

[Transcriber not found, yet. Proofread by Paramānanda dāsa, U.K]
 [Located in the SCSMNJ MP3 dated 82.03.31.B]

Śrīla Śrīdhara Mahārāja: ... *śraddhā*, before that also *ajñāta-sukṛti*, *jñāta-sukṛti*. *Śraddhā*, the definition of *śraddhā*:

(visvas kaishuli krsne bhakti kaili sarva karma krtai?)

If I discharge my duty toward the central truth of love then everything is done. We may concentrate, control whole of my energy and dedicate to a particular central position, and others all will be served automatically. As we put food into the stomach the whole body is served. Like that. Pour water into the root of the tree the whole tree is nourished. So, to get such faith within one's heart, that is the very important thing for us, that it is possible. It is possible; the central truth is there, this conviction. If we discharge our duty in His connection everything is done. We should not be partial. We should not be prejudiced. To become, be out of all prejudice is to try to find the centre. Eliminating the branches if we mind to the centre; that is not to suffer under any prejudice but that is freedom. We are to find it.

sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja
[ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi 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]

Give up all your duties that you are so busy in discharging. You can easily eliminate; you can easily take off from all engagements and direct towards the centre. You won't be the loser thereby. This faith, such policy of life is possible, and not only possible but it is the best beneficiary to us. If we disconnect from the whole of the environment and concentrate towards the centre, that will be no elimination in the proper sense, but that will be to be centred. To be centred and that is what is necessary for the progress of our life. This faith, *śraddhā*, then *sādhu-saṅga*, then come in connection with those that are engaged in such campaign. Necessarily we shall select their association, their company. And thereby the transaction will be give and take.

“What should I do? What you are doing, you are moving in such and such way and you are improving. So please instruct me how I can move from my present position. I can utilize my position, I can improve my position, I can go make progress further towards the truth.”

In this way *sādhu-saṅga śravaṇam kīrtana* comes in there to listen about that and to reproduce that to the public. Thereby cultivation, thereby strengthen one's own faith and position by reproducing, *kīrtana*.

Smarana, in time of leisure also, to think about that, what I am doing, what is my prospect, how to attain all these, thinking.

Pāda-sevanam, then it will take me to some such stage that there is a figure. A figure there is the duty of the heart to discharge; the head is there, the mouth is there, the hand is there, all these. What we find in the human society that has got their original position in the ideal of the highest type. So *pāda-sevanam*, the lowest part I can help. Help means soothing service; in

this way *pāda-sevanam*. That will come within us and will require to be satisfied by such activity, a particular feeling of service, particular type of service to the absolute. He is personal, He has head, He has eye, He has leg, He has everything. Otherwise where from these come in the human being and all the animals also. What is not in the cause cannot come in the effect. What is in the effect that must be in the cause. So, in the ideal there is existence of such humanly fashion.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[*gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa*]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya-līlā, 21.101*]

Mahāprabhu is enjoying in a very pathetic mood. You are so near to Kṛṣṇa, the highest *līlā*, the highest pastimes of the highest order, that is very near to this human fashion. So, in one respect we are very near to Him; so this *pāda-sevanam*.

Then *arcanaṁ vandanam*, always from the core of our heart to appreciate; appreciate His existence, His nature, His dealings toward us, His pastimes of different ways we are to appreciate them; *vandanam*.

Sakhyam: to come nearer to His service, to come in the confidential area, to enter the confidential area of service of the Supreme, *sakhyam*.

Ātma-nivedanam: and on the whole everywhere the spirit, the general spirit will be to dedication, self dedication, that noble nature of our life's quality from within to dedicate, to make one's self empty by giving. Generally we think by giving we lose the thing, but it is not so. By giving we gain. We give in gross form. We get in reaction in a subtle form and in higher form. So by giving we do not lose. By giving we gain, especially in the case where we give to the higher place. By giving that is by giving by serving we gain as remuneration of the service in some noble coin, noble reaction we get. So *sakhyam ātma-nivedanam*, in all these ways we are required to deal with the higher nature. And thereby we gain, we get clear conception.

bhaktiḥ pareśānubhavo viraktir, anyatra [caīṣa trika eka-kālah
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam]

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."]

[*Śrīmad-Bhāgavatam, 11.2.42*]

Generally we have some conception of the object of our service, how, what nature He is, and our serving attitude also increases in the meantime. And our indifference to what is non-God, that is to enjoy up to renunciation; that also decreases.

We feel disturbed if we are anyhow connected with the spirit of renunciation or encroachment or exploitation; that we shudder to come in connection with exploitation and renunciation. No question of exploitation and no question of renunciation also. Why? There is fulfilment in the noble line of all our lives. Why renunciation? Renunciation means negative side.

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

Bhaktiyā sañjātayā bhaktiyā

[*smarantaḥ smārayantaś ca, mitho 'ghaughā-haraṁ harim
bhaktiyā sañjātayā bhaktiyā, bibhraty utpulaḥ 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 will increase *bhakti*. The dedication will help our progress in the line of dedication. (.....?) "Nothing succeeds like success." Something like that idiom in English.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Sādhu-saṅga, *śāstra-saṅga*. The statements, the advices of the *sādhus* that are collected in books, to try to understand, to follow that, to cultivate that, and that also with the help of a living scripture that is, *ya'o paḍa bhāgavata vaiṣṇavera sthane*. To get the real standpoint of our learning from the scripture we want a teacher (repeated?), proper teacher from which we are to understand, *acaryavan puruso veda* [*Chandogya Upanisad*, 6.18.2]. One who has got a real guide, a real professor to teach, he can understand the meanings of the revealed scriptures. It is very hard to try to get out the real purpose what is embodied in the revealed scriptures. So it is necessary that a proper guide, proper teacher, we should get from whom we shall read under whose guidance and instruction, *prañipāta*, *paripraśna*, *sevā*. And higher living agents necessary for our promotion, progress; that is general way.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Cultivation, proper cultivation of the thing: that will give us progress, proper cultivation. And proper, that is in this way, in the presence of the experts of the department. If any error they will detect and help us, guide us. That is in every case. Here also it is such.

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

This is the general, if we take *Hari-Nāma* also in this process, *nāmāparādha*, *nāmābhāsa*, we are to dismiss and make progress toward *śuddha-nāma*.

asādhu-sange bhai "kṛṣṇa nāma" nahi haya [*nāmākṣara bahiraya bate nāma kabu naya*]

[“O brothers, the Holy Name of Kṛṣṇa is never to be found in the association of those who are unsaintly. The external sound of the Holy Name is never the Name proper.”]

[Jagadānanda Paṇḍita's *Prema-vivarta*]

If we take the Name, the Divine Name of the Lord, that is a most helpful process toward the achievement of devotion. But there also, *asādhu-sange bhai "kṛṣṇa nāma" nahi haya*, we cannot take properly the Name in the company of the non-devotees. *Nāmākṣara bahiraya bate*, we may be seen to labour to pronounce the sound, but only the form cannot produce the essence within. The essential help also must have to come, and that can be attained only through the approach of serving, our dedication. Dedication, *bhakti* is everything. Otherwise the *māyāvādī* can also take the Name, a parrot also can take the Name, a machine also can take the Name. But mere sound, a peculiar vibration in the physical ether: that is not the real thing.

But the inner vibration where the man is, where the soul is, the vibration must be there. Something must be produced, cultivated there in the soul, in the heart, who is the receiver, who is searching for his own satisfaction; it must come in association of that plane – *Nāma*. And every process of devotion must touch the soul, the inner party, real party. And the cultivation must be in the real plane, not in the physical or mental aspect of the soul. These are all covering, physical covering, mental covering. The party, the man, the person, is the soul, and the cultivation, whatever, it must take place in that plane anyhow. We are to take it there, the soul's plane. Have to rouse the soul, to awake like this awake.

And the soul can only cooperate with the Supersoul, that plane of Kṛṣṇa, Vaikuṅṭha, Goloka. The activity must be of *vaikuṅṭha-nāma-grahaṇam*, *aśeṣāgha-haram viduḥ* [*Śrīmad-Bhāgavatam*, 6.2.14]. The Name, the sound must be Vaikuṅṭha, must be of infinite character not only of this phenomenal word. Words must not be confined into the phenomenal plane, must be deep culture, soul culture. Soul and Supersoul culture, the attempt must be in that plane. We must be very careful about that. The depth, about the depth of our culture; it must be within the core of our heart, in the very essence of our existence, that we shall be very mindful of.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Not lip deep, but heart depth where we are, where the man is, that is the soul and then our thirst, our inner most thirst can be quenched. It must be detected. The thirst is where we are located; in the core of our heart and our action must satisfy. It must be of that type, that quality.

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

[A loud *kīrtan* downstairs makes the following talks upstairs a little unclear]

Devotee: What should we desire; should we desire to serve Kṛṣṇa or should desire to (..?)

Śrīla Śrīdhara Mahārāja: What?

Devotee: He said should we desire to serve Kṛṣṇa...

Śrīla Śrīdhara Mahārāja: To serve Kṛṣṇa?

Devotee: To serve Kṛṣṇa birth after birth.

Śrīla Śrīdhara Mahārāja: What?

Devotee: Birth after birth.

Śrīla Śrīdhara Mahārāja: Birth after birth.

Devotee: Should we desire to go back to Godhead in our next life?

[Very unclear from here]

Śrīla Śrīdhara Mahārāja: Desire of course should be (.....?) that immediately I can get, immediately. But our preparation must be that it may not be possible for a fallen soul like me. So birth after birth I must be prepared. At any cost I shall want to go there. How many births or birth after birth it may take, I am ready for that. But I may get immediately because it may be possible by His grace, grace of the master it is possible I am ready () but it may not be possible. I shall be prepared how many long maybe time to () I can't live without that. () I have but no alternative but to go to Him. No other alternative no other prospect is possible for me how long time how long energy how () required of me, I want that only nothing more. As soon as possible () that should be the attitude as () remarks () the fulfilment of life gladly we must accept that. That is service that is not enjoying (). But I must not think that for immediate method () for immediate gain I must not sacrifice the quality of my service. I want to get the highest thing however time it may be involved () I want the best thing but whatever time will be required I must allow myself for the same. Such our hankering should be there as soon as it is possible for me to () By His grace it may be possible immediately but that does not mean that I shall get a () I must be ready for the real thing that should be the ()
(sanskrit)

na dhanam na janam na sundarim

eliminating all sorts of enjoying and renunciation mood. Not only as duty but () satisfaction. () the service not deviated by the consciousness of duty. () only for

the satisfaction () not any sort of remuneration that sort of service. ()the quality must be high type, highest type but the question of time that depends on Him () act in the living present () and I must concentrate this time () so must be so much awake(.....?)

The end of side 'A' The end of the day
[End of SCSMNJ MP3 dated 82.03.31.B]

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