

[Transcriber not found, yet. Proofread by Paramānanda dāsa, U.K]
 [Located at 23:05 of SCSMNJ MP3 dated 82.03.22.B_82.03.25.A]

Śrīla Śrīdhara Mahārāja: ...should be conscious that Kṛṣṇa is all pervading and He is omniscient. He is everywhere and He is noting our present condition. He's all seer. So, there is some peculiar purpose underlying this circumstance. Nothing is without any meaning. It has got also some meaning and some deep meaning. We need not be discouraged. We must try to keep our sincerity to our faith. *Na hi kalyāṇa-kṛt kaścīd, durgatim tāta gacchati.*

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

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

[*Bhagavad-gītā*, 6.40]

If we're to be sincere to our own creed, nothing can harm us, disturb us. We can at the same time, cast our glance into the *Purāṇic* examples, both of men and women. That those that were living that were under hard trials in their life, they are notable personages.

So much so that once Yudhiṣṭhira Mahārāja told to Devarṣi Nārada, "Devarṣi, I am afraid that considering our life in different stages of testing, different adverse circumstances, none will come to love Kṛṣṇa. They all know that Kṛṣṇa is our close friend, but still we are suffering outside in such a hopeless manner. So this will discourage persons to come to devote their life towards Kṛṣṇa."

But on the other hand Devarṣi Nārada told, "What do you think, Yudhiṣṭhira Mahārāja, what you have lost apparently that is nothing. But what you have gained, what is that? In every circumstance you feel any difficulty you remember Him and He is at your door. Whom the *yogīs*, the *jñānis*, the devotees in general, cannot have a peep of His *darśana*. And whenever you remember Him in any situation peculiar, He's at your door at once. What do you say? This is your great achievement."

So something like that.

Kuntī Devī she also prayed that, "Keep me in unfavourable circumstances so that my attention towards You may remain intact (in-going?). And that is the best prospect of anyone's life and prosperity and everything. The real success is there."

So, the apparently adverse circumstances, only for our test, how much we are really faithful to our own creed. So we must stand firm, we won't be cowed down by the different positions in this birth, in this world, we may have to face. But it is to test our real chastity of our faith. And we must hope, by the grace of Guru and Vaiṣṇava we must pass through this ordeal.

At the same time I cannot but mention the fine, the most-fine adherence to the Vaiṣṇava creed of Jayatīrtha Mahārāja. His heart is so sublime, so pure, does not care for anything which the world they aspire after, but exclusively given to that. Generally understood as some abstract, but it is reality in his heart; the search after Kṛṣṇa. As Mahāprabhu did:

*kāhān mora prāna nātha muralī-vadana
kāhān karoṅ kāhān pāṅ vrajendra-nandana*

[Śrī Caitanya Mahāprabhu said: "Where is my beloved Kṛṣṇa? I can't tolerate His separation. Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?"] [*Caitanya-caritāmṛta, Madhya-līlā, 2.15*]

The call of that great flute we are to attain. Our ear should be open to that; and all else will:

*na dhanam na janam na sundarim, kavitam va jagad-isa kamaye
mama janmani janmanisvare, bhavatad bhaktir ahaituki tvayi*

["O Lord, I have no desires to accumulate wealth, followers, beautiful women, or salvation. My only prayer is for Your causeless devotional service, birth after birth."] [*Śikṣāṣṭakam, 4*]

The śloka of Mahāprabhu:

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

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

Elimination and selection will go side by side to the highest stage also. We shall be conscious and wakeful to our own proper realization (.....?)

(veda vihinars mitayo vihinar naso vina yasya yatam vihijam?)

dharmasya tattvam nihitam guhāyām, mahā-jano yena gataḥ sa panthāḥ

[Yudhiṣṭhira Mahārāja said: "The real secret, the solid truth of religious principles is hidden and concealed in the hearts of unadulterated self-realised persons, saints, just as treasure is hidden in a mysterious cave. Consequently, as the śāstras confirm, one should accept whatever progressive path the mahā-janas advocate."] [*Mahābhārata, Vana-parva*]

Different interpreters of Veda and other scriptures, different leaders of different communities, even in the religious section, but the real mahājana says that the Lord Himself, He gave a path of revelation through Brahmā in the beginning of the creation. And that current we must try to select and accept and follow by the elimination of any other.

He Himself told to Uddhava, *prakṛti-vaicitryād*, and *pāramparyeṇa*,

[*evam prakṛti-vaicitryād bhidyante matayo nṛṇām
pāramparyeṇa keṣāñcit pāṣaṇḍa-matayo 'pare*]

["Thus, due to the great variety of desires and natures among human beings, there are many different theistic philosophies of life, which are handed down through tradition, custom and disciplic succession. There are other teachers who directly support atheistic viewpoints."]

[*Śrīmad-Bhāgavatam*, 11.14.8]

The mutilation of the truth is bound to be disfigured by these two methods in this mundane world. But fortunate soul he will have the eye of sincerity to understand what is the real path chalked out by *mahājana*, *Vaiṣṇava* and *Ācārya*. And to adhere to that, that is *ācārya*-ship. The follower of the *ācārya*, of an *ācārya*, can become an *ācārya*. The fitness is there. Who can understand and follow the real *ācārya*, he's *ācārya*. He is safe for the ordinary people to come under his direction. We hope the *Vaiṣṇavas*, the Lord, they will guide us in our path. *Na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati*.

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

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

[*Bhagavad-gītā*, 6.40]

So His blessing on our head, we shall march on towards *Vṛndāvana*. *Kṛṣṇa* consciousness, what the great *Swāmī Mahārāja* has given up to the western people in such a wide magnitude.

Jai Bhaktisiddhānta Sarasvatī Goswāmī Prabhupāda ki jai.

Jai Bhaktivedānta Swāmī Mahārāja ki jai.

Jai.....

So today we dissolve the meeting here with your permission.

...

Śrīla Śrīdhara Mahārāja: ...spiritual eye, the combined of *saṅkīrtana* of the westerner and the easterner. And our Guru Mahārāja, Bhaktisiddhānta Sarasvatī Ṭhākura attempted.

We first saw one German devotee, Herr Schulze [Sadānanda Dāsa], another, one Baron; the third we are told one Bautel, Mrs Bautel, took initiation in *Gauḍīya Vaiṣṇavism* in London by the founder of *Gauḍīya Saṅga*, [Bhakti Sāraṅga] Goswāmī Mahārāja.

And then I saw [A.C. Bhaktivedanta] Swāmī Mahārāja with two followers here, one Acutyānanda another Rāmānuja. And they lived here for three weeks in that building. And that time the Navadvīpa municipality gave a reception to them, it was arranged.

And then gradually you all have come to fulfil the spiritual estimation or conception of Bhaktivinoda Ṭhākura. We are fortunate enough to see what Bhaktivinoda Ṭhākura saw in his spiritual eye. In our physical eye we are seeing and we are very happy to find that the divine love, as expounded by Śrī Caitanyadeva; that should be the only engagement of all of us.

And that is the highest attainment for which Vedavyāsa, the greatest exponent of the revealed truth in the world, was chastised by his Guru, Devaṛṣi Nārada. “What you have given, that is nothing. What I say now to you, give that to the world, then your gift will be fulfilled, attain fulfilment.”

So the fulfilment of life is in divine love. And that is towards Kṛṣṇa, Svayaṁ-Bhagavān, in different phases of life, of engagement. Whole time engagement, twenty-four hours engagement with Kṛṣṇa is possible only in *mādhurya rasa*.

That gentleman, that German gentleman, though we knew it, but he first gave a clear description: “That nowhere in the world, in no religion, we can find twenty-four hours engagement with God. It is only given in Vṛndāvana and in *mādhurya rasa*. That a *jīva* may have twenty-four hours engagement with God, it seems to be impossible, and by the grace of Mahāprabhu it has been given such great hope. The greatest hope ever we can conceive; service. And service of that quality is possible.”

So by gradual process, it is not a very easy thing, we must not take, but our aim is the highest; we must be proud to think of that. And gradually one day or other we shall reach there. This is our fortune, we may think it out. There may be many obstacles on the way, does not matter. No obstacle is worth anything if we can attain the twenty-four hours service of the Supreme Lord. No price is considered to be greater, high, what we get in exchange of it. The highest prospect, the sweetest, the most charming, the most beautiful, the most conquering thing, and that is all love. All love, self giving, love means self giving, self sacrificing, self dedicating. Ostentatiously, nothing to get, but everything to give, and thereby something arises which will conquer the whole heart to its fullest extent.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Swāmī Mahārāja has very widely given by the grace of the Lord to the westerners. And you have all come with sincere heart for the same. And we hope the Vaiṣṇavas will be pleased with you to sanction with that faith, gift.

Gaura Haribol. Gaura Haribol.

I am sick. I can't speak any more. So with this little talk I want to retire.
Jayatīrtha Mahārāja will speak something?

Jayatīrtha Mahārāja: First we have one small presentation to make to you.

Śrīla Śrīdhara Mahārāja: Garland.

Jayatīrtha Mahārāja: A very small token from the western world, representative of the Bhaktivinoda Ṭhākura.

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura's grace.

[Combined 'Haribol']

Parvat Mahārāja: It's not a very common garland.

Aksayānanda Mahārāja: It's a special garland.

Śrīla Śrīdhara Mahārāja: Special garland?

Aksayānanda Mahārāja: There are many notes here.

Śrīla Śrīdhara Mahārāja: What?

Aksayānanda Mahārāja: Many notes.

Śrīla Śrīdhara Mahārāja: Notes?

Parvat Mahārāja: (Instead of flowers?)

Śrīla Śrīdhara Mahārāja: (.....?) money; of course, money.

Jayatīrtha Mahārāja: Fifty rupees for each devotee who has come, approximately, so five thousand and one.

Śrīla Śrīdhara Mahārāja: There are not many rupee, or dollar, what are they?

Jayatīrtha Mahārāja: I'm afraid to say they're only rupees.

Śrīla Śrīdhara Mahārāja: Rupees, you have converted. Western converted into eastern.

Aksayānanda Mahārāja: But not one rupee, fifty rupees each.

Śrīla Śrīdhara Mahārāja: Fifty rupees each. It is damaged by your holidays, all these things damaged by your holidays.

The end of side 'A'

[End of SCSMNJ MP3 dated 82.03.22.B_82.03.25.A]

[Start of SCSMNJ MP3 dated 82.03.25.B_82.03.29.A]

Śrīla Śrīdhara Mahārāja: More than that.

Gaura Haribol. Gaura Haribol.

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

Jayatīrtha Mahārāja: Śrīla Prabhupāda was never short of money. Kṛṣṇa always sent so much money.

Śrīla Śrīdhara Mahārāja: Yes. Empty handed he went and with a full chest he came back.

[Devotee laughter]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. He told that your energy and the eastern brain, western energy combined; that can do a great deal for the promotion of the propaganda of divine love.

"Peace hath her victory not less renowned than war." Milton. In Milton we find, "Peace hath her victory not less renowned than war."

I told Jayapataka the other day, that power mongering, that is not the way to conquer. Something else, you should try to find out that to keep up those followers of Swāmī Mahārāja together. Those that are in charge they should have to make some sacrifice and penances and shedding tears. Not by taking the attitude of (worship major?), to rule. This is not a mundane thing to rule over, but through heart we shall try to attempt. What is wanting in us that we can't keep them together as desired by Guru Mahārāja in such a short time? They should look out for that. Gaura Haribol. At the same time,

(Verse quoted here but not yet found)

Those that have tasted a drop of that divine nectarine, they do not care for anything of this world. They become poor, poorest of the poor. And at the same time, whom they leave, they are also, with heavy heart gives him send-off. Heavy heart gives him send-off and he wanders from one tree to another tree for his shelter. Going just as the bird from one tree to another tree he also with heart within, within his heart he has got that wealth and he wanders from the shade of one tree to another tree. And he himself is not very puffed up with pride but very doing in searching of some wealth as if he has lost. To find out his lost wealth of heart. With this attitude he's running from one tree to another tree. And also those that have got some affection for him, they're also shedding tears, that he's not accepting any comfort which is offered by them. No comfort, no ordinary comfort he seeks for search after something else which has got long little link. The divine link that he feels within his heart, he wants to find out, to trace the source of that missing link. In this attitude from one place to another he's wandering. He's also not in a very happy mood because he's searching his wealth, not yet got. And those that were his friends they're also not happy because he left them. He does not relish their company, and wandering hither thither to search his lost wealth.

(Sarvadiya atumbha dina.....?)

Not afraid of any support of the mundane world. Don't care. At heart they have some conception that the source of everything, the source of satisfaction is above, not here. Not here; it is in some divine quarter and I am to propitiate this divine will. Without whom, without whose connection my life cannot be fulfilled, cannot have any fulfilment. My fulfilment is there. I am searching for my fulfilment of life. It is not the lower fulfilment of satisfaction can tie us any longer. We are in search of that.

Kṛṣṇānusandhāna, *brahma-jijñāsā* in *Vedānta*, took the shape of *kṛṣṇānusandhāna* in Mahāprabhu, the lover divine. 'Divine lover, I am in search of Him. I can't find rest anywhere here in the world, but His grace, by His glance, little I want, *kṛṣṇānusandhāna*.' And He has also taught us to go in that way. Give up all your quests, all your engagements and take *dīkṣā* in *kṛṣṇānusandhāna*, search the Lord of your heart. The Lord of your heart, He can fulfil, give fulfilment to the fullest of your satisfaction which you want. You don't know. Knowingly or unknowingly you are searching for Him. You are searching for Him. You are thinking that this will satisfy. Whenever you meet the satisfaction you will find no, no satisfaction. Then from that you will go to another thing, 'Oh that will satisfy me,' when you reach then no satisfaction.

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

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

[*Śrīmad-Bhāgavatam*, 7.5.31]

Unfortunately we are not conscious of the fact that only Kṛṣṇa can satisfy our, He can quench the thirst of our inner heart. And Mahāprabhu came with that. Swāmī Mahārāja took it to you in that country. You have all come with the quest of that great, greatest wealth. And I hope our superiors will look to your wants and you will get satisfaction by their grace. Your will, will be fulfilled.

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

You are not habituated to this climate, to this form of diet, and also many, many things. But still with so much privation you have come to that land, holy land of Mahāprabhu, and you are undergoing the pains of living here. And I cannot make arrangements suitable for you, so I am asking my people to get some independent arrangement for you. You may suitably arrange to keep up your health.

Rūpa Goswāmī has said,

*prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ
mumuksubhiḥ parityāgo, vairāgyam phalgu kathyate*

["That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Śrī Hari, thinking them to be material, is called *phalgu-vairāgya*, external or false renunciation."] [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.125*]

Phalgu vairāgya, what I must, which will help to attain my object I shall accept that. I shall accept that generally in this way that I am to keep up my health well, as much as possible, easily, and then to go on with my service.

*anāsaktasya viṣayān, [yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam ucyate]*

["That renunciation in which there is no attachment for the objects of the senses, but in which everything is seen in relationship to Kṛṣṇa and all things are engaged in His service is called *yukta-vairāgya*, or practical renunciation."]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.126*]

Properly adjusted we should accept the environment in such way and that will help me to the attainment of the service of Mādhava.

Gaura Haribol.

So Jayatīrtha Mahārāja to address something: and others also. Gaura Haribol.

Jayatīrtha Mahārāja:

*om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ*

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

Our thanks for the mercy of Śrīla Śrīdhara Deva Goswāmī we know are coming spontaneously within in the heart of all the Vaiṣṇavas here. You are so kindly giving us your shelter and shown us in fact more hospitality than we've found in other places in the world. Maximum amount of mercy you've shown to us here. Surely, rather on the opposite side we are very much afraid that we are causing you a great inconvenience by staying here and creating so much noise and distraction for you divine grace. And we know that you're always absorbed in tasting the nectarean mellows of love for Kṛṣṇa and we don't like to disturb your service. So at any rate we are very thankful that arrangements are being made separately so we won't be able to create offense to you in this way. But of course we must shamelessly admit that whether we stay here or whether we stay in our own camp, we're actually here in

order to obtain your *kṛpa*, your mercy. And one way or the other we hope you won't deny us that. And especially we know that you can also give us mercy of Śrīla Prabhupāda and all the predecessor *ācāryas* as well, and the mercy of Mahāprabhu Himself. So we are here in the mood of that *cakora* bird, or *cataka* bird, looking to you, to your lotus feet for the shower of mercy that we know is always emanating from the feet of the *mahā-bhāgavata* devotees. So simply in search of that, in want of that, we've come as beggars to your door. And we know that because Vaiṣṇavas are the most magnanimous gentlemen, that you won't turn poor beggars like ourselves away, especially since we have been turned out to some extent of our own home. So we have come here to our grandfather's house seeking shelter, and it would appear as if we've come home, in the genuine sense of the term. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Speaking so much in praise of me, I am not fit for that. What little bit I could have done for you, that is the minimum one should do. I'm doing that only, because I hope that I bear a drop of sympathy toward Mahāprabhu and Gurudeva and his *sampradāya*, I cannot but do. At the same time I am ashamed that what I should have done I could not do. I could not do due to my disability. Still I considered it to be my fortune that so many of you have got love and attraction and sympathy for me. And so I may hope that my predecessors will be satisfied with me and that will help me to the attainment for my own higher goal. Your company is a proof that still some grace is left in me by the mercy of our Guru, Vaiṣṇava, Mahāprabhu, Nityānanda Prabhu. That is my solace.

Gaura Haribol.

Anyone, Aksayānanda Mahārāja, Bharati Mahārāja.

Devotees: Parvata Mahārāja.

Śrīla Śrīdhara Mahārāja: Who?

Devotees: Parvata Mahārāja.

Śrīla Śrīdhara Mahārāja: Parvata Mahārāja. Hare Kṛṣṇa.

Bharati Mahārāja: If they ask us to perform this *aṣṭa prahar līlā, kīrtan*?

Śrīla Śrīdhara Mahārāja: Generally we don't attend because there is the smoking amongst the parties that participate. They do not observe the rules, so smoking etc, the *ganga*, the tobacco, all these things. So that is *sahajiyā*. Bhaktivinoda Ṭhākura says when one *śuddha bhakta* is conducting, under the leadership of a *śuddha bhakta*, if any *saṅkīrtana* we may participate otherwise not. When *nāmāparādha*, *nāmābhāsa*, is predominating, we should not join and indulge. At least one *śuddha bhakta* and under his leadership the *saṅkīrtana* going on, then we can participate. All may not be *śuddha bhakta* but the leadership must be from *śuddha bhakta*.

Bharati Mahārāja: Because from Calcutta, Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, you entered into the room where he was chanting.

Śrīla Śrīdhara Mahārāja: What?

Bharati Mahārāja: In Calcutta, I think it was there, and he said (Bengali.....?)
that story.

Śrīla Śrīdhara Mahārāja: (This conversation continues in Bengali until the end)

The end of the tape, the end of the day
[End of the SCSMNJ MP3 dated 82.03.22.B_82.03.25.A]

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