

[The SCSMNJ MP3 dated 82.02.19.A starts here]
 [Transcriber unknown]
 [Proofread by Paramānanda dāsa, U.K]

Śrīla Śrīdhara Mahārāja: *Avismṛtiḥ kṛṣṇa-padāravindayoḥ*, the continued recollection of Kṛṣṇa, the divine feet of Kṛṣṇa, *avismṛtiḥ*; not that un-forgetfulness, un-forgetfulness of the remembrance of Kṛṣṇa consciousness, of His divine feet. *Avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi*, it will dissipate, destroy. *Abhadra*, no *bhadra* is desirable, what is not good. The element that is not good in us, nasty, which is nasty, which is impure within us, that will be destroyed by the continuance of Kṛṣṇa consciousness, in any stage; in its lower stage, in the slightest, negligent connection, even, can destroy the undesirability of our connection with things of lower nature. *Kṣiṇoty abhadrāṇi ca śam tanoti*, and it will promote *maṅgalam*, goodness within us, *śam tanoti*. *Sattvasya śuddhim*, the substantial character of our existence will be improved, *sattvasya śuddhim*. Our soul existence, that will be purified, our standpoint, our understanding, our aspiration, everything will be purified. *Paramātma-bhaktim*, and we shall attain devotion, attachment towards the super-subjective. *Jñānam ca*, and our knowledge, our conception about the same will improve; *jñānam ca*.

Here, one word missing, three lettered word, *jñānam ca* [the missing word is *vijñāna*]. *virāgya yuktam, jñāna virāgya* are the two co-relative terms, *jñāna virāgya, jñānam ca, virāgya yuktam*, one word is missing from the memory. And the knowledge, the conception about that, will have in its retinue, the proper conception and apathy to this mundane world. *Virāgya, jñānam ca, virāgya yuktam, avismṛtiḥ kṛṣṇa-padāra*.

Anyhow we are to maintain our Kṛṣṇa consciousness and here the advice is that. To try to maintain Kṛṣṇa consciousness, it is *the* medicine. And there is no other medicine which can produce Kṛṣṇa consciousness, cure our disease and discover Kṛṣṇa consciousness within us.

Kṛṣṇa consciousness is the cause of Kṛṣṇa consciousness. And we have to get help from the *sādhus* who have got Kṛṣṇa consciousness within them. Just as from one light another candle may be lighted. A candle cannot produce light from within, but it has to be lighted from another candle, something like that. We are to awaken our buried Kṛṣṇa consciousness which is covered by *anyābhilāṣa, karma, jñāna*. That should be awakened with the help of another light. That will come to help the slept Kṛṣṇa consciousness within us and our consciousness will arise from its sleep, as it is. So the method is like that, *sādhu-saṅga*.

kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga'
kṛṣṇa-prema janme, teṅho punar mukhya aṅga

["The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential."] [*Caitanya-caritāmṛta, Madhya-līlā, 22.83*]

At the same time it is told that it is *ahaituky*, causeless. How to harmonize? *Kṛṣṇa bhakti*, the faith in Kṛṣṇa, or the devotion towards Kṛṣṇa, we can get from the *sādhu* - at the same time it is told that it is causeless. So [Viśvanātha] Cakravartī Ṭhākura, *ahaituky apratihātā*. It is causeless and it cannot be checked, so *ahaituky apratihātā*.

*sa vai puṁsām paro dharmo, yato bhaktir adhokṣaje
ahaituky apratihātā, yayātmā suprasīdati*

["The supreme occupation (*dharmā*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."] [*Śrīmad-Bhāgavatam*, 1.2.6]

When it is awakened within our heart we can feel that the heart is getting wonderfully satisfied. The satisfaction is produced in our heart, we can feel it. *Ahaituky apratihātā*, no cause and cannot be checked, cannot be opposed, any opposition cannot have any effect there. It is such. Then - *bhaktyā sañjātayā bhaktyā*.

*[smarantaḥ smārayantaś ca, mitho 'ghaughā-haram harim
bhaktyā sañjātayā bhaktyā, bibhraty utpulkām tanum]*

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."]

[*Śrīmad-Bhāgavatam*, 11.3.31]

Bhakti comes from *bhakti*, so it is *ahaituky*. The light is there and another candle is lit from it, from light - light coming. So it is *ahaituky*. In this way we are to trace the original light. That is eternal self existence. And it is extending itself. So it has no cause - it is causeless. The cause is there eternally and it is only extending itself. And *apratihātā*, it may be, temporarily it may be opposed, or seem apparently checked, but it is:

*nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
[svalpam apy asya dharmasya, trāyate mahato bhayāt]*

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

It won't leave you. For the time being it may suppressed, a little. But it cannot be finished. It is of eternal type, eternal type. It has got connection with the eternal aspect of the universe, so *apratihātā*. We are to come to, come near such sort of existence. We are to come in connection with that plane of life, a particular plane, plenary existence or acquaintance of nature. It is there. Only we have to connect, have connection with.

*avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi ca śam tanoti
sattvasya śuddhiṁ paramātma-bhaktiṁ, jñānam ca vijñāna-virāgya-yuktam*

["For one who remembers the lotus feet of Kṛṣṇa, all inauspiciousness soon disappears, and one's good fortune expands. In other words, one becomes free from all material contamination, one attains liberation from repeated birth and death, and one's real spiritual life begins. As one's heart becomes gradually purified, one's devotion for the Lord within the heart awakens, and one realises the Paramātmā. Thus one gradually develops knowledge (*jñāna*), realisation (*viññāna*), and renunciation (*vairāgya*)."] [*Śrīmad-Bhāgavatam*, 12.12.55]

That *viññāna* - that was missing. *Jñānam ca viññāna-virāgya-yuktam*. *Jñāna* means direct knowledge of the thing, and *viññāna*; that's a systematic knowledge. In *Bhagavad-gītā* also we find *viññāna*.

*jñānam te' ham sa-viññānam, idam vakṣyāmy aśeṣataḥ
yaj jñātvā neha bhūyo 'nyaj, jñātavyam avaśiṣyate*

["Now I shall fully describe to you, with the taste of the flavour of My divine sweetness, this knowledge of My grand majestic splendour and opulences. After knowing all this, absolutely nothing will remain for you to know, being situated on this beautiful, joyful, and victorious path."] [*Bhagavad-gītā*, 7.2]

Sa-viññānam, *jñāna* means general knowledge. And *viññāna* means the knowledge of its constituent parts, of a system, systematic knowledge. So *jñānam ca viññāna-virāgya-yuktam*. You will attain the knowledge of the absolute as a system, a part, hierarchy, gradation. And *virāgya* means, two-fold meaning, one negative another positive. Negative; you will have no attraction for non-God, that is mundane attachment, no attraction for mundane necessity. And the positive,

[visisti raga?]

You will have [visista?], excellent attachment [visista?], which is accepted by calculation and elimination, that sort of *raga* in a proper place, not in the approximate good-bad all mixture, not that. But illuminative attraction, adjusted attraction you will have. *Jñānam ca viññāna-virāgya-yuktam*. The knowledge that is supported by attraction and also experience of this system: as much as necessary in any part of it. Discriminative attachment, attachment for the eye, attachment for the nail, nail should not be equal. Adjusted attachment in a particular system, more or less attachment should be well adjusted. Wherever - how much attention is necessary, according to that. The head is more the important and the leg is little less. In this way proper adjusted attachment for the systematic whole, you will acquire gradually. First hazy, then mass of attraction, and then the attraction will be systematized as much as we will come in connection with the other side, the object of your attachment in a systematic way you will be able realize.

Hare Kṛṣṇa. Gaura Hari.

Avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi ca śam tanoti. In general way the good advances. *Sattvasya śuddhim*. Your understanding in its progress will eliminate the

undesirable portion from it. Your conception will be more clear and clear. More and more clear. So undesirable things from your conception will gradually vanish and it will lead to the perfect conception. *Sattvasya śuddhiṃ*. In the beginning the *satya*, what you come to understand approximately to be eternal, *sac-cid-ānanda*, but there will be gradual development of your understanding, more clear and more pure. First a mass of light, then a figure, then the potency, then the *līlā* with the potency; and in this way your approach will be closer and closer and many things close and minute things will come to your view. The minutest parts also, detailed things to the full *cid-vilāsa*, will be gradually be made close to you, or you will be made closer to the specified differentiated view of the plane, higher and higher. In this way development is progressive, progressive life in *bhakti*, in devotion.

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

Any question?

Dhīra Kṛṣṇa Swāmī: So when it says:

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

[After many, many births, the knowledgeable person (who happens to attain the association of such a pure devotee) finally comes to understand that the whole universe of moving and stationary being is of the nature of Vāsudeva alone, inasmuch as all are subordinate to Vāsudeva. Having grasped this conception, he surrenders unto Me. Know such a great soul to be extremely rare.] [*Bhagavad-gītā*, 7.19]

Śrīla Śrīdhara Mahārāja: *Vāsudevaḥ sarvam iti*. From Brahma conception, the different instalments. First all consciousness, then the consciousness is of individual character. Individuality is added to consciousness. No consciousness can exist without personality. The consciousness is personal, the next step will come. The consciousness is personal. The personality and consciousness that is one cannot be separated from the other. What is differentiated from personality that is only a halo of the personality, something like that. That is Brahma, there also minutest personality combination. *Akṣarama, akṣarād api cottamaḥ, kṣaram atīto 'ham, akṣarād api cottamaḥ* [*Bhagavad-gītā*, 15.18]. *Kṣara* means perishable, changing, or unchangeable, eternal, substance of two kinds, changing or unchanging. *Kṣaraḥ sarvāṇi bhūtāni* [*Bhagavad-gītā*, 15.16], whatever we see in the changing aspect of the world that is called *kṣaraḥ*; and *akṣara* - unchangeable.

“I am transcending. I exist transcending both of these two substances, *kṣaraḥ – akṣara*. I am Puruṣottama. So My name is Puruṣottama.”

Puruṣottama means Vāsudeva. Vāsudeva, *bahūnām janmanām ante*. When the *jñānī*, the Impersonalist School, they come to understand that the prime cause of consciousness of their quest is personal one, then they come to conceive Vāsudeva. But such *jñānīs* are very rarely to be found. Mostly, *jñānīs* cannot cross this line. They have lost their –

*ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ*

[Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas 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. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."]

[Śrīmad-Bhāgavatam, 10.2.32]

They generally, the general faith of the *jñānīs* to climb up to the highest position with great effort, and then when they cannot catch that, consciousness means person, cannot cross that; they have to revert back, come back, fall back. And those that can cross, "That yes, consciousness means person; the big personality, I am small", so *bhakti* begins there. The relation of subordination of the lower to the higher, that comes to be effected.

And *sa mahātmā sudurlabhaḥ*, and such a person amongst the *jñānīs* is very rarely to be found who can take the positive connection for the higher aspect of life, *sudurlabhaḥ*. And mostly they come back. They have to come back from that, after much penance they climbed up to that high mark, and because they did not accommodate that the higher entity must be dealt with devotion so they have to come back.

Those that are *vāsudevaḥ sarvam iti*, Vāsudeva is personal, Puruṣottama, but they can cross the line and enter Vaikuṅṭha. And there we are told gradually as their vision grows more and more they can find potency on the side of the personal God. Then they become devotees of Lakṣmī-Nārāyaṇa, and enters complete in Vaikuṅṭha *sevā*. But there is awe, reverence, there are *śāstric* rules, and there are examples of the higher realized souls to guide them. There they do not find the whole of their innate nature. Having full engagement, some sort of thirst, have no corresponding relation to satisfy its inner tendency. And when they feel some urge from within, they have to search after other *rasa*, a purer friendship, friendly service, then the filial service, and the *mādhurya rasa* service, service of a sweetheart, consort-hood, urges him to go up, or go deeper. And gradually coming in contact with such agents, gradually they find their own heart blossoming and blossoming to its fullest extent to extend gradually towards Goloka Vṛndāvana. They can see that what was Brahman, then was Paramātmā or Vāsudeva, then Lakṣmī-Nārāyaṇa, that has gradually coming to him as Kṛṣṇa consciousness or Nārāyaṇa consciousness. Superseding Nārāyaṇa consciousness he comes in contact with Kṛṣṇa consciousness of the reality. He will awaken, he finds himself awakened in a plane where he sees the all connecting, all harmonizing principal is no longer Nārāyaṇa but He is Kṛṣṇa, as Kṛṣṇa fully awakened. His heart also fully awakened, and at the same time he says that the environment, the object of his search, is also fully equipped - full-fledged theism.

Full-fledged theism; the theistic conviction, conception, receives its satisfaction in the fullest way. Just as with the opening of the eye we can see the world, and according to the degree of our sight we come to the subtlest thing of the environment. So also by our inner awakenment of the fullest type we come to a particular world, environment, and that is

Vṛndāvana, Goloka Vṛndāvana, the land of love, spontaneous labour, movement. Movement is spontaneous. And all around we find only friendly, plane, friendly, and very intimate, intimacy. And no quench for higher but with the quench, eternal quench of coming in closer relation with them, closer connection with them. No possibility of any higher change of environment. But that is almost final and now only remaining things how to come closer, more close connection with the environment. And that becomes the initiative of our movement there, more and more intimate connection with the environment. Environment is eternal, but our intimacy, there is the competition. The movement and the guidance is there. That is what may be thought as *nitya-līlā*. *Līlā* means movement, some sort of necessity. Repetition, but ever new, ever new; only question of time. Every day when I am hungry in the morning food is tasteful to me. Not always. So by the movement of the time it is like that. Everything is palatable, not stale. It is managed by Yogamāyā in such a way. The *līlā* is eternal. Fullest satisfaction of all the inner parts of our system, the wholesale satisfaction of every atom of our constituent part of our spiritual body. In this way things go on.

prati aṅga lāgi kānde, prati aṅga mora [Jñāna Dāsa – Vaiṣṇava-padāvali]

“Every limb, every part of my limb cries for the corresponding part of the limb of the other side.”

The *sambhanda*, it may come to such a stage that every atom constituting my body, my spiritual body, my, whatever it may be, will aspire after the union of the every corresponding part of the environment. And in this way, such friendly way, so many are moving there, and it is adjusted by Yogamāyā.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Prati aṅga lāgi kānde, prati aṅga mora; the highest conception. Every atom in my existence is in loving aspiration with the environment. And that is Kṛṣṇa. Kṛṣṇa consciousness has circulated me. Has circulated, means from all sides it has embraced me. I am lost in the thought of Kṛṣṇa consciousness which is detailed, elaborate acquaintance. I am merged, I am merged in the deeper most part of Kṛṣṇa consciousness where I shall feel that Kṛṣṇa has captured every atom of my existence. Every atom is feeling as if separate pleasure by His embracing. By His embracing and that also, and that is possible only in consortherhood of relationship; that every atom has been embraced, captured, coming to the most intimate connection, *adi rasa* or *mukha rasa*. The name of *mādhurya rasa* is *adi rasa*. That is the most original. That is the source of all other *rasa*. All other *rasa* is dependent on *adi rasa*. And *mukha rasa*, all *rasa* is represented there, all other *rasa*, sum total of all *rasa*, of course with the gist of them. We are told like that and Mahāprabhu came with this *anarpita-carīm cirāt* [Caitanya-caritāmṛta, Ādi-līlā, 1.4]. What is considered never any distribution, possible distribution of equal previously, before Mahāprabhu.

In *Jaiva Dharma* we find one Vaiṣṇava is asking his Gurudeva; "That devotion, that is eternal, but why do you say that it came from Mahāprabhu?"

Then his Guru, that Paramahansa Bābājī, his Guru, is saying, “I visited Vṛndāvana and asked the eternal servitor of Śrī Caitanya deva, Śrī Sanātana Goswāmī, *anarpita-carīm cirāt*, what is meaning underlying? What has never been dealt with before?”

Then he told, “*Bhakti* is eternal, generally, in [Ariya?] *sūtra*, [Sandila?] *sūtra*, all these things. But the type of devotion what Mahāprabhu, what we meet after the advent of Mahāprabhu Śrī Caitanya deva; that was not previously any time open to the ordinary person. So it is called *anarpita-carīm*. And what is that? This is complete surrender to Kṛṣṇa in consortherhood of relation where every atom of the *jīva* soul gets welcomed and embraced by the corresponding atom of Kṛṣṇa consciousness, *mādhurya rasa*. That was not open to the public before. This is my finding, or my faith. You may accept or may not accept.” Sanātana Goswāmī told this to the Vaiṣṇava Ācārya; “This is my private conception. You may take it or may not,” Sanātana Goswāmī told.

So, devotion in general there is beginning...

[prayonam nayo rajam nevtar vidosedatya?]

[yad gramya sva ramanti sma guna no bhajani kathani hari?]

*ātmārāmās ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim, ittham-bhūta guṇo hariḥ*

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."] [Śrīmad-Bhāgavatam, 1.7.10]

All different varieties of *ātmārāmās* [those who take pleasure in the *ātmā* or self], especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and can therefore attract everyone, including even the liberated souls.

Begins from here,

*pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā
grhīta-cetā rājarṣe, ākhyānam yad adhītavān,
tad aham te 'bhidhāsyāmi, mahā-pauruṣiko bhavān
yasya śraddadhatām āśu, syān mukunde matiḥ satī*

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."]

["That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation."]

[Śrīmad-Bhāgavatam, 2.1.9-10]

The beginning of *bhakti* is *śanta rasa*, *Catuḥsana*.

[*yasyavinda naisya padaravindam kinara misra tulasi mukarunda vayu.....?*]

The primary admission into devotional school above *jñāna*, *vairāgya*; *śanta rasa*,

*na tathā me priyatama ātmayonir na śaṅkaraḥ
na ca śaṅkarṣaṇo na śrīr naivātmā ca yathā bhavān*

["Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Śaṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."]

[*Śrīmad-Bhāgavatam*, 11.14.15]

Step by step the development of the devotional school has been proved here. So gradation is there.

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

[After many, many births, the knowledgeable person (who happens to attain the association of such a pure devotee) finally comes to understand that the whole universe of moving and stationary being is of the nature of Vāsudeva alone, inasmuch as all are subordinate to Vāsudeva. Having grasped this conception, he surrenders unto Me. Know such a great soul to be extremely rare.] [*Bhagavad-gītā*, 7.19]

The beginning of devotional life and then there is step by step going up. In Rāmānanda Rāya,

*varṇāśramācāravatā puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam*

["The only way to please the Supreme Personality of Godhead, Lord Viṣṇu, is to worship Him by properly executing one's prescribed duties in the social system of *varṇa* and *āśrama*."] [*Viṣṇu-Purāṇa*, 3.8.9]

The beginning,

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

[O son of Kuntī, whatever you do, whatever you eat, whatever you offer or give away, as well as whatever austerities you perform should be done as an offering unto Me.]

[*Bhagavad-gītā*, 9.27]

Second step – third,

*brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktim labhate parām*

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

No, third,

*sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja
ahaṁ tvām sarva-pāpēbhyo, mokṣayisyāmi mā śucaḥ*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

*ājñajaiva guṇān doṣān, mayādiṣṭān api svakān
dharmān samtyajya yaḥ sarvān, myām bhajet sa ca sattamaḥ*

[Kṛṣṇa said] Having taken complete shelter of My lotus feet, a saintly person renounces mundane religious and social duties and worships Me alone. Indeed, he is the best of men.] [*Śrīmad-Bhāgavatam*, 11.11.32]

Then fourth;

*brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktim labhate parām*

[The spotlessly pure hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me.] [*Bhagavad-gītā*, 18.54]

Then, *eho bāhya āge* ["This is superficial"], the fourth step, *eho bāhya āge*, [*Caitanya-caritāmṛta, Madhya-līlā*, 8.51]

Then,

*jñāne prayāsam udapāsyā namanta eva
jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām*

[In the *Śrīmad-Bhāgavatam*, Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa]:

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]

[*Śrīmad-Bhāgavatam*, 10.14.3]

That is the fifth, *eho bāhya āge kaha āra* ["This is superficial; go further."]

Then, *tasya tīrtha-padaḥ kiṁ vā dāsānām avaśiṣyate*.

[*yan-nāma-śruti-mātreṇa pumān bhavati nirmalaḥ*
tasya tīrtha-padaḥ kiṁ vā dāsānām avaśiṣyate]

[If simply by hearing Śrī Kṛṣṇa's holy name one becomes supremely purified, who can imagine the purifying power of those who are constantly engaged in service to His lotus feet? What is impossible for such persons?] [*Śrīmad-Bhāgavatam*, 9.5.16]

Sixth - then the *sākhya rasa*, then *vātsalya rasa*, *eho bāhya uttam*, then *mādhurya rasa*; in this way it is going up. Systematically we have to understand and digest. Digest what is *bhakti*. In the beginning we must have a broad conception of the positive world, the world of dedication. The world of exploitation we are living in at present, just the opposite life is possible, similar, a systematic and progressive life of dedication. And the renunciation, that is in the middle. We must have [tredani yadi padam?] Three checks of the Lord, exploitation, renunciation, and dedication. The basic faith we must have.

[The SC SMNJ MP3 dated 82.02.19.A finishes here]

[The SC SMNJ MP3 dated 82.02.19.D starts here]

Śrīla Śrīdhara Mahārāja: Any question?

Devotee: What's his name?

Another devotee: Bhakta Jeff.

Devotee: Bhakta Jeff.

Śrīla Śrīdhara Mahārāja: Bhakta?

Devotee: Jeff.

Śrīla Śrīdhara Mahārāja: Jet?

Devotee: Jeff.

Śrīla Śrīdhara Mahārāja: Jep?

Another devotee: He came with Dhīra Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: [spelling the name] J e p?

Devotee: [also spelling the name] J e f f.

Śrīla Śrīdhara Mahārāja: [again spelling] J e f

Devotee: Double F, Jeffery. He came with Dhīra Kṛṣṇa Mahārāja.

Śrīla Śrīdhara Mahārāja: Just as in *Upaniṣad* it is told, “I am riding a horse. I am trying to take the horse this side. But the horse is going forcibly. I shall try always to make a turn towards a particular direction but the horse is going. I am to let loose for some time. And I will always be trying to get it. Then sometimes I shall find that horse whim has been diminished and he is coming to my desired way.” It is mentioned in *Upaniṣad*, something like that. We are, helplessly we may allow to go another way but our desired way is another side. So we are allowed to go something in advance and always trying to change the direction. In this way sometime I shall find that I am able to change my direction towards Kṛṣṇa.

*loke vyavāyāmiṣa-madya-sevā nityā hi jantor na hi tatra codanā
vyavasthitis teṣu vivāha-yajña-surā-grahair āsu nivṛttir iṣṭā*

[Everyone is naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one’s lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramani sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make one abstain from these activities.]

[*Śrīmad-Bhāgavatam*, 11.5.11]

To allow us to work in the wrong direction for some time, with the object, and with some strategic advice that, “You come back through that.” If I want to go to give him direct opposition I may be lost, so that strategy has been recommended to be accepted by us in our spiritual movement also.

Devotee: In the incident of Bali Mahārāja rejecting Śukrācārya to accept Vāmanadeva, what are some of the practical instructions we can get from this?

Śrīla Śrīdhara Mahārāja: That depends upon the *sukṛti*. For some, *duskṛti*, some evil action. My fate is entangled with a *Guru* who is not up to my liking. So in that case my *sukṛti* guides me against the acceptance of my temporary *Guru*. And by crossing the order of *Guru* we have to do something. That whoever he may be, who will stand on the way of my-self and my supreme Lord, he may be rejected. And what to speak of any other different hindrances, even *Guru*, false *Guru*; *Guru* means false *Guru* who wants to create some hindrances, create some boundary wall between myself and my desired Lord. Such *Guru* should be removed.

And here came the *sukṛti* in the disciple. *Sukṛti* was of a pure type. But anyhow for some false deed of his previous life he had to meet a false *Guru*, not a proper guide. And it was necessary that sham *Guru* should be given up. There are so many taking the *dikṣā* from this *Guru* - tradesman, *Guru* trader, and to give up that and come to the real *sādhu Guru*.

The [laxam?] according to the symptoms of *Guru* as have been given in the scriptures. And by leaving aside the ordinary, common *Guru* that are going on in the world, he should take shelter of a proper *Guru*, [guru nivarcan?], [kula guru.....?] then so many *Guru* and Vaiṣṇava.

*avaiṣṇavopadiṣṭena, mantreṇa niryam vrajet
punaś ca vidhinā samyag, grāhayed vaiṣṇavād guroḥ*

[One who accepts the *mantra* from a *guru* who is a non-devotee or who is addicted to sensual pleasures 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]

For my previous offenses I unconsciously submitted to a formal *Guru*, but when the material acquisition pushed me, pinched me and warned me of my false future and showed me proper light, then, leaving that, I must come to a fair Vaiṣṇava gentleman and to accept him my *Guru*. So this is...

By chanting the name of Gaura-Nityānanda we want to take our position proper.

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

There is a courtesy in the Vaiṣṇava society, when meeting to ask one another [bhajan kusan?] that not only about health, physical health, but about the mental. That is the spiritual realization, how it is going on. That is a custom [bhajan kusan?]

Gaura Haribol. Gaura Haribol.

Because there are also many hindrances may come, many obstacles along the way of *bhajan*. *Bhajan* means dedication to the supreme, dedication to the supreme. Exploitation and dedication, the opposite current, and the *abscissa* in the middle, merging. Centre, self centred

or sense centred and God centred; two currents. Sense centred current, this side, that of exploitation. And that is of dedication to the highest centre. Kṛṣṇa consciousness means the current which will take us towards Kṛṣṇa, Kṛṣṇa consciousness: opposite current.

Hare Kṛṣṇa. Hare Kṛṣṇa.

That is not imagination; that is reality. More than we are accustomed to tell, this is realistic view. Realistic, the worldly sense which is realistic, that is unreal to us. In *Bhāgavatam*,

[.....?]

The Vyāsadeva is addressing us to join with him in his cultivation about *vāstava vastu*, the absolute substance; unassailable substance. *Dhāmnā svena sadā nirasta-kuhakaṁ* [*Śrīmad-Bhāgavatam*, 1.1.1], Misunderstanding about which, can be removed only by His grace, ray.

*nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ 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."]

[*Katha Upaniṣad*, 1.2.23]

By His grace He can be known. Not any other can, any other thing, can make Himself known, only He can be known by His sweet will. We have to look after, we have to pray faithfully so that the ray may come down and I will be able to have perception of Him. *Avaroha-panthā*, coming down, not going up; not empirical but [detectable?], not ascending but descending method He should be approached. We are subject and the realm is made of super subjective elements.

vaikuṅṭhara pṛthivy ādi sakala cinmaya [*māyika bhūtera tathi janma nāhi haya*]

["The earth, water, fire, air and ether of Vaikuṅṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā*, 5.53]

The earth, the water the air, everything in that soil all spiritual. Not only spiritual but made up of stuff which is superior in quality than I am because I come from the lower strata, *taṭasthā-śakti*.

kṛṣṇera taṭasthā-śakti, bhedābheda prakāśa
["The soul comes from the marginal potency."]
[*Caitanya-caritāmṛta, Madhya-līlā*, 20.108 & 117]

So we cannot make them object. That is all subjective and as an object we can try to enter into their domain. All *Guru*, no servant, all superior, I am only the inferior. So I have to enter into the land of all superiority. It is very difficult and wonderful at the same time. It is very rarely to be had, if possible, practically. They are all spiritual; the earth, water, everything all spiritual substance. So no self-deception, self deception has no place. It is just like mathematical calculation. That is super-subject, I am object in comparison to that domain, where I want to enter into.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

It is difficult to conceive, what to acquire. It is stranger than dream. It is difficult to conceive that such plane is possible, which is super-subjective, which is made of the element that is super-subjective. Unknown and unknowable in general sense. Transcendental, supra-mental, *adhokṣaja*, *aprākṛta* are the terms by which we can have a vague conception of the world, that world.

Gaura Hari. Gaura Hari. Gaura Haribol.

By sheer submission we may be drawn there, drawn up by the members and by the Lord there. We have come out for such life possible.

*svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ param hi mām
avyākṛtam bhāgavato 'tha vaiṣṇavam, padam yathāham vibudhāḥ kalātyaye*

["A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world."]

[*Śrīmad-Bhāgavatam*, 4.24.29]

In *Bhāgavatam*, Mahādeva says, Śiva, "That if one can regularly discharge hundred births his attached duty under *varṇāśrama*, he can be qualified for the post of Brahmā; Brahmā, the director of one *brahmāṇḍa*." *Tataḥ param hi mām*. "After that, my position," Mahādeva says, "Covering the land of renunciation and penance, all these things, over attachment to the mundane plane, world. I cover administration there over Brahmā."

Tataḥ param hi mām, avyākṛtam - not clearly differentiated - my position, buffer stage, controller of the buffer state. Some this side, some other side, and vague; no clear possession or rule, something. *Avyākṛtam*, [no vi akṛiti?] Not clearly specified. *Param hi mām, avyākṛtam bhāgavato 'tha vaiṣṇavam, padam*. There is another section, superior and higher to me, and that is *vaiṣṇavam, padam* and *vaikunṭha padam*. That is the upper current there, the in-carrying current, centre-carrying current. Here there is out-carrying current - so many subsections, subsections of animals. There centre-carrying, in-carrying current, *bhāgavato, vaiṣṇavam, padam*. *Yathāham vibudhāḥ kalātyaye*, addressing the God's *līlā*, "Oh you Gods, there is such things above me. *Yathāham*. And when there will be a wholesale dissolution of

this world of exploitation, then I shall also be, I shall also get the chance of entering in that domain. I will get recognition of entering into Vaikuṅṭha - that *bhakta rūpa* - that is another." We have to have clear faith. Faith is our guide. And all our qualities are useless there. They can't work. Only through faith in the guidance of the saint and scripture, thereby it is possible to make any advancement. Just as by seeing the map one can make progress, so also something like that. Seeing the map, direction in the *śāstra*, we are this, after that, after that. *Śāstra* and the saints, words of the saints, instructions of the saints, with such things to our help we can march on that side.

In the first half is Vaikuṅṭha, the calculative service, and the higher half is spontaneous automatic *raga bhakti*. No motive, cannot but do the service, love, labour of love. Only on the higher sphere, and Kṛṣṇa resides in that quarter. Around Him so many different types of services are arranged. This is one - more wonderful than dream. Dream - only dream's jurisdiction; that is drawn from this material world's thoughts and ideas in the mental system and it is reproduced. So the reproduction must be similar to this mundane world. Here they are drawn from the experience of this world, the eye experience, the ear experience, the touch experience - so dream, these materials in a fine way. And that is not world of experience but only by faith can we have some vague idea from the scriptures and the *sādhus*.

sādhu-śāstra-kṛpāya yadi kṛṣṇonmukha haya [sei jīva nistare, māyā tāhāre chāḍaya]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."]

[*Caitanya-caritāmṛta, Madhya-līlā, 20.120*]

So faith - by increasing or decreasing, *bhajan* means our progress in faith. Faith getting the characteristic of reality or vagueness, faith is deep, deeper; or faint and fainter. That is what is the health of *bhajan*.

I am not keeping well, can't talk much, tired. They are going away. But as you came, new, newly, so I had to talk something. Otherwise they are all going - I don't... I'm not able to talk...

.....

...Vṛndāvana, and in former life he was over here; so at the birthplace of our Guru Mahārāja a big temple is being constructed and he was supervising all that. Now that is installed, finished. He has come to *parikramā* here in Navadvīpa. From here perhaps again, he'll go and settle in Vṛndāvana. He's already settled there. Big family he has come, respectable, and *vairāgyam*, indifference to the world. For long time he rendered service to the *Maṭh* and Guru Mahārāja.

Hare Kṛṣṇa.

They are disciples of Swāmī Mahārāja. Staying with me for some time they have got much affection to me, like to hear the *śāstric* explanations from me. So they are staying here.

Gaura Haribol.

Where is Aranya Mahārāja?

Devotee: Here.

Śrīla Śrīdhara Mahārāja: How did you see? Did you go to?

Devotee: Yes, I went. We calculated how many doors and windows had to be placed.

Śrīla Śrīdhara Mahārāja: I was...

.....

*karmaṇy evādhikāras te, mā phaleṣu kadācana
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi*

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [*Bhagavad-gītā*, 2.47]

It is His business - it is not our business. It is His lookout. For whatever we shall do we shall offer it to Him. Immediately our responsibility ceases there. Do - the result, offer to the Lord, our responsibility finished. And no need to look after how He has taken, what is His meaning. And to modify our activity in that way that perhaps His will is moving in such a way so I should adjust myself accordingly, in this way. Otherwise it will be something like *karma*, then a fixed plan we want to carry out with desperate determination.

Dhīra Kṛṣṇa Swāmī: What I want to know is, the public, they will say there is a difference; there are two organizations separate from one another. How should we speak to them?

Śrīla Śrīdhara Mahārāja: () The plain thing, as I of course told you, that those who are not satisfied with their management, if they like to follow the ideal of our Guru Mahārāja, but different from the present administration, they will like to have connection with them. That is our business, not any ambition of any parallel institution. But it is something like relief work. They may come and take rest here, and they may live here, they may talk here, *kīrtana*. With some engagement we are trying to provide for them, those who have got reverence for Guru Mahārāja, Mahāprabhu etc., but not satisfied with the present administration of ISKCON. As we are sufferers and those that are sufferers we try to help them a little. This you begin with this idea and then it will depend on Him how it will go.

Dhīra Kṛṣṇa Swāmī: Yes, that's what I've been telling people.

Śrīla Śrīdhara Mahārāja: But this is our good will. So, and if you like that those that differ with the present management of ISKCON and also they have respect for Guru Mahārāja and Mahāprabhu and Kṛṣṇa consciousness in general. We may live together, for that we are trying to establish some small places in this way, humble beginning. Plain living, high thinking, let it grow naturally in its own way; only to provide for the basis. God willing, many will be dissatisfied and they will seek some shelter and association for mutual co-operation and go on.

Where is Sarvabhavana Prabhu?

Aksayananda Swāmī: He's down, but he's not come, we don't know why.

Śrīla Śrīdhara Mahārāja: But what did he say that Caru Swāmī may, is expected tomorrow?

Dhīra Kṛṣṇa Swāmī: I heard today or tomorrow.

Śrīla Śrīdhara Mahārāja: Today or tomorrow.

Hare Kṛṣṇa. Gaura Hari.

.....?

After a week or no?

Dhīra Kṛṣṇa Swāmī: Maybe by March third, fourth.

Śrīla Śrīdhara Mahārāja: Third, fourth, and before our *parikramā* begins?

Dhīra Kṛṣṇa Swāmī: Yes. I don't want to go on the *parikramā*.

Śrīla Śrīdhara Mahārāja: Why?

Devotee: Because I think it may be some conflict, or awkward situation.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. As you like.

Devotee: Sarvabhavana Prabhu.

Śrīla Śrīdhara Mahārāja: Sarvabhavana Prabhu.

Devotee: And Bhakta John.

Śrīla Śrīdhara Mahārāja: (Bengali)

Dhīra Kṛṣṇa Swāmī: Mahārāja, I was also wondering in regards to establishing Deities in San Jose in California.

Śrīla Śrīdhara Mahārāja: Deity?

Dhīra Kṛṣṇa Swāmī: *Mūrti*.

Śrīla Śrīdhara Mahārāja: Oh, Deity. How? What sort of Deity?

Dhīra Kṛṣṇa Swāmī: Well, I was attracted personally by the Deity of Rādhā-Kṛṣṇa and Mahāprabhu as you have established here.

Śrīla Śrīdhara Mahārāja: That is our Guru Mahārāja's idea. Everywhere he mostly established these three Deities. But Swāmī Mahārāja has done how there?

Dhīra Kṛṣṇa Swāmī: He's done different ways. He's done this Rādhā-Kṛṣṇa and Mahāprabhu, he did in Māyāpur, and he did in Calcutta. And generally he's done Rādhā-Kṛṣṇa, also Jagannātha, Subhadrā, Baladeva, and Gaura-Nitāi.

Śrīla Śrīdhara Mahārāja: But in America?

Dhīra Kṛṣṇa Swāmī: All over America like that.

Śrīla Śrīdhara Mahārāja: Jagannātha and Gaura-Nitāi and Rādhā-Kṛṣṇa.

Dhīra Kṛṣṇa Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: In three ways.

Dhīra Kṛṣṇa Swāmī: Yes, three altars.

Śrīla Śrīdhara Mahārāja: You may begin with Giridhari, then gradually when you find a place proper, you'll be able to take responsibility of the installed Deity services, then you may begin, responsibility, continuing the *sevā-pūjā*.

Dhīra Kṛṣṇa Swāmī: One thing, it's not so much for me, as for the people who are coming to the temple, and the...

Śrīla Śrīdhara Mahārāja: But anyhow, one will have to take the responsibility of the maintenance, of such type and hope.

.....

Have they considered that letter, my letter?

Dhīra Kṛṣṇa Swāmī: They are probably reading that now also. I think you will get a favourable response to the letter.

Śrīla Śrīdhara Mahārāja: I think Bharati Mahārāja has left.

Dhīra Kṛṣṇa Swāmī: Yes, he's working on *Prapanna-jīvanāmṛta*.

Śrīla Śrīdhara Mahārāja: Near timing for the publishing.

Dhīra Kṛṣṇa Swāmī: Yes. Well they're still working. Because there is a problem, that I don't know if anyone is competent enough to give the correct meaning of what your intentions were.

Śrīla Śrīdhara Mahārāja: Ha, ha. Approximately whatever may be available. Meaning has no end. Mahāprabhu, when the *ātmārāma śloka* meaning expressing to Sanātana Goswāmī sixty-one different meanings. Then Sanātana Goswāmī would say, "You are Kṛṣṇa Himself and whatever You like You can bring meaning from whatever word or expression or *śloka*." Mahāprabhu told on the other hand, "Why do you praise Me Sanātana? Don't you know that every word of *Bhāgavatam* is Kṛṣṇa Himself?"

So infinite possibility is there,

[bhagavat manase kṛṣṇa vighraha?]

So infinite, so any and every meaning can be drawn from any and every letter and word.

Ke?

Dhīra Kṛṣṇa Swāmī: Brahmā, Brahmā dāsa. I just read that also, that part of *Caitanya-caritāmṛta*. And Mahāprabhu said, "That by your - after sixty meanings; by your devotion, you're bringing another meaning."

Śrīla Śrīdhara Mahārāja: "You are drawing..."

Dhīra Kṛṣṇa Swāmī: More.

Śrīla Śrīdhara Mahārāja: "Drawing through Me." And Sārvabhauma by his association came so many, eighteen or so. "Let Me try. I generally do not have any meaning. But in your connection let Me try, what Kṛṣṇa supplied to Me. Then sixty one came in connection with Sanātana to Me."

[sahajiya natha kanatha puspati nahi pai?]

Circumstance, circumstance gives the inspiration, and I go. Even Kṛṣṇa also says, somewhere the *Gītā*, some wanted to hear the *Gītā* again, “No that is not possible. That particular circumstance, environment - that helped us to deliver that advice.”

One thing, Dhīra Kṛṣṇa Prabhu has shifted to that?

Dhīra Kṛṣṇa Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: And Yajavar Mahārāja, one of the oldest *sannyāsī* God-brothers, he generally...

Dhīra Kṛṣṇa Swāmī: Stays in the room downstairs, yes I'll make the arrangement.

Śrīla Śrīdhara Mahārāja: That room. He is very old and invalid, so that room should be vacated.

Dhīra Kṛṣṇa Swāmī: Vacated, yes.

Śrīla Śrīdhara Mahārāja: And we shall have to cleanse it. He is almost invalid. He is younger to me but has become more invalid. And his contribution toward the service of this Maṭh is also laudable.

Govinda Mahārāja: Last *sannyāsī* of Prabhupāda.

Dhīra Kṛṣṇa Swāmī: Last.

Another devotee: When is he coming?

Dhīra Kṛṣṇa Swāmī: Today.

Śrīla Śrīdhara Mahārāja: May come, today also may come. Today, Pañcamī, may come, then evening he may come today, or tomorrow.

[Bengali]

By second or third March you want to go to America?

Dhīra Kṛṣṇa Swāmī: Well, I want to test the environment, the atmosphere, after the arrival.

Śrīla Śrīdhara Mahārāja: After meeting is finished.

Dhīra Kṛṣṇa Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: [Bengali]

Mādhava Prabhu is non-compromising. And he cannot take any artificial shape.

Mādhava Prabhu: I spoke to Rameśvāra the other day and therefore he became angry.

Mahārāja, there are now two devotees from Māyāpur, they are Bhavānanda's disciples, they are at the house talking with Bharati Mahārāja and Parvata Mahārāja, and they are expressing some difficulties they are having.

Śrīla Śrīdhara Mahārāja: Who?

Mādhava Prabhu: These two disciples of Bhavānanda; one is first initiated and the other has been twice initiated by Bhavānanda Mahārāja.

Śrīla Śrīdhara Mahārāja: Indian or American?

Madhava Prabhu: One is Indian one is American. The one who has first initiation is Indian and he knows Tapan Prabhu. And the one who has second initiation, first and second, he is a *gurukula* boy. He is about twenty years old now. And he is complaining that he has been more or less forced to take initiation by Bhavānanda and...

Śrīla Śrīdhara Mahārāja: In the meantime one boy came to Bharati Mahārāja and made it known to him by his request I gave him *Hari-Nāma*. That he would stay with Bharati Mahārāja. But suddenly he left the *Maṭh* with Kṛṣṇa Sarana and went away. Only one day or two days I think. I do not know them, but Bharati Mahārāja told that he is intimately known to me and he would work with me. He did not have any initiation there, a newcomer. But someone came and wanted to see me. I told that I do not feel well. I can't see now. So they mixed with that boy and I heard that Bharati Mahārāja is not here at present, he went to somewhere in the meantime, and the boy ran away. So some are sent sometimes to watch also, how the things are going on here, the intelligent branch.

Now what do they say?

Mādhava Prabhu: So they are preaching to them that they should remain with Bhavānanda and get his permission to come here, if they want to come.

Śrīla Śrīdhara Mahārāja: If you like you may keep along with you for some time and see how genuine they are in their heart.

Govinda Mahārāja: (Bengali)

Śrīla Śrīdhara Mahārāja: Serious meeting discussing on myself. I am the subject of the meeting. How to deal with Śrīdhara Mahārāja?

Devotee: The super-subject.

Govinda Mahārāja: Dhīra Kṛṣṇa Mahārāja says “The super subject.”

Śrīla Śrīdhara Mahārāja: He is the super subject. I am the subject. Whether he is friend or foe? Some say he is foe, you must reject him. Some say may not be foe. Some say he may be foe inside, but outwardly friend. Still we shall have a policy not to cut off him altogether now. Let us wait and see. Ha, ha. And that sort of conclusion will be supported by majority I think, but not now.

Hare Kṛṣṇa.

Madhava Prabhu: Rūpānuga said there is a spirit of accommodation, among the GBC.

Śrīla Śrīdhara Mahārāja: Accommodating...

End of Tape

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