

82.12.14.B_15.A_16.A

Śrīla Śrīdhara Mahārāja: ...that all the planets, they're useless when any connection comes with the devotee, or the *yogī*, or the _____ [?] Their function stands still. Hare Kṛṣṇa. Hare Kṛṣṇa.

*kam prati kathayitum īse, samprati ko vā pratītim āyātu
go-pati-tanayā-kuñje, gopa-vadhūṭī-vitaṁ brahma*

["To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"]

[*Caitanya-caritāmṛta, Madhya-līlā, 19.98*]

He began his lecture with this *śloka*, with the quotation of this *śloka*. And the very beginning, well began, half done. Kṛṣṇadāsa Bābājī began to laugh, "Ho, ho, ho." Simply hearing this beginning with this *śloka*. Raghupati Upādhyāya, he's chanting this *śloka* to Mahāprabhu. *Kam prati kathayitum īse*. "To whom should I say, I speak out my innermost feeling? I wonder simply, simply I wonder. And who will come to hear this madman's delirium? I can't find who will come to attend this delirious statement of mine." *Kam prati kathayitum, ko vā pratītim āyātu, go-pati-tanayā-kuñje, gopa-vadhūṭī*. "That the Absolute has no other engagement, He has come down here to play with the damsels, the girls, of this half fed, half civilised jungle girls. Param Brahman. Is it to be realised, relied upon? Who will believe this? I don't find anyone. That Param Brahman has come down to play with these simple and stupid, half civilised jungle girls of Vṛndāvana. Who will come to believe?"

Kam prati kathayitum īse, samprati ko vā pratītim āyātu. "Who will come to believe that [Śrīla A.C. Bhaktivedānta] Swāmī Mahārāja has done such a tremendous, most astounding work in the West." He began with this introduction, this *śloka*.

And Govinda Mahārāja told ultimate, and you also told there, whether tape is there I do not know. He told that, "Prabhupāda [Śrīla Bhaktisiddhānta Saraswatī] has many stalwart disciples, but his special favour was to Swāmī Mahārāja for this grand propagation in the West. And from my childhood I came in connection with Swāmī Mahārāja, by my fortune, and he treated me as his own child, own son, child. And also I heard, I saw, that he came to discuss about *Gītā* and other *śāstra* with my Gurudeva [Śrīla Śrīdhara Mahārāja], and I saw him to behave with my Gurudeva as *śikṣā-guru*." That was what he told in that lecture.

And Swāmī Mahārāja in his turn, he also clearly accepted those things. "Yes, what Govinda Mahārāja has said, I treated him as my son. Still, I like him, I have my affection towards him. And it also true that I took Śrīdhara Mahārāja as my *śikṣā-guru*. And he's, "Om viṣṇupāda," in this way he gave that. Whether it is taped or not I do not know.

Devotee: Yes, yes.

Śrīla Śrīdhara Mahārāja: You may find that, if still living. Bhāvānanda was there, and who else? Delivered lectures. And Kṛṣṇadāsa Bābājī, Paramahansa Mahārāja, and who else, Nimāi perhaps?

Then we took *prasādam* there along sitting together. Mādhava's mother, some others. Nitāi Gaura Hari bol!

Devotee: *Premadhāma-deva-stotra* _____ [?]

Śrīla Śrīdhara Mahārāja: Nimāi. He has that *Premadhāma-deva-stotra* duty?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And also I have got some engagement. Yājāvara Mahārāja is going today.

_____ [?] One or two questions I shall answer. Any question?

Akṣayānanda Mahārāja: Previously you have told, I'll just trouble you once, this,

*gurur na sa syāt sva jano na sa syāt, [pitā na sa syāj janani na sā syāt
daivam na tat syān na patis ca sa syān, na mocayed yaḥ samupeta mṛtyum]*

["Even a spiritual master, relative, parent, husband, or demigod who cannot save us from repeated birth and death should be abandoned at once."] [*Śrīmad-Bhāgavatam*, 5.5.18]

For each example, for Guru or Śukrācārya, *sva jano*?

Śrīla Śrīdhara Mahārāja: Śukrācārya. *Sva jano* - Vibhisana. *Sva jano na sa syāt, pitā na sa syāj* - Hiranyakaśipu. Vibhisana means Rāvana. And the *pitā* - Bhārata, *janani na tat*, Bhārata. Then *daivam* - Khaṭvāṅga Raja. And *patis* - *yajña patnis*. And *guru*, this Bali.

Akṣayānanda Mahārāja: Śukrācārya.

Śrīla Śrīdhara Mahārāja: Śukrācārya was the *guru*, and given up by Bali.

Aranya Mahārāja: Guru Mahārāja, in that letter yesterday by Nagendra, he had some questions about the topic of Guru. So he...

Śrīla Śrīdhara Mahārāja: *Madhyama-adhikāra* Guru, Guru is always in *madhyama-adhikāra* because in *madhyama-adhikāra* both *māyā* and *māyā-tīta*, both in contact. *Uttama-adhikāra* is fully engaged in *Yogamāyā* and not in *Mahāmāyā*. So *uttama-adhikāra* Guru if he comes from there, by Kṛṣṇa's will, he comes in touch with *Mahāmāyā*, then the necessity of the function of Guru arises.

[Loud explosions from fireworks near the Maṭha are heard]

The police are leaving the position today, from this, they have taken their position here in our building and the bombs are beginning.

Akṣayānanda Mahārāja: Yes, starting.

Śrīla Śrīdhara Mahārāja: They're leaving today, and the bombs are beginning. What is that what I began?

Akṣayānanda Mahārāja: *Madhyama, uttama*, by Kṛṣṇa's grace, as a *madhyama*.

Śrīla Śrīdhara Mahārāja: Ah, by Kṛṣṇa's special influence he's to come here and to see *māyā* and then to advise, "Give up *māyā*." In this way. And the *madhyama-adhikārī* he can see, as I told, three kinds, two feet here and looking at the Vaikuṅṭha and trying to take others along with him. And one foot here and one foot there and carrying. And *uttama-adhikārī*, from there, one foot here and taking away, in this way. So *madhyama-adhikārī* is Guru and he's fallible, so Guru *tyāga* is possible in that case and that is the most undesirable thing ever found in one's fate. If it happens, the most undesirable thing, then we're to face that disaster. And what should be the direction in that case, that also given in various places, how to go on in that position.

And Bhaktivinoda Ṭhākura in *Harināma-cintāmani* he has mentioned it, how to deal with it. At that time there was a caste position. But *śikṣā-guru* is there, *śikṣā-guru*, *dikṣā-guru* and *śikṣā-guru*. Sometimes it may seem that *dikṣā-guru* is genuine but not well-versed in scriptural advise. In that case to understand scriptural instructions *śikṣā-guru* is necessary, and his help. Not to differentiate much from *dikṣā-guru* and *śikṣā-guru*. And especially ours is the list of *guru-paramparā*, all *śikṣā-guru* line, not *dikṣā-guru* line, *śikṣā-guru*, the substantial line, not formal. Form is rather neglected and the substance has been given very much importance in our lineage of *śikṣā-guru*. We prefer that, we want substance, not much form. But form is also there, and that should also be respected. If form and substance are together then that is very good, otherwise substance will have, spirit will have to be given preference, not the form.

Bhaktivinoda Ṭhākura came in the line of that *sahajiyā* section almost, Vipina-vihārī Goswāmī. But we do not take him in our *guru-paramparā*, because he was more of *brāhmaṇa* and Yati Goswāmī spirit. He told openly, that, "I can bless [Raghunātha] Dāsa Goswāmī," which is impossible, like a madman's statement. So that *brāhmaṇic*, the pride if this flesh and blood, we don't tolerate.

*nāhaṁ vipro na ca nara-patir nāpi vaiśya na śūdro
nāhaṁ varṇī na ca gṛha-patir no vana-stho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ*

["I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī*, *gṛhastha*, *vānaprastha*, *sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarine ocean that brims with the totality of Divine Ecstasy."] [Caitanya-caritāmṛta, Madhya-līlā, 13.80]

This comes direct from Mahāprabhu, this *śloka*. "Neither I am a *brāhmaṇa*, nor a *kṣatriya*, nor a *vaiśya* or *śūdra*. Neither I am a *brahmacārī*, *gṛhastha*, *vānaprastha*, or *sannyāsī*. But I am the servant of the servant of the servant of that great illustrious sweetness personified, Kṛṣṇa."

So we're to follow that spirit and not making so much of the form. That is our line. Cash dealing, and not by cheque, ha, ha, ha.

Aranya Mahārāja: Ha, ha, ha. So then another question that he had is, "In *Caitanya-caritāmṛta*, or *Śrīmad-Bhāgavatam*, are any of the Gurus who are mentioned there, described, are they of *madhyama-adhikārī* nature?"

Śrīla Śrīdhara Mahārāja: In particular cases. One case we find, that is of course a different type, very rare type. The Śyāmānanda Prabhu first initiated by Sāraṅga Murāri in the *sākhya-rasa*. Then by some miraculous interference from above, he was transformed into the *mādhurya-rasa*, and took initiation again from Jīva Goswāmī. That is a very, very peculiar case. And generally, so many that were followers of this physical lineage, they left everything and joined Mahāprabhu's movement and took initiation from the Vaiṣṇavas.

Yadhu-nandana Ācārya, he was the family Guru of [Raghunātha] Dāsa Goswāmī, he took initiation from there. But Mahāprabhu gave him Svarūpa Dāmodara, and get advice from there, from Mahāprabhu, then to Rūpa Goswāmī, Sanātana Goswāmī. And he says, "These are all my Guru, all Guru." But his most intensified adherence we find to Rūpa, Sanātana. But his family Guru was Yadhu-nandana Ācārya. He says, explaining his confidence, *gurau goṣṭhe goṣṭhālayiṣu sujane bhūsuragane - brāhmaṇas. Goṣṭhālayiṣu sujane - Vaiṣṇava. Svamantre śrī-nāmnī vraja-nava-yuva-dvandva-śaraṇe*. All these, he's, "My *śraddhā*, let my regard be intact in all these."

*[gurau goṣṭhe goṣṭhālayiṣu sujane bhūsuragane
svamantre śrī-nāmnī vraja-nava-yuva-dvandva-śaraṇe
sadā dambhaṁ hitvā kuru ratim apūrvām atitarā
maye svāntarbhṛtāś caṭubhir abhiyāce dhṛta-padaḥ]*

["O mind - my brother! I fall at your feet and implore you: 'Give up all pride and always taste ecstatic love while remembering the divine guide, the holy abode of Vṛndāvana, the cowherds and milkmaids of Vraja, the loving devotees of the Supreme Lord Śrī Kṛṣṇa, the gods on earth or pure *brāhmaṇas*, the *Gāyatrī mantra*, the holy Names of Śrī Kṛṣṇa and the divine youthful couple of Vraja, Śrī Śrī Rādhā-Govinda- sundara."] [*Manaḥ-Śikṣā*]

Then:

*nāma-śreṣṭhaṁ manum apī śacī-putram atra svarūpaṁ
rūpaṁ tasyāgrajam uru-purīm māthurīm goṣṭavāṭīm
rādhā-kuṇḍaṁ giri-varam aho rādhikā-mādhavāsām
prāpto yasya prathita-kṛpayā śrī guruṁ taṁ nato 'smi*

[Śrīla Raghunātha Dāsa Goswāmī prays: "I only aspire after one thing. I cherish the hope that one day I may be welcomed into the plane where Rādhikā and Mādhava are in Their glory, sitting and playing." That should be our prospect. This is found in Raghunātha Dāsa Goswāmī's prayer to his Guru.]

[More loud bangs of fireworks from outside the Maṭh.]

Śrīla Śrīdhara Mahārāja: Ha, ha. What is this?

Devotee: Madness.

Śrīla Śrīdhara Mahārāja: Only show, or doing any damage? Those bombers we are told a party who were living has possession in these security [?] plots here, and they're driven by another party. Now they want to come here again to take possession of their old plots. That is the cause of the bombardment cursing.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare.

These questions are dealt with many times before.

Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Gaura Hari bol!
Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!

Aranya Mahārāja: Guru Mahārāja, then there's one other question. He said, "Is there any instance of a *madhyama-adhikārī* Guru falling down, in the history of the *Bhāgavatam* or *Caitanya-caritāmṛta*?"

[Fifty seconds silence]

Śrīla Śrīdhara Mahārāja: We don't find. In the case of Śukrācārya, Bali Mahārāja left him, disregarded him. But Śukrācārya was in his standard as he was the Guru of the demons, but he could not satisfy Bali Rāja. That we find, Bali Rāja. So, that cannot be considered as a fall from his position, but he was there, but his guidance could not satisfy Bali Rāja. He had his previous acquired *sukṛti* and devotion, so much, but crossing his Guru he had to take steps against his Guru. That's what we find.

And also, in Prahlāda's case, of course no Guru is found. He was sent by Hiranyakaśipu as a student to the sons of Śukrācārya, but he did not submit there. Formally he was taking the Vedic education, but in his heart he was sufficiently rich. And one day he began to take the class himself, without caring for his guru. That guru also *Veda* guru.

And also, Jīva Goswāmī has given that instance, you know, Bhiṣma he gave up Paraśurāma, something like that. Paraśurāma was the Guru of Bhiṣma in *astra-śikṣā*, *Dhanur-Veda*. But *Dhanur-Veda* is also included in *Veda*. *Atharva-Veda*, *Dhanur-Veda*, *Āyurveda*, *Dhanur-Veda* included in *Atharva-Veda*.

So Jīva Goswāmī said that there is his *Veda* Guru in the Vedic style, Bhiṣma had to learn those fighting tactics and weapon applications from Paraśurāma. And when Paraśurāma asked Bhiṣma to do something, to marry a girl, that girl to control Bhiṣma, she sought help of Paraśurāma, and Paraśurāma recommended Bhiṣma to marry the girl.

Bhiṣma told, "No, I have already promised that I won't marry."

But Paraśurāma pressed, "That where will this girl go? You have forcibly taken her up from her father's house for some person. But you now are rejecting her, so you will have to marry yourself. Otherwise her future will be spoiled."

He gave some pressure but Bhiṣma did not submit.

Then Paraśurāma told, "I shall teach you a lesson." The fight began in Kurukṣetra. Bhiṣma and Paraśurāma - Guru and śiṣya. And Bhiṣma at that time told,

*guror apy avaliptasya, kāryākāryam ajānataḥ
uṭpatha-prathipannasya, parityāgo vidhīyate*

["A Guru who is addicted to sensual pleasure and polluted by vice, who is ignorant and who has no power to discriminate between right and wrong, or who is not on the path of *śuddha-bhakti* must be abandoned."] [*Mahābhārata, Ūdyoga-parva, 179.25*]

The Guru who crosses his boundary and his position and whimsically takes any step, then he must be given up. That has been taken as instance, as precedence in the *Purāṇa* by Jīva Goswāmī for Guru *tyāga*. If Guru comes to such a position, crosses the general courtesy and rulings of the *śāstra*, then he should be abandoned. That is one instance. Another just now came in my mind and I forget. This is Paraśurāma's case, Bhiṣma.

Akṣayānanda Mahārāja: *Avaiṣṇavopadiṣṭena.*

Śrīla Śrīdhara Mahārāja:

*avaiṣṇavopadiṣṭena mantreṇa niryaṁ vrajet
punaś ca vidhinā samyag grāhayed vaiṣṇavād guroḥ*

["One who accepts the mantra from a Guru who is a non-devotee or is addicted to sensual pleasure with women is doomed to a life in hell. Such a person must immediately approach a genuine Vaiṣṇava Guru and again accept the mantra from him."] [*Hari-Bhakti-Vilāsa, 4.366*]

That is another question, that he took mantram from *avaiṣṇava*, and when he finds a Vaiṣṇava Guru he leaves that *māyāvādā* and other things and comes to the fold of the Vaiṣṇava. That is mentioned there, *avaiṣṇava*. Formal Guru, the family Guru, that must be abandoned for the acceptance of a real Guru of the spiritual order.

In *Mahābhārata* in one place it is mentioned by the lips of Aśvatthāmā. Satrau rupi gunava ca dosa vaca guro rupi [?] Satrau. If one is enemy, if he has got any good quality, that must be spoken out, praised. And dosa vaca guro rupi, if Guru is faulty, then his fault also should be given publicity. What is right, that must be followed, no respect of any person against the truth. It is in *Mahābhārata, Vidag [?] parva*.

Madhvācārya took *sannyāsa* from Acyutaprakāśa, *sannyāsa* Guru. Then he saw Vedavyāsa and came away, returned home, and his *sannyāsa* Guru was converted into his disciple. Acyutaprakāśa, he became Padmanābha. Who was the *sannyāsa* Guru of Madhvācārya, he became disciple of his *sannyāsa śiṣya*, Madhvācārya. Acyutaprakāśa became Padmanābha. Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayananda Mahārāja: Brahmanya Tīrtha and Mādhvendra Purī were Godbrothers? In the Madhva line before Mādhvendra Purī...

Śrīla Śrīdhara Mahārāja: Brahmanya Tīrtha?

Akṣayananda Mahārāja: Yes, perhaps.

Śrīla Śrīdhara Mahārāja: Where do you find his name, Brahmanya Tīrtha? Śrī Madhva, Śrī Padmanābha, Śrī Mañjarī Madhavan.

Akṣayananda Mahārāja: No, not Brahmanya Tīrtha, a mistake, that Lakṣmī Tīrtha.

Śrīla Śrīdhara Mahārāja: Then, Akṣobhya Jayatīrtha Śrī. *jñānasindhu tore. tāhā hoite dayānidhi, tāra dāsa vidyānidhi. vyāsatīrtha tāra dāsa, lakṣmīpati vyāsa-dāsa, tāhā ha'te mādhavendra purī.*

[From *Śrī Guru-paramparā*, by Śrīla Bhaktisiddhanta Saraswatī Ṭhākura]

Akṣayananda Mahārāja: Lakṣmī Tīrtha, Lakṣmīpati.

Śrīla Śrīdhara Mahārāja: *Lakṣmī, vyāsatīrtha tāra dāsa, lakṣmīpati vyāsa-dāsa.*

Akṣayananda Mahārāja: My mistake. Yes.

Śrīla Śrīdhara Mahārāja: Vyāsatīrtha's disciple was Lakṣmīpati.

Akṣayananda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Tāhā ha'te mādhavendra purī.*

Akṣayananda Mahārāja: But we find somewhere that Lakṣmīpati and Mādhvendra Purī were Godbrothers. Is that correct?

Śrīla Śrīdhara Mahārāja: No. *Lakṣmīpati vyāsa-dāsa, tāhā ha'te mādhavendra purī.* Lakṣmīpati was Guru to Mādhvendra, it is mentioned there in that way. But if another Brahmanya Tīrtha who was a disciple of Lakṣmīpati, he may be Godbrother. But Lakṣmīpati was the Guru of Mādhvendra Purī, Lakṣmīpati Tīrtha. Guru means not *sannyāsa* Guru, because in Madhvācārya *sampradayā* no Purī, all Tīrtha. But like Mahāprabhu, Mādhvendra took *sannyāsa* from some *māyāvādī sannyāsī*. But his Guru was Lakṣmīpati.

And Mahāprabhu did some peculiar thing. Īśvara Purī *sannyāsī*, he was living, but He took *sannyāsa* from Keśava Bhāratī, though Īśvara Purī is still living there. But He was wandering and His *sannyāsa* was urgent, He found anywhere He took. Hare Kṛṣṇa.

Akṣayananda Mahārāja: Then I found that Nityānanda Prabhu took initiation from...

Śrīla Śrīdhara Mahārāja: Mādhvendra Purī.

Akṣayānanda Mahārāja: Mādhvendra Purī?

Śrīla Śrīdhara Mahārāja: Advaita Prabhu, Nityānanda Prabhu, Īśvara Purī - They're Godbrothers as from Mādhvendra Purī They took *dikṣā*.

...*guṇa-viśiṣṭha* - the All Attractive.

...

Akṣayānanda Mahārāja: ...*Bhāgavata* verse, he accommodated both the *jñānīs* and *yogīs* goals of Brahma and Paramātmā respectively, showing how they are included within the Supreme Personality of Godhead Bhagavān, Who, as the ultimate non-dual substance, is the supreme origin and essence of all relationships.

Śrīla Śrīdhara Mahārāja: Then, Bhagavān?

Akṣayānanda Mahārāja: Who, as the ultimate non-dual substance.

Śrīla Śrīdhara Mahārāja: Conception of Absolute?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Then? Next. Developed first plane, first in the argument in the first plane, and the next plane developing.

...

Must have to accommodate all these different stages from higher to higher. In this way He gave clear hints to the assembly of the *māyāvādī paṇḍitas*.

Akṣayānanda Mahārāja: By disclosing the most confidential, blissful pastimes, the Lord hinted that it must be concluded that the Supreme Absolute Truth appears as the son of Nanda Mahārāja.

Śrīla Śrīdhara Mahārāja: The conclusion must have to go to that direction, in this way.

Akṣayānanda Mahārāja: Yes. Not a final conclusion but for this argument only.

Śrīla Śrīdhara Mahārāja: In such conclusion, and the next conclusion we'll have to reach in this way, that the highest conclusion cannot but come to such stage if we want to say that He's the combination of all *rasas*. The necessity of these revealed words cannot but take to that direction, to be the highest. To establish the position of the Absolute in Bhagavān, or Nārāyaṇa, then next He took the course of going into deeper and deepest conception of the Absolute in *vātsalya* and *mādhurya-rasa*.

Akṣayānanda Mahārāja: By disclosing the most confidential blissful pastimes, the Lord hinted that it must be herein concluded that the Supreme Absolute Truth appears as the son of Nanda Mahārāja in order to fulfil the necessity of transcendental loving service in the mood of...

Śrīla Śrīdhara Mahārāja: As son of Nanda Mahārāja.

Akṣayānanda Mahārāja: Yes, yes. Appears as the son of Nanda Mahārāja, Nanda-nandana, in order to fulfil the necessity of transcendental loving...

Śrīla Śrīdhara Mahārāja: Nanda Mahārāja, that is going to history, moving towards the historical side.

Akṣayānanda Mahārāja: Ah. That we have given as a translation of Nanda-nandana, son of Nanda.

Śrīla Śrīdhara Mahārāja: As Nanda, representing son of Nanda.

Akṣayānanda Mahārāja: In order to fulfil the necessity of transcendental loving service in the mood of parenthood.

Śrīla Śrīdhara Mahārāja: Another thing also to be considered, as we heard from Prabhupāda, the sonhood of Godhead. Have you mentioned it here?

Akṣayānanda Mahārāja: Yes. Parenthood, other way.

Śrīla Śrīdhara Mahārāja: Not parent, sonhood, sonhood means in the centre. Not fatherhood, sonhood. Sonhood, Nanda-nandana, the sonhood coming in the centre. And consorthood, sonhood and consorthood. If you like you can explain in that way. Sonhood and consorthood in this abstract way you may advance. He took from Nārāyaṇa the masterhood, the Prabhuhood, from there to sonhood, and from there to consorthood. Within brackets you may replace sonhood with consorthood.

Akṣayānanda Mahārāja: By disclosing the most confidential, blissful pastimes, the Lord hinted... By this verse: *brahmeti paramātmēti*, etc.

[vadanti tat tattva-vidas, tattvaṃ yaj jñānam advayam / brahmeti paramātmēti, bhagavān iti śabdyate]

["Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramātmā or Bhagavān."] [*Śrīmad-Bhāgavatam*, 1.2.11]

By this verse He accommodated both the *jñānīs* and *yogīs* apparent, ultimate goals of Brahman and Paramātmā, showing how they are included within the Supreme Personality of Godhead Bhagavān.

Śrīla Śrīdhara Mahārāja: The conception of Brahman and Paramātmā, how it is included in the conception of Bhagavān. And again, the conception of Bhagavān, how it is included into Nanda-nandana, and how that conception real included there.

Akṣayānanda Mahārāja: Yes. Yes, as progress. We'll indicate that within.

Śrīla Śrīdhara Mahārāja: More comprehensive, accommodating, how this is accommodated there, again this is accommodated there, how the development, the comprehension, comprehensiveness, in this way.

Akṣayānanda Mahārāja: Step by step progress.

Śrīla Śrīdhara Mahārāja: And the sonhood and consorhood. Exactly fatherhood, Bhavavān, Nārāyaṇa, but something like fatherhood, near there. You may not mention, but Nanda-nandana, *vātsalya-rasa*, the centre of *vātsalya-rasa* affection, and that centre, *mādhurya-rasa*, consorhood.

_____ [?]

They're showing the path, they go this way. The Kṛṣṇa, Svayam-Bhavavān, Vṛndāvana, *rasa-līlā*, *gopīs*, all in this side. If you want that you'll have to go this side. And that only showing the path, the *Veda*.

Devotee: Not explanation.

Akṣayānanda Mahārāja: Hinting, hinting.

Śrīla Śrīdhara Mahārāja: So, these high things, not to take them there on the hand and show it like a sweetmeat. This side, vague, mysterious way, but this side. The language will be such, ontological, in the assembly of the *māyāvādīs*, "You will have to go this side. This is not unreasonable. After this, after this, you will have to go this side."

Śrutibhir vimrgyām [Śrīmad-Bhāgavatam, 10.47.61] Ānusandhān. Kṛṣṇānusandhāna. Not Kṛṣṇa within the hand, not within the fist, that characteristic should be maintained.

Devotee: Guru Mahārāja says be made apart, must not be very clear, but it should be...

Śrīla Śrīdhara Mahārāja: Very clear, that will come within *sahajiyāism*.

Akṣayānanda Mahārāja: Yes.

Devotee: It may not appear as...

Akṣayānanda Mahārāja: Understood.

Śrīla Govinda Mahārāja: Mahārāja says you very clear do, but you cannot very clear.

Akṣayānanda Mahārāja: Understood.

Akṣayānanda Mahārāja: The general direction but not specific.

Akṣayānanda Mahārāja: Yes.

Śrīla Govinda Mahārāja: You try to do clear, but you cannot do clear, this is the nature of this thing.

Akṣayānanda Mahārāja: Understood.

Śrīla Govinda Mahārāja: You try no doubt, but you cannot do.

Śrīla Śrīdhara Mahārāja: If you go to finish it will be *māyā*.

Akṣayānanda Mahārāja: Yes. We can't explain it. We can only indicate.

Śrīla Śrīdhara Mahārāja: The infinite characteristic you are to maintain.

Akṣayānanda Mahārāja: Yes Mahārāja.

Akṣayānanda Mahārāja: Everything here. ...

Śrīla Śrīdhara Mahārāja: The ontological and mysticism, that must be based always.

Akṣayānanda Mahārāja: Desirable.

Śrīla Śrīdhara Mahārāja: "And this side it is going, you can't resist, it is going this side, you can't resist it, you *māyāvādīs*, you can't stop it here. But it must have to go, although you won't allow, the outlet this side it is going, the development in theism cannot but go this side. He's giving hint for you all."

In this way Mahāprabhu's doing.

...

Śrīla Govinda Mahārāja: ...doing Vaiṣṇava *aparādha*, but foreign people no scope of Vaiṣṇava *aparādha*.

Aranya Mahārāja: Give them chance.

Śrīla Govinda Mahārāja: There is no Vaiṣṇavaism.

Śrīla Śrīdhara Mahārāja: No misconception, but they're open, open to truth, whatever it may be, unprejudiced hearing. And there, they're got some prejudice, prepossessed that, "This is Vaiṣṇavaism, Oh, this *bābājī, matajī*, Oh, go away." In general in this way.

Śrīla Govinda Mahārāja: ...was a great sinner, but not Vaiṣṇava *aparādha*. That is Jagāi, Mādhāi.

Mādhava Purī Mahārāja: He hit Nityanānanda. That is not Vaiṣṇava *aparādha*?

Śrīla Govinda Mahārāja: Ha, ha, ha. No. Nityanānanda Prabhu, that is the *līlā* final, that time finalised.

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