could not but mention; *svahaste karena mala-mūtrādi mārjana*, the stools and urine cleansing, Īśvara Purī. And that was accepted as the proper spiritual guide of the Lord, Mahāprabhu.

So who are the gainers and who are the losers? To accept the way of self abnegation, “I have nothing. I have nothing. So my Lord You come to fulfil my heart. I don’t see anything else in the world that can cure my inner want, necessity.”

*na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-[artha-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmnī baddhāḥ]*

[Prahāda Mahārāja says: “Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or Guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.”]

[Śrīmad-Bhāgavatam, 7.5.31]

So:

*viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā, gatir iha na bhavattaḥ kācid anyā mamāsti
[nīpatatu śata-koṭīr nirbharaṁ vā navāmbhas, tad api kila payodaḥ stūyate cātakena]*

[“O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the Cātaka bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud.”] *[Śrī-Rūpapādānām]*

“Whether You give or do not give, I can’t go anywhere as a beggar. You may save or You can

– You can make or mar, You can save or kill, but no alternative for my, to have any compensation from any other source than You.” *Ananya-bhakti*.

*ananyāś cintayanto mām, ye janāḥ paryupāsate
teṣām nityābhīyuktānām, yoga-kṣemaṁ vahāmy aham*

[“I personally assume the whole responsibility of acquiring and protecting the necessities of My fully dependent devotees who are always absorbed in thought of Me alone, and who worship Me exclusively in all respects.”] [*Bhagavad-gītā*, 9.22]

His promise is also, anyhow, visibly or invisibly He cannot come to our rescue, not always visibly He may come, but invisibly He helps through others also, *yoga-kṣemaṁ vahāmy aham*. It has been proved in many cases on the surface also. Gaura Haribol. Gaura Haribol. Gaura Haribol.

So the path will always be of submission, humiliation, sincere search, and after all the service, and service of the Vaiṣṇava, service of Guru. In other words the service of Kṛṣṇa conception, consciousness, service of Kṛṣṇa consciousness, but that is not a chaotic thing that has got some real nature, Kṛṣṇa conception.

*anyābhilāṣitā-sūnyam, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā*

[“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.”] [*Bhakti-rasāmṛta-sindu*, 1.1.11]

& [*Caitanya-caritāmṛta, Madhya-līlā*, 19-167] & [*Śrīmad-Bhāgavatam*, 11.21.11, purport]

Kṛṣṇa *bhakti*, the encasement, the outer garment, the cover should be eliminated and the essence should be taken in, should be accepted. So we are to indirectly we are to have some consciousness what is *anyābhilāṣa*, what is *karma*, what is *jñāna*, what is *yoga*, what is *śaithilya*, some sort of knowledge, indirect knowledge of these things what is not Kṛṣṇa consciousness, what is anti Kṛṣṇa consciousness. Some knowledge about that, and main knowledge to the substance, and some knowledge of the covers, with this, and the solace is that.

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

[“O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.”]

[*Bhagavad-gītā*, 6.40]

If we are sincere in our search then none can seduce us. Our *caitya* Guru, our inner guide, our simplicity, sincerity, that will help us always. We shall ask within that, “Oh my Lord, I’m in the crossing, crossroad, which way to select?” Whatever he’ll say to the inner voice that is a response we must get. “If you want your benefit you go this side. This won’t be opportunist sacrifice to your religious realisation, that conscience, that inner voice, as much as possible for you to collect. Beyond that no help, I can’t go, but He can come. He can come to my position to

guide me, but I can't go beyond my limit, so my prayer is my everything." Gaura Haribol. Always, in every case we shall sincerely pray for the inner voice to guard us properly, especially in time of crisis. No other way left for us. We're not omniscient, we're not absolute, not all powerful. So what more we can expect? But we must be sincere to our own. That is our ultimate benefit, welfare.

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

Any question?

Parvat Mahārāja: Yes. What is, how can we recognise the difference between the inner voice, as we say, and so many other voices that are actually proposing that we enjoy *māyā*, that we go here and there, so many voices internally...

Śrīla Śrīdhara Mahārāja: As much as I have come to understand so much responsibility with me. What I do not know I may not have any responsibility there. But it will be according to my own knowledge and experience.

Kṛṣṇa says that, "If one prays to Me, and due to his ignorance prays for something what is not beneficial to him..."

*kṛṣṇa kahe, - 'āmā bhaje, māge viṣaya-sukha
amṛta chāḍi' viṣa māge, - ei baḍa mūrkhā
āmi - vijñā, ei mūrkhē 'viṣaya' kene diba?
sva-caraṇāmṛta diyā 'viṣaya' bhulāiba*

[“Kṛṣṇa says, ‘If one engages in My transcendental loving service but at the same time wants the opulence of material enjoyment, he is very, very foolish. Indeed, he is just like a person who gives up ambrosia to drink poison.”] [“Since I am very intelligent: why should I give this fool material prosperity? Instead I shall induce him to take the nectar of the shelter of My lotus feet and make him forget illusory material enjoyment.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 22, 38-9*]

So ignorance is no bar to the realisation of Kṛṣṇa. He's too clever. But our inner hankering, the quality of our inner hankering, that is all in all. Even an ignorant man may be directed properly, and a scholarly man may not have any real direction or revelation. That is sincerity that comes, that quality of sincerity that is dependent on the quality of the *sukṛti* that I have acquired from the previous Vaiṣṇavas in my previous birth's action. *Sukṛti*, the quality of the *sukṛti*, that will guide us, generally we're saying *sukṛti*. Three kinds of dealings we find in the case of the liberation, or our achievement about Kṛṣṇa. General case is,

*ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]*

[Śrī Kṛṣṇa says: “As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects.”]

[*Bhagavad-gītā, 4.11*]

“Whoever approaches Me in what spirit, My reaction for him is accordingly. If he approaches Me with _____ [?] a challenging mood, I also approach him in a challenging mood, with the demons. In a very simple way, I also deal in simple way. In this way, *ye yathā māṁ prapadyante*, how anyone, because he’s free I’m and the free man’s approach, according to his approach I deal with them. That is the general case.

But there are two side issues. Sometimes one formally asks for My devotion, but I give them *mukti* and they’re disposed of. Because I can see the inner most quarter, there something else. But anyhow, ostentatiously he’s praying for devotion, My favour, but I also can detect and I give him salvation and dismiss him.

And there is also another side, another issue. He’s very sincere at heart but don’t know, he has got no regulated way of prayer, does not know how to formally put the petition to Me. In that case I overlook his superficial faults and correct it and say, ‘You want, you’ve prayed for this thing, but I think you want this thing, is it not?’ Then he says, ‘Yes.’ You correct it and you pray for this, and I’m granting that.”

These three corresponding conducts we find about Him in the scripture, and we’re to adjust with that in such a way. Three types of dealings: one general and two particular, one for deception, and another, amendment of the ignorance. It is there and accordingly we are to adjust, we are to make us careful about the sincerity.

Murkho badati visnaya dhiro badati visnave [?] There is another saying, *murkho badati visnaya*, and uneducated in Sanskrit, an uneducated man he says, *visnaya namo*, just as *devaya namo*. But the correct form grammatically it will be *visnaveha* not *visnaya*. The word is not *visna* but *visnu* _____ [?] But the uneducated priest he does not know so much he says *visnaya namo*, and *dhiro badati* a scholar he will correctly pronounce the *visnave dadyat* [?]

But, *Etat sarvaṁ parityajya bhāva-grāhī-janārdanaḥ*. But the Janārdana He accepts the thing according to his heart’s nature, not the word. In *Bhāgavatam* also it is said, in the ten outlines, points, Nārada giving to Vyāsadeva, the very ten points.

*tad-vāg-visargo janatāgha-viplavo, yasmin prati-ślokaṁ abaddhavaty api
nāmāny anantasya yaśo ‘nkitāni yat, śṛṅvanti gāyanti grṇanti sādhaveḥ*

[On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world’s misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest.]

[*Śrīmad-Bhāgavatam*, 1.5.11]

The grammatical mistakes and other such ornamental mistakes are overlooked by the Lord. He reads the heart; the language of heart is all in all, *tad-vāg-visargo janatāgha...*

...

The sin will be removed, washed away, by those words which are grammatically full of mistakes but surcharged with the real spirit of the devotion, on the other hand, this opposite

śloka.

*na yad vacas̄ citra-padaṁ harer yaśo, jagat-pavitraṁ pragṛṇīta karhicit
tad vāyasaṁ tīrtham uśanti mānasā, na yatra haṁsā niramanty uśik-kṣayāḥ*

[Those words which do not describe the glories of the Lord: who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like unto a place of pilgrimage for crows. Since the all-perfect persons are inhabitants of the transcendental abode, they do not derive any pleasure there.] [*Śrīmad-Bhāgavatam*, 1.5.10]

& [*Śrīmad-Bhāgavatam*, 12.12.51, is very similar]

The style, the language, everything is very beautifully couched, but if you dive deep you'll find no mention about the glory of the Lord, he's putting rather him in the middle. But ornamental language, dignified style, all these things, so many, but they're lifeless.

So Nārada asked Vyāsadeva, "Whatever it will be, the substance must be Kṛṣṇa. You must be very careful to that, then it is all right."

The outward show, that is nothing, that is misguiding. So heart, not the brain but the heart is accepted. In the *gopī's* case are they scholars, great scholars they are? They reject, *jñāna-sunya- bhakti*, Mahāprabhu accepts. Just as ignorance is also an enemy, so 'I know' that is also an enemy in the case of what is unintelligible, what is not within your scope of understanding, where you cannot be the subject and make it object of your subjective calculation. So in that case your knowing has no meaning, 'that I know,' that has got no meaning, because it is already, its very existence is superseding your subjective area of knowledge. So knowledge has got no meaning there.

But your *śraddhā* can go. Just as x-ray, the light ray of x-ray can pierce through the wall, through the barrier, so *śraddhā*, the faith can go through the walls of variegated nature, however hard it may be. The faith can pierce through, but knowledge, light, has got its limit. Just as touch has got its limit which is not within the jurisdiction, 'I can't touch, I can't get that experience,' but my eye has got more range. But eye has also got a limit, where my intelligence can go. And intelligence also cannot go, but faith can go. It is not non scientific. The jurisdiction of faith may take us to that plane, but our intelligence fails. Our knowledge, experience fails to give any photo and any conception of that world, cannot catch, beyond its jurisdiction. Ether can connect with Moon, but not air. The Moon, the *sukra*, the Sun, with something there very fine, in fine plane they can connect, but not with gross plane they can connect. So faith is the only reliable, the heart's expansion is, possibility, prospect, heart's prospect is the highest, its jurisdiction, its range, heart, but not our reason. Reason fails to reach to calculate. "No!" Reason will say, "This is impossible." But heart can accommodate, the heart, the most accommodating, the faith, most accommodating. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, is faith a constant thing, or sometimes our faith is weak and sometimes our faith is strong?

Śrīla Śrīdhara Mahārāja: It may be. The covers are there. Sometimes, just as in a tank so many plants floating on the water, what is that? Plants floating on the water, sometimes if it is moved the water is seen, sometimes closed. In this way *śraddhā* is closed by ignorance, *anyābhilāṣa*, *karma*, *jñāna*. It may cover, we are detached, but it is within. Everywhere that is, the faith is

everywhere, in *svarūpa*, in innate nature the faith, but it is _____ [?] ambrosia, or what is this in the womb?

Devotees: Embryo.

Śrīla Śrīdhara Mahārāja: In the womb, when the child is in the womb of the mother, embryo or something. That is, heart is there, faith is there, but by favourable environment it grows, gradually, it will grow by favourable environment. Unfavourable, it is lost to the minutest degree, suppressed.

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

Where is that Viraha Prakāśa?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: You ask him if anyone of them has lost some dollars.

Parvat Mahārāja: I have already asked.

Śrīla Śrīdhara Mahārāja: But they're ignorant of the fact?

Parvat Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: _____ the gate keeper, he got forty dollars. One twenty and two tens, and produced it to Kṛṣṇa Saran Prabhu. But perhaps they lived here in this room, any way that they slipped from their pocket or something.

Parvat Mahārāja: They will check and see.

Śrīla Śrīdhara Mahārāja: Yes. Ask them to check whether the limit is forty, or more, or something. That is my interest, it is real maybe when he has given it to us, may be reliable but it may be forty, but we can't say, it may be more also. So they're to check.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

When Pramāṇa Swāmī is being expected?

Akṣayānanda Mahārāja: After one week.

...

Śrīla Śrīdhara Mahārāja: ...attracted me most. Wherever I felt attraction I collected them.

Gaura Haribol. Gaura Haribol. Gaura Haribol. The common interest, the common cord, internal cord will be touched, will be helpful for us greatly. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Someone told, Dayādhara or someone, someone told that, "It will supply the very basis and foundation of Swāmī Mahārāja's activity..."

Akṣayānanda Mahārāja: Dayādhara.

Śrīla Śrīdhara Mahārāja: ...and strengthen it. It is of such nature that it will supply the foundation of his propaganda. And also sweeten it. It is of more intellectual characteristic and it will contribute some sweetness to that structure, and also deep foundation in the heart. So it will help the movement in a great and happy way.” That is the opinion of someone. “So it will have some universal need and natural.” Gaura Haribol. Let it be, by the grace of the Lord.

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

And one says, “That *Premadhāma-stotra* is very condensed. It must be analysed, expanded, the teachings, the *līlā* and both the teachings of Śrī Caitanyadeva in a very condensed and dignified form. In dignified and condensed way the *śikṣā* has been represented in this *Premadhāma-stotra*. Commentary is necessary for that.”

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

When Madhvācārya had a bull, and Madhvācārya was asked by one of his disciples named Akṣobhya, he asked Madhvācārya, “After you, after your departure, who will prepare the commentary of all your works?”

Then Madhvācārya pointed out to the bull, “He will expand my teachings to the world.”

He heard it but could not digest. Anyhow, he says, that he was the fourth in order of Madhvācārya School Ācārya. First Padmanābha, then Nṛhari, Mādhava, Akṣobhya...

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