

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.06.14.A

Śrīla Śrīdhara Mahārāja: ... “Maybe He’ll be satisfied with us and give us the boon that we can have the son of Nanda as our husband.”

That is their prayer, the *gopīs*. They’re already there, but still, this is the *aprākṛta*, means *prākṛta vat*, they’re dealing *jñāna-sunya-bhakti*, they’re not conscious of their own position. Yogamāyā has made such arrangement. They think themselves quite helpless ordinary human beings, and even lower than *varṇāśrama* or the jungle girls. That is their understanding of their own position. So they’re doing, taking the help of all the gods and saints of many places, but only this to mark, that they all want service of Kṛṣṇa, nothing else. That is the criterion. But otherwise they’re helpless there, not ordinary standard even of morality.

“We’re lower cast, lower habit, lower people, but we want Kṛṣṇa, none else. *Sādhus*, the *tīrtha*, they are all bigger, holier position they hold. We are very mean position holding.”

Ke?

Akṣayānanda Mahārāja: Badrinārāyaṇa.

Śrīla Śrīdhara Mahārāja: Badrinārāyaṇa prabhu.

No room there to his preaching life but he had a press. And *Caitanya-caritāmṛta*, and other things he was publishing alone, independently, with a press, he can’t stay without a press, Bhaktisiddhānta Saraswatī. Press is his weapon, which is so much precious in the jurisdiction of the *karmī* and the *jñānī*. They may have their importance in their own jurisdiction, but in *ananya bhakti* they have not much influence.

The *bhakti* is everything, and the whole capacity is a full thing, it does not depend on any other thing. *Bhaktiyā sañjātayā* [*Śrīmad-Bhāgavatam*, 11.3.31], the absolute purity of the highest type. Dedication cannot have any dirt of exploitation and renunciation. Renunciation and exploitation they’re self-condemned. What purification they will contribute? They’re self-condemned, exploitation and renunciation. And the normal thing should be adherence and allegiance to the Absolute. And the highest stage of allegiance to the Absolute in Kṛṣṇa consciousness, complete surrender without any consideration.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

bhaktim kaniṁ karma yoga jñāna sei sa sādhana utitaca bhava [?]

kṛṣṇa bhakti vina para vicha naraba [?]

Whatever small contribution they can make that also depending on the grace of *bhakti*. But *bhakti* does not care for anything else. She’s perfect in Herself. We are to realize this fact. And it should be couched in such a way that that should be clear in everyone’s heart.

The *vairāgya*, *jñāna* and *vairāgya*, independently they cannot exist.

*vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ jñānañ ca yad ahaitukam*

[“If somehow with the help of the scriptures and His agents, the devotees or saints, we can develop our devotion, *bhakti*, then, the proper knowledge and proper apathy towards worldly substances will follow us.”] [*Śrīmad-Bhāgavatam*, 1.2.7]

A laboured *vairāgya* and *jñāna*, that has got no value. Only the after effect of *bhakti*, they follow *jñāna* and *vairāgya*, that has got some position. And without *bhakti* the independent position, both the knowledge and the indifference cannot have, no position. The negative side, without the help, backing

of the positive, negative can't stand. In that way. Some meaning they will have, *vairāgya* must have some meaning, the knowledge must have some truth, reality for backing. Otherwise knowledge about false knowledge has no value, false calculation has no value. And mere independence that also deceive us from positive nectar. So it has got no value. But when we get something, positive thing, *bhakti*, service, then also the necessary abnegation and indifference to other things, that has got value. And the knowledge which can help us to the service, that has got some value, but independently they have got no value of their own. We are to understand the real position of *bhakti*, *jñāna*, *vairāgya*, *karma* and all these things. What is their respective position?

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

*vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ jñānaṁ ca yad ahaitukam*

*dharmaḥ svanuṣṭhithaḥ puṁsām, viṣvaksena-kathāsu yaḥ
notpādayed yadi ratim, śrama eva hi kevalam*

["The occupational activities a man performs according to his own position are only so much useless labour if they do not provoke attraction for the message of the Personality of Godhead."]

[*Śrīmad-Bhāgavatam*, 1.2.8]

Memory is becoming vague, day by day, the *śloka* only...

Akṣayānanda Mahārāja: Previously you told, *vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam...*

Śrīla Śrīdhara Mahārāja:

*vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam mām anabhipsum andham
krpāmbudhir yaḥ para-duḥkha-dukhī, sanātanaṁ taṁ prabhum āśrayāmi*

["I surrender unto Śrī Sanātana Goswāmī, the Ācārya of *sambandha-jñāna*. He is an ocean of mercy and is always unhappy to see the sufferings of others. Although I was blind, in the darkness of ignorance, he gave me the light of transcendental knowledge. He taught me the real meaning of detachment and made me drink the highest nectarine *rasa* of divine love."] [*Vilāpa-kuṣumāñjali*, 6]

Yes, [Ragunātha] Dāsa Goswāmī. *Bhakti rasa*.

But Puṇḍarīka Vidyānidhi's *bhakti* is not *vairāgya yug*, externally. There smoking, and the hairs are also well-cut, well-dressed, and well-smearred with sweet scented oil. And the bedding also is very royal style.

Gadādhara had suspicion, "What type of Vaiṣṇava is he? And Mukunda has taken me to show this type of Vaiṣṇava."

Then Mukunda put a test and the bomb burst, exploded.

Then Gadādhara Paṇḍita, "Oh, what offence I have showed to the great Vaiṣṇava, full of deep Kṛṣṇa consciousness."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: There's one verse in *Ādi-līlā*, *Caitanya-caritāmṛta*, *Vīrabhadra Gosai mahāśākhā*, and *mahā mūla-stambha*.

[*śrī-vīrabhadra gosāñi — skandha-mahāśākhā, tānra upaśākhā yata, asaṅkhyā tāra lekhā*]

["After Nityānanda Prabhu, the greatest branch is Vīrabhadra Gosāñi, who also has innumerable branches and sub-branches. It is not possible to describe them all."] [*Ādi-līlā*, 11.8]

It is described that,

[*adyāpi yānhāra*] *kṛpā-mahimā ha-ite, caitanya-nityānanda gāya sakala jagate*

["It is by the glorious mercy of Śrī Vīrabhadra Gosāñi that people all over the world now have the chance to chant the names of Caitanya and Nityānanda."] [*Caitanya-caritāmṛta, Ādi-līlā*, 11.11]

"The whole world can now chant Gaura-Nitāi's Name by the mercy of Vīrabhadra Gosai."
But we don't hear, have much knowledge of Vīrabhadra Gosai.

Śrīla Śrīdhara Mahārāja: Vīrabhadra Gosai was very liberal. Nityānanda Prabhu was liberal and His son Vīrabhadra, he was more liberal even than Nityānanda.

It is told that he converted so many Buddhists, *Nathanerry*, and from that time the *smārta* school used to look at the Vaiṣṇava section, "They're *Nathanerry sampradāya*, a section, a gathering of *Natha* and *nerry*." *Vicu, vicuni*. Buddhists, *vicu's*, they're always shaved head. And *vicuni* also, ladies also, they're all head shaved. So they're commonly known as *Nathanerry*. *Natha* means shaved heads and *nerry* means female shaved heads. _____ [?] At one time he converted twelve hundred *Natha* and thirteen hundred *nerry* from the Buddhistic School. And that was considered in the *sampradāya* to be very liberal.

When Kavirāja Goswāmī giving respect to Nityānanda and Vīrabhadra in a very modest way he's approaching towards that. Because he's considered to be Aniruddha, Viṣṇu, or some Avatāra. So his acceptance cannot be challenged. He can purify but he showed such a generous and magnanimous extension of his grace that, *sakala jagate*, high or low, everyone got the grace and entrance into the *sampradāya* by the magnanimous attempt of Vīrabhadra Goswāmī. Viracandra, Vīrabhadra, by two names he's known. *Sakala jagate gāya*.

Among all the world, they say that, "We're Vaiṣṇava by the grace of Vīrabhadra, extended the circle of the Vaiṣṇava *sampradāya* very generously." The hint is towards that. "Low or high, he was not very particular about that, he'd convert. But he has that special strength, capacity, so we can't say from outside that he has taken in so many unqualified. He can make qualified, he's endowed with such power." So this is hint to that. *Sakala jagate gāya*. The whole world, today's whole world is singing about Nityānanda and Gaurāṅga by his grace. The denotation was increased.

Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: The other day I was asking you about the ten *sannyāsī* names. I found that comment regarding Sarasvatī. It seems to be a general thing.

[?]

And also for Aranya, it gives a very general, that who wants to go to Nandakarana.

[?]

Śrīla Śrīdhara Mahārāja: Śaṅkara should also give recognition to Nandakarana which is a name. That is also nothing.

Akṣayānanda Mahārāja: Yes. The definitions are given in this...

Śrīla Śrīdhara Mahārāja: This is somewhat explanation. But Śaṅkara *sannyāsa* does not mean the attainment of heavenly life. He's merging into Brahman. So how this sort of interpretation will come to encourage the *sannyāsīns*? It is suicidal.

Akṣayānanda Mahārāja: Yes, that I was wondering, why such explanation was given?

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Sarasvatī interpretation may be tenable to certain extent. And also from our standpoint every meaning is tenable because we believe in the Vaikuṅṭha, *cid-vilasa*, there the _____ [?] Vṛndāvana, Vṛndāranya, and the song is *kīrtana*, Kṛṣṇa flute, everything can have positive meaning from our side. But how Śāṅkara School will justify? Their only aim is *nirviśeṣa brahman*, renunciation, the highest point of renunciation. So that may not be very encouraging. But this may be hinted on, that one who's Aranya he likes to have his cultivation in a jungle. Sarasvatī, who generally is well versed in education, in such meaning, *giri*, who's firm in his determination. In this way the interpretation should be given rather.

Akṣayānanda Mahārāja: Yes, general nature.

Śrīla Śrīdhara Mahārāja: A general nature, but not the aim. The aim there is zero.

Akṣayānanda Mahārāja: Yes. Plus here we have Kīśora Aranya.

Śrīla Śrīdhara Mahārāja: Bhakti Kīśora Aranya, Vṛndāranya, not Naimiṣāranya but Vṛndāranya, Kīśora Aranya.

...

Śrīla Śrīdhara Mahārāja: ...devotion of Kṛṣṇa. It is not complete in itself, to indent something from foreign country. So it is imperfect. So that is not necessary. It is all round perfect, not dependent on any.

Akṣayānanda Mahārāja: It seems to be not well understood by many, subtle point.

Śrīla Śrīdhara Mahārāja: There is another.

Bhakti _____ [?] *karma, yoga, jñāna, sesa saṅgḥa* _____ [?] *kṛṣṇa bhakti* _____ [?]

There's another stanza. *Bhakti* is independent but what little result they gives to us, that with the help of *bhakti* only, backing of *bhakti* only. Otherwise they are all neuter gender, they can't give anything. Whatever small thing they can contribute that is only by the presupposed support of *bhakti*, *karma, jñāna, yoga*, etc. But *bhakti* she's independent, she does not care for any other consideration to anyone else outside her jurisdiction.

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

Akṣayānanda Mahārāja: *Kṛṣṇa bhakti hoi abhideya pradhana bhakti muk _____ karma yoga jñāna.*
_____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Aranya Mahārāja: Mahārāja, when Bhaktisiddhānta was first printing literature how did he distribute it, how did he distribute the literature that he was printing?

Śrīla Śrīdhara Mahārāja: He might have got contract with the book sellers. Bhaktivinoda Ṭhākura's books, advertisement books used to take, in this way.

_____ [?] told me, "Prabhupāda has a *Bhāgavata* press in Kṛṣṇanagar, publishing *Caitanya-caritāmṛtam*." And that gentleman told, he was M.A. and also M.A., B.A., both law and this M.A., B.A., he has got, he was manager of Kṛṣṇanagar Raja State. _____ [?] A very sound and educated man, respected. He told me that once he came to the press, the *Bhāgavata* press, and Prabhupāda was reading the proof of a particular portion of *Caitanya-caritāmṛta* where it is mentioned about the Vṛndāvana *līlā* when Kṛṣṇa has gone to Mathurā and Lalitā Devī as

representative of the *gopīs* approached Kṛṣṇa in Mathurā. And she's describing the position of Rādhārāṇī there and chastising Kṛṣṇa. Some poetry perhaps written by Prabhupāda himself and he was seeing the proof of that portion which was in the press.

That Rāma Gopāla Bābū he told me, "I looked at his face and saw so many impressions coming in his face and going away, different types, and he's suppressing them. Automatically so many sentiments and feelings are trying to come out on his face, but Prabhupāda is trying his utmost to suppress. But I noticed this in his face and I became his devotee, disciple." That was the scene which took him to his feet. "Such feelings are coming on the face when he's correcting the proofs of *Caitanya-caritāmṛta* that part. And he's trying his best to suppress, in the environment unfavourable, public. But not only the *siddhānta*," Rāma Gopāla Bābū told, "Not the *siddhānta*, but that show of personal expression on his face, the feelings which I found in him, that took me to his feet. The abode of high sentiment, the heart."

Hare Kṛṣṇa. And he also told once he approached with another gentleman to Bhaktivinoda Ṭhākura in his retired life, and that gentleman requested Bhaktivinoda Ṭhākura, "Say something about Kṛṣṇa, Kṛṣṇa *kathā*." _____ [?]

Bhaktivinoda Ṭhākura he was in self-meditation. Then when he came outside from his inner contemplation, "Oh, you have come to hear Kṛṣṇa *kathā* from me, Kṛṣṇa *kathā*? You want to hear Kṛṣṇa *kathā*?" Feelings, sentiments developed in him.

And Rāma Gopāla Bābū told, "We found what he has written in that song,

*kṛṣṇa-nāma dhare kata bala viṣaya-[vāsanānale,
mora citta sadā jvale, ravi-tapta marubhūmi sama;
karṇa-randhra patha diyā, hṛdi mājhe praveśiyā
variṣaya sudhā anupama]*

[“My heart is just like a desert, hot with the rays of the sun. This is my internal mental condition. The desire for mortal things cannot satisfy me because by nature they are death producing. And not one or two, but thousands of such death-producing desires have taken shelter in my mind. So, my subconscious region is always burning. This is my condition. But somehow, by the grace of the *sādhu* and *guru*, the Holy Name of Kṛṣṇa with its infinite prospect has entered through the holes of my ears and reached the plane of my heart. And there, with some peculiar hope, with infinite, auspicious possibilities, it touched my heart with a new kind of nectar.”] [*Śrī Nāma-Māhātmya*, 1]

Kṛṣṇa *Nāma*, the development he has given out, Bhaktivinoda Ṭhākura, in this song. He has a sister.

*[kṛṣṇa-nāma dhare kata bala viṣaya-vāsanānale,
mora citta sadā jvale, ravi-tapta marubhūmi sama;
karṇa-randhra patha diyā, hṛdi mājhe praveśiyā
variṣaya sudhā anupama (1)*

*hṛdaya haite bale, jihvāra agrete cale,
śabda-rūpe nāce anukṣaṇa;
kaṅthe more bhaṅge svāra, aṅga kāpe thara thara
sthira haite nā pāre caraṇa (2)*

*cakṣe dhārā, dehe gharmma, pulakita saba carmma,
vivarṇa haila kalevara;
mūrccita haila mana, pralayera āgamana,
bhāve sarvva-deha jara jara (3)*

*kari' eta upadrava, citte varṣe sudhā-drava,
more dāre premera sāgare;
[kichu nā bujhite dila, more ta' bātula kaila*

mora citta-vitta saba hare] (4)

*[lainu āśraya yā'ra, hena vyavahāra tā'ra
balite nā pāri e sakala;
kṛṣṇa-nāma icchāmaya, yāhe yāhe sukhī haya
sei mora sukhera sambala]* (5)

*[premera kalikā nāma, adbhuta rasera dhāma,
hena bala karaye prakāśa;
īṣat vikaśi punaḥ, dekhāya nija-rūpa-guṇa,
citta hari' laya kṛṣṇa-pāśa]* (6)

*[pūrṇa vikaśita hañyā, vraje more yāya lañyā,
dekhāya more svarūpa-vilāsa;
more siddha deha diyā, kṛṣṇa-pāśe rākhe giyā,
e dehera kare sarvva-nāśa]* (7)

*[kṛṣṇa-nāma cintāmaṇi, akhila-rasera khani,
nitya-mukta śuddha-rasamaya;
nāmera balāi yata, saba lay'e hai hata,
tabe mora sukhera udaya]* (8)

[In his book, *Śaraṇāgati*, Śrīla Bhaktivinoda Ṭhākura has explained the *Nāmaṣṭakam*, eight prayers in glorification of the Holy Name, written by Rūpa Goswāmī. The whole thing is described there very beautifully.

He writes: “My heart is just like a desert, hot with the rays of the sun. This is my internal mental condition. The desire for mortal things cannot satisfy me because by nature they are death producing. And not one or two, but thousands of such death-producing desires have taken shelter in my mind. So, my subconscious region is always burning. This is my condition.

But somehow, by the grace of the *sādhu* and *guru*, the Holy Name of Kṛṣṇa with its infinite prospect has entered through the holes of my ears and reached the plane of my heart. And there, with some peculiar hope, with infinite, auspicious possibilities, it touched my heart with a new kind of nectar.

"New hope is aroused by that sound. Then by force, it comes from the heart towards the tongue. Not that by the endeavour of my tongue I am producing that sound - no. What came from the heart of a saint through my ear, entered my heart, and that forcibly appeared upon my tongue, and began to dance. That is the Holy Name proper. It descends from above. It cannot be produced by the material form of this tongue. Its source is above.

And through an agent of the Absolute it comes through the ear to the heart. From the heart it gathers some sympathy, then the Holy Name of Kṛṣṇa forcibly appears upon the tongue, and begins to dance. With great force it comes to the end of the tongue, and that sweet sound begins its dancing.

The real effects of the Divine Name have been described here. If it is a living and real Name, the voice will be choked up, there will be shivering in the body, and the legs will be unable to stand. Sometimes tears will flow in a current on the body, and one's hairs will stand on end. Sometimes changes of colour will be found in the body, and we will be unable to find any trace of the mind or consciousness. We may fall in a swoon, the whole body and mind will appear as if it is being attacked, shivering, and influenced in different ways. Apparently it may seem that so many troubles are created in the body and the mind, but the real heart is overflowing with a particular kind of strange, sweet juice.

Sometimes he thinks, I am in an ocean of nectar. My whole existence is within an ocean of nectarine liquid. I am beside myself. I can't understand where I am. Where am I? What is this? What is all about me? It has almost made me mad. Am I a madman? Where is my past experience, my seriousness, my gravity, where are they? What am I?

I have been converted wholesale by a foreign thing. I am a doll in the hands of a great force, which is also so affectionate to me. I can't ascertain how it is possible that by my faith I have entered this great, unknown environment, unexperienced before.

And at last I find that I am captivated. My entire being, within and without, has been captured by a particular sweet force. I can't help being prey to such a sweet power. I can't give any proper description of this. I came to take shelter under Him and accept Him as my guardian; now at His hand I am being dealt with in such a merciless and despotic way. Still, I feel that everything is very pleasing, beyond my experience. What is this?

I can't resist any more. I am fully captured. Let my fate go anywhere. I can't come out. I am a captive in the hand of a sweet friend; my whole independence is gone. There is no way left to me but to surrender. I am unable to describe my real position. I find that He's an autocrat. Whatever He likes to do, He will do. Since it is not possible for me to give any resistance, I must surrender. Let me also cooperate with whatever He is pleased to do. Otherwise, what can I do? I am helpless.

Sometimes I find that the sweetness of the Name is condensed like a blossoming flower, and very wonderful streams of sweet current are flowing from it. The Holy Name contains so many sweet variegated forms of current within Him, and He is wonderfully expressing Himself in different ways. Sometimes He emanates a peculiar type of colour and figure, and disappears.”]

All these developments we could trace in his face. Sometimes thrilling sensation, hairs are standing and sometimes sweat, sometimes his voice is going to be checked, sometimes coming with more vigour. In this way he began Kṛṣṇa *kathā*.

“You have come to hear about Kṛṣṇa, Kṛṣṇa *kathā* you want to hear from me?”

In this way he began, Kṛṣṇa *kathā*, Kṛṣṇa *kathā*.

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

...

Devotee: What about Akṣayānanda, Guru Mahārāja, that's Māyāvādī name?

Devotees: (Group laughter)

Akṣayānanda Mahārāja: _____ [?] Mahārāja said, “Maybe Akṣayānanda is a Māyāvādī name. But I told that Māyāvādī *ānanda* is *kṣa* because,

*[ye 'nye 'ravindākṣa vimukta-māninas, tvayy asta-bhāvād aviśuddha-buddhayaḥ]
āruhya kṛcchreṇa param padaṁ tataḥ, patanty adho ['nādrta-yuṣmad-aṅghrayaḥ]*

[Someone may say that aside from devotees, who always seek shelter at the Lord's lotus feet, there are those who are not devotees but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:]

“O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet.”

[*Śrīmad-Bhāgavatam*, 10.2.32]

Śrīla Śrīdhara Mahārāja: *Akṣa* means no dissipation, *akṣa*. *Kṣa* means injury or dissipation. So where there is no dissipation, that is meant to enjoy, who is above death, *akṣa*, above mortality, *akṣa*, that sort of idea, *akṣa*.

And the Māyāvādī campaign *brahman*, whether there is any *ānanda* or not, that is undetectable. Whoever reaches there loses his feeling. When come back here they say that, “Yes, I was quite o.k.” Because no trouble of this world, no worry of this world. In sound sleep, what sort of *ānanda*? That the worry is stopped of this world. Any engagement in this mundane world, mortal world, is always dissipating our energy. So it is some uneasy position. But when in sound sleep, no consciousness

about the connection of the fire which is devouring every second something from our body, mind, everything. That is above worry, but no positive *ānanda*.

But this is *ānanda*, *sat-cit-ānanda*, *ānanda* positive. And that is *akṣa* which has got no death, dissipation, change, change maybe but *vilāsa*. So Akṣayānanda, undisturbed *ānanda*.

Ānanda. Ānanda Champu.

Nitya sukha boda tana anante tasmad idam jagad asesa asat [?]
svarupam svatnava asta duhkha duhkham _____ [?]

In *Brahma-samhitā* where is the mention of *ānanda*?

Akṣayānanda Mahārāja:

ānanda-cinmaya-rasa-pratibhāvitābhis, tābhir ya eva nija-rūpatayā kalābhiḥ
[goloka eva nivasaty akhilātma-bhūto, govindam ādi-puruṣam tam ahaṁ bhajāmi]

[“I worship Govinda, the primeval Lord, residing in His own realm, Goloka, with Rādhā, resembling His own spiritual figure, the embodiment of the ecstatic potency possessed of the sixty-four artistic activities, in the company of Her confidantes (*sakhīs*), embodiments of the extensions of Her bodily form, permeated and vitalized by His ever-blissful spiritual *rasa*.”]

[*Śrī Brahma-samhitā*, 37]

Śrīla Śrīdhara Mahārāja: So *ānanda* is personal, *ānanda*, that is personal, but the *ānanda* is person. *Ānanda cid gana mūrti, ānandamaya mūrti. Ānanda* is beauty, charm, love. Without that no *ānanda* proper is possible. *Ānanda* has been translated by the western philosophers as some reality the beautiful, *ānandam*, reality the beautiful. *Ānanda* is *prema*. It is above justice, *cit*. *Cit* consideration, the land of law, *ānanda* is above law. No want, opulence, so no sufferer there, *ānanda*, above law. The plane of *ānanda* does not require help of any law to distribute Himself, no want. Above calculation. Calculation is in the *cit bhūmika*, in the area of consciousness, calculation, and above calculation we locate *ānandam*. It is opulence, nectar opulence, *sat-cit-ānanda*.

And that is *satyam, śivam, sundaram*, that here comes beauty. *Satyam, śivam, śiva* means meant to enjoy *cit, cetan*, consciousness is above death. Death can have within its jurisdiction only the matter. But pure consciousness that is eternal substance. But there is calculation, law from there to master over material world. But it can't enter into the domain of *ānanda* and *sundar*. Law is not applied in that light. *Sundar* can attract anyone and everyone, irrespective of any difference between them; low or high. Only sincere hankering, that is qualification. We want it, that's all. I want it sincerely, that's all qualification, no other. If you want it, just take it. Only qualification to want it sincerely. So, no want. The highest conception of our attainment is infinite, no want. And that is love, that is beauty and that is *ānanda*. *Satyam, śivam, śiva* means _____ [?] *maṅgalam*, that is above mortality, mortality is *amaṅgal*, death. Above mortality consciousness, that is *śiva*. *Satyam, śivam* and *sundaram*. Next higher layer is *sundaram*. Then *sat, cit*, then *śiva*, then *ānandam*. Proper transcendental world. *Raso vai saḥ, rasam, raso vai saḥ*, the ecstasy, sweetness, sweet.

Hare Kṛṣṇa. Nitāi Gaura Hari bol. *Ke?* _____ [?]

...

The adjustment, consultation with me done by Rāma Gopāla Vidyābhūṣaṇa, that gentleman.
_____ [?] He was the State Manager of _____ [?]

After so much penances he has come. So you take it and search. I stop here today. Gaura Hari bol.

Akṣayānanda Mahārāja: Jaya Om Viṣṇu-Pāda Paramahansa Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

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