

## His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.05.09.B

**Śrīla Śrīdhara Mahārāja:** That Kṛṣṇa is only Svayaṁ-Bhagavān. And when that very Kṛṣṇa, only then and there, standing by the side of so many *gopīs*, two *gopīs* one Kṛṣṇa in the middle, two *gopīs* as in *rasa*, that Kṛṣṇa not Svayaṁ-Bhagavān. Svayaṁ-Bhagavān is only Who is on the right side of Rādhārāṇī. Other Kṛṣṇa, Prakāśa Mūrti. That is, Prakāśa, Prabhāva-Prakāśa, Prakāśa two kinds, Prabhāva-Vilāsa, Prabhāva central, and Vaibhava extended self. So Prabhāva-Prakāśa, Prakāśa and Vilāsa, first two groups. Prakāśa, same thing appeared. And Vilāsa, His playful expression, Vilāsa. Prakāśa again divided into two, Prabhāva and Vaibhava. Prabhāva means central, and Vaibhava means extended, from that. So Prabhāva-Prakāśa when in the side of the *gopīs*. And Vaibhava-Prakāśa, not there, it is, Balarāma is Vaibhava-Prakāśa, and two-handed Kṛṣṇa in Mathurā Vaibhava-Prakāśa. And Vilāsa, four-handed Kṛṣṇa in Mathurā, Prakāśa, He's Prabhāva-Vilāsa. And Vaibhava-Vilāsa, all other extensions of Kṛṣṇa. In this way it has been dealt. In *Caitanya-caritāmṛta* we find and also in the Rūpa Goswāmī we find, the gradation, the conception of Kṛṣṇa in differentiation in this way.

So according to the paraphernalia, the place, His mentality, Kṛṣṇa's mentality, attitude, comes down to that stage, we are to think. So different posing in *vātsalya rasa*, *sākhya rasa*, *śanta rasa*, *dāsya rasa*, His attitude will be similar, corresponding to the servitor, the cooperation like that. So these have been given to us in very subtle things, but still we are to know to certain extent that this may be, this is possible. Kṛṣṇa is one, and whole, but still there is *yei rasa*, *sei sarvottama*.

*[kintu yānra yei rasa, sei sarvottama / taṭa-stha hañā vicārile, āche tara-tama]*

[“It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love.”] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.83]

Yaśodā won't say that His *rasa* is not full, something lacking, she won't admit. 'This is the highest thing.' She will think.

The *sakhās*, the friends, they enjoy the play company, they think that, 'We are the highest obtainer, we obtain most. This is the highest which we get from His company, graceful company.'

*Yei rasa, sei sarvottama*. In the *taṭa-stha hañā vicārile*, he will draw from any relative position and come to calculate the absolute position, that consideration, then we shall find that there is small and great, scanty and sufficient. It is there.

Sometimes when there is clash between them, and which side wins, it is tested there, we can say, that which side is getting the better hand, who is defeated and who are \_\_\_\_\_ [?]

\_\_\_\_\_ [?] say that Russia is the most powerful. Some say America is the most powerful. It will be decided when they come into clash.

So when different *rasa* comes into clash, then it is decided whose side is greater, which side.

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

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

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

Gradation everywhere. When Hanumān went with that \_\_\_\_\_ [?] to see Kṛṣṇa in Dvārakā, “Jai Rāma Jai Rāma” Kṛṣṇa took the figure of Rāmacandra and asked Satyabhāmā to take the appearance of Sītā. She could not. Then He asked Rukmiṇī, “Oh, you take the appearance of Sītā.” Rukmiṇī could do. Then where to put Satyabhāmā? “You go just under the throne.” And Hanumān came, “Jai Rāma Jai Rāma.” He saw that, “Yes, Rāma is there, Sītā is there.” With the \_\_\_\_\_ [?] that blue lotus he worshipped Rāma and Sītā there. So Rukmiṇī and Satyabhāmā here, Rukmiṇī has been shown superior to Satyabhāmā. Yes?

**Dhīra Kṛṣṇa Mahārāja:** I wanted to know why Satyabhāmā would not take the figure of Sītā?

**Śrīla Śrīdhara Mahārāja:** Why Satyabhāmā could not take?

**Dhīra Kṛṣṇa Mahārāja:** Yes, or would not.

**Śrīla Śrīdhara Mahārāja:** Would not? It is seen that Rukmiṇī had that special power, special capacity, special position, she took the appearance of Sītā. And Satyabhāmā had some similarity, some \_\_\_\_\_ [?] of Rādhārāṇī. It may be thought that she did not like to take position of Sītā. It may be thought. Without she had reverent nature of Rādhārāṇī. In *Lalitā-Mādhava* it has been covered, that Satyabhāmā was transformed - Rādhārāṇī was transformed in Dvārakā *līlā* as Satyabhāmā. Chandrāvalī, Rukmiṇī. And Jāmbavatī, Lalitā. In this way it has been described. That representation not full, as Kṛṣṇa in Dvārakā is not full, as He is in Vṛndāvana, so the *śakti*, the potency, they're also of such type. The sentiment, Rādhārāṇī is more sentimental. Chandrāvalī is more intelligent. But in Vṛndāvana sentiment has its best appreciation, best value, in Vṛndāvana *līlā*. Not so much of intelligence as much as transaction of the heart, heart giving, not much stress in the intelligence. In Dvārakā *līlā* perhaps intelligence has got best position than the sentiment. So it may be transformed in that way. Rādhārāṇī, er, Satyabhāmā had more sentimental dealings we find, in the major portion in her. And Rukmiṇī, she's sober, considerate, in her dealings with everything, everyone.

So what has, in the highest plane, what has the most appreciable in the lower class of play, they have no appreciation of the similar type, the difference. Hare Kṛṣṇa. So private life and public life. Private life is higher, public life is lower. They who are the most qualified in the assistance of public life, and what is most favourable in helping private life, may be different.

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

[11:10 - 11:40 Bengali (?) conversation]

**Jayatīrtha Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** So we are to travel to approach all the supposed, apparent, proprietors of that favour approach and get transfer from them. Or otherwise we can send, give something without caring who is the owner, who is the manager, who is the administrator. Without caring you may do something, whatever you like.

**Jayatīrtha Mahārāja:** \_\_\_\_\_ [?]

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] He will be thought a mad man very soon by the public. Whatever he sees, "I want this." In Mahāprabhu's case, so pure, so high, so holy, I want the service of everything."

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

["When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana. When He passed over the hills, He took it for granted that they were Govardhana."] [*Caitanya-caritāmṛta, Madhya-līlā, 17.55*]

*yāhān nadī dekhe tāhān mānaye — 'kālindī' / mahā-premāveśe nāce prabhu paḍe kāndi'*

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

Whenever comes to see uninhabited land, “Oh, there is Govardhana.” This *līlā* of Kṛṣṇa. The river, “Oh, Yamunā.” And any forest, “Oh, Vṛndāvana.” Mahāprabhu began to cry, tears profusely falling, coming down. And fell and rose.

Gaura Hari bol. Gaura Hari bol.

**Devotees:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** *Sahajiyā* type? Then now we want to see tears falling, show it.

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** High class of *sahajiyā* where he may make some contract that how many pound of tears \_\_\_\_\_ [?]

**Jayatīrtha Mahārāja:** I haven’t taken my meals yet so I can’t cry any tears.

**Śrīla Śrīdhara Mahārāja:** Ha, ha. Hare Kṛṣṇa. Gaura Hari bol.

**Devotee:** \_\_\_\_\_ [?]

**Jayatīrtha Mahārāja:** Has he given permission?

**Devotee:** \_\_\_\_\_ [?]

**Jayatīrtha Mahārāja:** Ah. This permission I need, because then I’ll become his...

**Parvat Mahārāja:** Neighbour.

**Jayatīrtha Mahārāja:** I’ll be at his back door. The dog stays outside the back door. Generally the dog’s house is outside the back door. So if I have my place there, outside your back door, then I’ll be in a very good position.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Our Guru Mahārāja, as I told, little before, when a dish with so many curries presented to him, and asked, “What is the best of all the curries?” He used to say that, “Everyone is better than another.” So wherever you go, everything fascinates you at heart.

**Jayatīrtha Mahārāja:** But here we see Gadādhara Prabhu and there we see Gadādhara Prabhu, so naturally we become attracted.

**Śrīla Śrīdhara Mahārāja:** Gadādhara, Gaura-Gadādhara.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** 16:00 - 18:57, Bengali [?] Sanātana Goswāmī took Kṛṣṇa to Mathurā, and from there he took again back to Vṛndāvana. He did not allow Kṛṣṇa to go out of Mathurā. In *Bṛhat-Bhāgavatāmṛta* he sees.

But Rūpa Goswāmī he took, he connected the Vṛndāvana *līlā* with Dvārakā *līlā*, that they were transferred there in Dvārakā *līlā*, the Vṛndāvana Queens are so. What’s the, where’s the adjustment?

Prabhupāda answered, “Then why it has been told *adhokṣaja*? *Adhokṣaja*, it is reserved. *Adhokṣaja* means that everything, if we can understand, we can keep within our fist, then how it will be *adhokṣaja*?” That was his answer. *Acintya*.

*acintyāḥ khalu ye bhāvā na tāms tarkeṇa yojayet  
[prakṛtibhyaḥ param yacca tad-acintyasya lakṣam]*

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."] [Skandha Purāṇa] & [Mahābhārata, Bhiṣma Parva, 5.22] & [C-c, Ādi-līlā, 5.41, purport]

His sweet will. His sweet will. We must leave everything up to that. Everything we must know, we must capture. Then His existence not transcending me? So *jñāne prayāsam* [Śrīmad-Bhāgavatam, 10.14.3], don't go bother yourself uselessly to know anything and everything about Him. Submit, and you will know that partial instalment according to the, to your serving necessity, it will be given to you. Don't go to devour the Infinite, being a finite. That attempt is not desirable. That is waste of energy. Not only wasted but that is detrimental to your cause, that you want to devour the whole thing, to put it in your belly, within your belly. Then there, that much, unconsciously you come to think that is limited. Otherwise how can I know, be bold enough to know to the finish? I want to know more and more, more and more. This tendency with you proves that you want to finish Him. So you can finish only *māyā* to certain extent, and not *adhokṣaja* Kṛṣṇa in any way. Your bad hankering for knowledge, that is a disqualification in you. Not by that path you can really make any progress. *Yam evaiṣa vṛnute tena labhyaḥ*.

*[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena  
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūm svām]*

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [Kaṭha Upaniṣad, 1.2.23] & [Muṇḍaka Upaniṣad, 2.3.2]

That must come from that side. You should only try encourage your negative side. "I'm so low. I'm so mean. I'm the most needy." In that way, that must be sincere, not any show. The sincere progress is in our realising that I am the most needy, and most wretched, most mean. That is the way we should try to walk on. So *jñāne prayāsam udapāsyā*, hatefully banish. *Namanta eva, jīvanti san-mukharitām bhavadīya-vārtām*. Whatever comes through the mouths of the devotees I must try to catch, from the positive direction that it is coming to me. The knowledge is coming to me out of its own accord, Kṛṣṇa *kathā*. Only I shall expect, to welcome, to invite that, automatically coming \_\_\_\_\_ [?] Freely coming to me. Not by labouring I shall try to know everything about Him. *Jñāne prayāsam udapāsyā namanta eva, jīvanti*. Whenever, in what form of life it may come, 'yes, He'll give, I shall take.' And not I shall vex Him, disturb Him, 'that You make Yourself known to me what You are.' *Namanta eva, jīvanti san-mukharitām bhavadīya-vārtām, sthāne sthitāḥ*. Wherever he's placed does not matter. Not even human species also, he may be in the bird or beast. That does not matter. The Hanumān is not in human form, the Garuḍa is not human form, but they have got much. *Sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām*.

"Really, they have access to enter into My domain, enter My heart."

*śreyaḥ sṛtiṁ bhaktim udasya te vibho, [kliṣyanti ye kevala-bodha-labdhave  
teṣāṁ asau kleśala eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātīnām]*

["My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless."] [Śrīmad-Bhāgavatam, 10.14.4] [Caitanya-caritāmṛta, Madhya-līlā, 22.22]

“The real, *śreyah sṛtiṁ bhaktim*, the real path to Me is through devotion, through service. *Bhaktim udasya te vibho, kliśyanti ye kevala-bodha-labdhave*. Leaving the path of service, those that are very eager to know Me, to finish, *bhaktim udasya*, abandoning that path of service, *śreyah sṛtiṁ bhaktim udasya te vibho, kliśyanti*, labours much, takes much pain, *bodha-labdhave*, to have the conception about Me, estimation about Me, *kevala-bodha-labdhave*. *Teṣām asau kleśala eva śiṣyate*. That is only, the pain is the only reward, *kleśala \_\_\_\_\_* [?] the pain is its own reward. If one, leaving the path of service, wants to know Me. That sort of curiosity, he wants to know Us. But what for?

You are My servant. He does not try to go that side to give the fulfilment of My satisfaction of Mine, but to know Me, very eager to know Me, who am I. But not the real thing that he’s to satisfy Me. I am that *ānandam*, ecstasy. That is My highest part, and he must come to add to that. He must search for *Kṛṣṇa santoṣa*. But without caring, that abstract knowledge, curiosity, is very much energy there.

They’re self deceivers. *Kliśyanti ye kevala-bodha-labdhave, teṣām asau kleśala eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātinām*. How? The example is given that if one - the paddy should be unhusked, then the rice will come. But only the cover of the rice, that \_\_\_\_\_ [?] only the cover, if that is husked, husking the \_\_\_\_\_ [?] that is the mere cover of the rice. Rice is already not there, only the cover side of the paddy is there and they’re husking only that. That mere trying to attempt for knowledge, to know about Me, this is like that paddy cover husking, not the paddy husking. The paddy, the rice is the real thing which we want, not the cover. So *kevala-bodha-labdhave, teṣām asau kleśala eva śiṣyate, nānyad yathā*. Those who are husking the cover of the paddy their labour is fruitless, fruitless labour, pain is its only reward. So when the Infinite wants to know the finite his labour is wasted there. Whatever you get you try to utilise you in your duty to satisfy Me, *ānandam*, that is real thing, *sukha*.”

That is one. Then another. There are four *ślokas* in *Bhāgavatam* condemning *jñāna*. Another,

*naiṣkarmyam apy acyuta-bhāva-varjitam, na śobhate jñānam alaṁ niraiñjanam  
kutaḥ punaḥ śaśvad abhadram īśvare, na cārpitam karma yad apy akāraṇam*

[“Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the Infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?”] [*Śrīmad-Bhāgavatam*, 1.5.12]

*Naiṣkarmyam paramam siddhim, naiṣkarmya*. It is very dishonourable, the idea, that we shall labour and live. If I have to live I must labour. Without labour I can’t live, very dishonourable. So the ancient scholars they wanted to find some place, position, that without labour we can live. Without pain we can live easily. To find out that stage they went to discover, or to invent some position. *Naiṣkarmyam*.

And sometimes it got much appreciation in the society, that without labour. Now, labour trouble the capitalists are feeling, so this computer and so many machines are used in place of so many manual labour. Manual labour has been so impertinent that the capitalists want to eliminate manual labourers.

So the ancient scholars they were sometimes very busy to discover a social position for the whole *jīva* that without labour how can, *naiṣkarma*, without *karma*, without diligence how can they live. Then they came to the conclusion that *ātmārāma*, that complete withdrawal, this Buddha, Śāṅkara, they came to their relief, that there is a stage, just in our sound sleep, if we can reach that *samādhi* stage, no labour, still we can live happily, no trouble there, *naiṣkarmya*.

But in *Śrīmad-Bhāgavatam* says, Śukadeva says, “Yes, *naiṣkarmya* is also found here.”

*śrīmad-bhāgavatam purāṇam amalāṁ yad vaiṣṇavānām priyam  
yasmin pāramahaṁsyam ekam amalāṁ jñānam param gīyate  
tatra jñāna-virāga-bhakti-sahitam naiṣkarmyam aṁviṣkṛtam  
tac chṛṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ*

[“*Śrīmad-Bhāgavatam* is the spotless *Purāṇa*. It is especially dear to the Vaiṣṇavas; it has knowledge that is especially appreciated by the *paramahamsas*. When carefully studied, heard, and understood again and again, it opens the door to pure devotion through which one never returns to the bondage of illusion.”] [*Śrīmad-Bhāgavatam*, 12.13.18]

*Śrīmad-Bhāgavatam* gave a new form of *naiṣkarmya*, no work. Work is painful you say. Work is dissipating. Labour means this mortal, that is the injury, the wastage of energy labour means.

“Oh, I am giving you an ideal of life where no dissipation. No dissipation. You will labour without any dissipation. How?” *Jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ*. They say, “A new type of *naiṣkarmya* we have discovered, or invented, *jñāna-virāga-bhakti*. *Jñāna-virāga*, these two took Buddha and Śaṅkara to *samādhi*. But *Bhāgavata* School says, “No, no. You must not be captivated by that lair. At the cost of your own individual prospect to purchase *naiṣkarmya*, labour less life, that in *samādhi* you’ll be nowhere. So for whom you’re going to purchase that sort of *naiṣkarmya* in *samādhi* it is suicide. But we are giving you the labour-less, the painless labour. And that is the labour of love in *rāga-mārga*. You do. In *Bhāgavatam* it is in *ātmā*, *ātmā* is eternal. In the eternal plane you may keep your own individuality and you will labour but *ātmā* is eternal, above mortality, no pain in the labour. But you can retain your own identity, own position, and a greater form of life.

Our Guru Mahārāja used to say that \_\_\_\_\_ [?] that when the cow shed is burned then the cows they come out, and they sometimes see a red cloud in the sky they seem to be afraid of the red cloud.

So Guru Mahārāja told that these Buddistic and the Śaṅkara School they’re afraid like this of the red cloud. They think that our energising in the spiritual life, in the after life, after emancipation, there is also this pain of labour. Labour of love, labour, that will give *ānandam*, as much as you will energise you will get *ānandam*. And no dissipation because it is eternal plane. You are eternal. Everything is in the eternal plane, no dissipation, and you can retain your life, a pleasant life, a fruitful life, a life of fulfilment, a life of progress. Everything you may have without any dissipation as you are afraid of in this mortal world. So *Bhāgavat naiṣkarmya*. *Naiṣkarmya* means out of that labour, no dissipation, labour means dissipation. So without dissipation, playfully you can live, and no reaction towards death. *Jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ*.

*[dharmah projjhita-kaitavo 'tra paramo nirmat-sarāṇāṁ satāṁ  
vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam]  
śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair īśvaraḥ  
sadyo hr̥dy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt*

[“Completely rejecting all religious activities which are materially motivated, this *Bhāgavata-Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart.”] [*Śrīmad-Bhāgavatam*, 1.1.2]

So I came from here, *naiṣkarmyam paramam suddhim, naiṣkarmya*, that sort of, that is no labour. Service of the Lord is no labour. It is gain. It is the giver, sustainer. That is no labour, no dissipation, but it sustains more, life giving. Labour, service, pure service means life giving, not life taking, not vitality killing, but vitality supplying. Opposite, labour, in the eternal, especially in the Goloka area, the labour of love. Without labour they will think they’re fasting. Making labour, making service, ‘Yes, we’re well fed.’ Service is feeding. Service is not dissipating, killing. So our attempt should not be too much for knowledge, knowing everything, but how to utilise me in the highest function, that is service, *jñāne* proper. *Śreyah sṛtiṁ*.

*naiṣkarmyam apy acyuta-bhāva-varjitaṁ, na śobhate jñānam alaṁ nirañjanam  
kutaḥ punaḥ śaśvad abhadram īśvare, na cāripitaṁ karma yad apy akāraṇam*

["Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the Infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?"] [*Śrīmad-Bhāgavatam*, 1.5.12]

What to think, so much renowned, appreciated by many scholars, that *naiṣkarmya*, that has no place in Bhāgavata School. What to allow the elevationists, the proposals of the elevationists in the mundane world, that has no place at all. Even that *naiṣkarmya* is discarded, it is contemptibly thrown out, this *naiṣkarmya*, which is found to have so much respect from the higher leaders like Buddha, Śaṅkara, etc, Jain, etc.

So service, service, service, don't be afraid that service is dissipating. Service is life giving, it is feeding you properly, service. Die to live. Die to live. You must have such courage to die for Kṛṣṇa and you'll see that you'll come with glorious colours. So exert yourself for the service, that is the main thing. There is another *śloka* also I don't remember. The *jñāna*, to know, futile. I can't make Him object of my knowledge.

He's *adhokṣaja*, our Guru Mahārāja told in that way. "Why this difference between the representation of Sanātana Goswāmī and Rūpa Goswāmī? They're one and the same, but this apparent reason, He's *adhokṣaja*. Why? Don't try to understand anything, to bring to your, within your understanding everything, then it will be *māyā*. (With His own shell, all our reference?) He's unknown and unknowable. The faith will help you to die, while living.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. What's the time?

**Devotees:** Nine forty five. A quarter to ten.

[About one minute of Bengali (?) conversation]

**Śrīla Śrīdhara Mahārāja:** Cauliflower. Cabbage. Prabhupāda's plan was that there will be a farm where these vegetables will be produced. Where we all go to the foreign, because the foreigners have captured the summit of the civilisation. That must be taken. The flag of present civilisation must be snatched from their hand.

**Jayatīrtha Mahārāja:** Hari bol!

**Śrīla Śrīdhara Mahārāja:** And the flag of Mahāprabhu should be given.

**Jayatīrtha Mahārāja:** Gaura prema ānanda. Hari Hari bol!

**Śrīla Śrīdhara Mahārāja:** The present civilisation, that will be discouraged, and Mahāprabhu's civilisation will be spread all through the world.

**Parvat Mahārāja:** Gaura Hari bol.

**Śrīla Śrīdhara Mahārāja:**

*prthivīte āche yata nagarādi-grama [sarvatra pracāra haibe mora nāma]*

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa *saṅkīrtana*. He said: "I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe."] [*Caitanya-Bhāgavata*]

"Wherever there is any village, everywhere My Name must go."

Gaura Hari bol. Gaura Hari bol.

Devotee: Mahārāja, \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** That once one High Court Judge, he was a very religious man, according to *varṇāśrama dharma*, (Sa Gulash Banergee?). He's out to attend High Court, he's a Justice.

And some old lady, *brāhmaṇa* lady, suddenly came out from her house and prayed to him, "Are you a *brāhmaṇa*'s son my child. Are you a *brāhmaṇa*?"

"Yes, I am a *brāhmaṇa*."

"There is my Śālagrāma. I have found none to offer some *bhogam* to that Śālagrāma. That is fasting. So if you're a *brāhmaṇa* please come and worship my Śālagrāma. Otherwise I won't be able to take food. Śālagrāma fasting then I shall have to fast. I don't find any *brāhmaṇa*."

So he was a very religious habited man. He went in, and tells, "A pure cloth I want mother." And she gave. And the High Court uniform he left there, and taking that cloth he worshipped the Śālagrāma and everything.

And when he was going out the old lady came to dress him. "Who are you my child?"

"I am a Justice in High Court."

"Oh, you are..."

.....