

[Recording located in SCSMNJ MP3s]
 [Transcriber not found]
 [Proof-read by Paramānanda dās, U.K]

Śrīla Śrīdhara Mahārāja:

om tad viṣṇo paramam padam sadā, paśyanti suraya divīva cakṣur ātatam
[tad viprāso vipanyavo jāgrvāṁśāḥ, samindhate viṣṇor yat paramam padam]

["As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [*Ṛg Veda*, 1.22.20]

The holy, the divine feet of our holy master is just like the sun, an eye, a big eye like the sun, which is above our head. A vigilant eye of a guardian, grand guardian, it is hanging on our head and we are living under that vigilant eye of the guardian.

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

Not that the objective reference, but the subjective reference. We shall try to live always in subjective relativity, not objective, not under the feet that, "I have got a hard ground to stand, so I am big. Because under my foot there is a hard, land I can stand erect." Not that. But over my consciousness is super-consciousness, the vigilant guardian's eye. I am living under the shade of that eye. Not below but up side, above, our *āśraya*. We are hanging. We are hanging with our support in the substantial and upper world. Always be conscious, consideration with the guardian. And only on their direction we shall come to connect with servants, that is which is considered to be of lower realization. But main support we shall think about to have from the upper world, *tad viṣṇo*.

So this *Ṛg* mantra, this is a principal mantra in the *Ṛg Veda*. Whenever anyone will approach to any new duty he will think himself, just before that what is he, who is going to approach a particular duty, what is his position? His position has been given to think out in such a way: that you are under the vigilant eye of your guardian. And it is as living as the sun. A great eye just like the sun spread over your head. Light itself, it can pierce through to see anything within you. And with this identification of you, you approach anything whatsoever as your duty. But not encouraged that on solid earth you are standing and you are going to do this thing and that thing, never, so subjective relationship. Really, we have to – just as the sun's ray, where does it stand, the sun's ray? It stands on the sun. The ray stands on the sun. That is its source. So also, we are to think that our stand is on the, we are so many particles of consciousness, and our stand, our motherland is that conscious area.

God consciousness, Kṛṣṇa consciousness: that is our relationship. We should always be conscious of the fact. We are connected with Kṛṣṇa consciousness; we are members of the Kṛṣṇa consciousness world. And we have come to wander in the foreign land of material consciousness, this *māyā*, misconception, that we are one unit of this material world. It is not so. We are unit of the conscious world, Kṛṣṇa conscious world. And anyhow we have come in

this material conception of things. And matter is where we can exploit, our objective side. And the subjective side, which we should revere, and our relationship with of that of reverence, devotion, with the higher entity, and not that of exploitation or enjoyment. The real enjoyment, enjoyment divine - that comes from service, not from exploitation. All these basic things we are to understand.

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

Swāmī Mahārāja told, “In New York, the engineers they have built so many houses that will stand for ages. But they did not mind that their body may stay for how long, the engineer’s body, how long? The houses will stand for a long, long period; but those that will live in the houses, their body, how long it will stand and how the vitality can be improved, longevity can be improved? They had not cared for that at all.”

The objective side, very busy in the objective side, neglecting the subjective value will use them. No cultivation is necessary for the user of the objective world. All importance to the objective side; not neglecting totally the subjective side. Who will utilize the object, they are neglected.

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

Devotee: Parisevana has come.

Śrīla Śrīdhara Mahārāja: Parisevana. But our Bharati Mahārāja has gone to [Durgaipur?], where?

Devotee: So he said. No news yet though.

Śrīla Śrīdhara Mahārāja: For a week he has gone. Hare Kṛṣṇa.
Who is at Māyāpur now, Bhāvānanda Mahārāja or Jayapataka Mahārāja?

Devotee: Only Bhāvānanda and Jayapataka.

Śrīla Śrīdhara Mahārāja: Both?

Devotee: Yes. No-one else has arrived.

Śrīla Śrīdhara Mahārāja: What?

Devotee: No-one else has arrived.

Śrīla Śrīdhara Mahārāja: No-one, only two.

Devotee: I did not want to explain my position to them.

Śrīla Śrīdhara Mahārāja: Not even a courtesy visit, a formal visit for courtesy?

Devotee: I was staying there for one month. They understood that I was coming for your *darśana* in the morning every day. So they asked me, 'Please leave Māyāpur. Please go to Japan.' So I said alright. But I did not go to Japan, I came here. But now they understand that I am here. So they are saying, 'So please come back.'

Śrīla Śrīdhara Mahārāja: That is general expectation in a sane man. Especially, their guardian, his guardian has asked him to do so.

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

What are other two letters in the name of Mahāmuni?

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Sun rays are touching the earth, then, where is its home? A Sun ray (considered play?) - is touching the sun, is touching the hill, touching the water. What should be considered of his home? Necessarily the Sun, and not the Earth where it is. That is our position. We are, pertain to conscious world, not the material. Home connection there, the Sun; the spiritual Sun - we are being advised to consider that though you are in the whole of this Earth, but still your soil is in the Sun proper. You emanate from there. You are sustained from there. And your prospect is there; though you are in a whole of this Earth, or water. We have to conceive like that. Because we are consciousness, so our home is the source of consciousness. Wherever we are; birds, beasts, the mountain, whatever position, the consciousness, this conscious existence; your source is there, just like Sun.

You are not a child of this soil. You may be captive here, captive, but you're not home, a foreign land. All your prospect and aspiration can be applied from that soil, because your nature is of that order. Your food, your everything - will be of that stuff. And this will be all poison to you.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Pertaining to consciousness, that is our immediate, our nearest nature or acquaintance, but if you are to go deeper then we shall find something else. Crossing the vision of light or consciousness, the necessity of the existence, that is happiness or ecstasy, *prema*, on the other side. All in *cit*, we are to go and establish ourselves in the realm of *prema*, love, more than that, *ānanda*, beauty, *sundaram*, and never on this side. *Ānanda* is above light. *Rasa* is above consciousness. Beauty, charm, that is above mere consciousness, mere understanding. Feeling, feeling is not complete in itself, feeling for something, feeling, the perfect thing. The fullest conception of thing is in beauty or ecstasy. Consciousness cannot be the perfect thing.

Just as not mere existence, but *ānanda*, ecstasy is perfect. *Prema*, love, beauty, that presupposes consciousness as well as existence.

Sat-cit-ānanda. *Ānanda* is the final conception of substance. It can stay by itself, it can exist by itself. He or she can exist by himself or herself, *ānanda*. But feeling, consciousness, and hankering for ecstasy. And existence without consciousness and *ānanda*, that is useless. Mere existence is useless, it has no purpose. But endowed with consciousness, somewhat, can search for its own good. And the goodness itself is *ānanda* or ecstasy. And that is independent and complete thing, because the feeling as well as the existence, both subservient to its existence, *ānanda*.

Ānandam brahmano vidvan na bibheti kadacana

[“Why do you enslave yourself? They have made you a pauper by making you lose what has always been yours. Can’t you see that there are many who want you on your knees? Praise the self that you are. You need no proof for your existence. That you are free; is known to you but covered by ignorance.”] [Rudra’s *Hymns of the Immortal Self, Taittiriya Upaniṣad*]

When you are to realize that, *raso vai sa*, you need not be afraid of anything. From any apprehension that can arise here. *Ānandam brahmano vidvan na bibheti kadacana*. The apprehension, the fear, fear of death, only threatening of non-existence. Not only I shall have any fulfilment, but my existence is also at stake. I may be devoured by non-existence, disappearance, and may vanish. *Ānandam brahmano vidvan*. Where I am trying to find it, it is not located here.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Apparently... when Mahāprabhu is looking at the *Śrī Mūrti* of Jagannātha Deva, apparently it seems that His aim, He’s fixed in the - what we look at the *Vigraha*. To our vision only a doll of wood, and Mahāprabhu is fixing His eye there. But He’s shedding tears, has tears flowing in a current, no end, incessant current. Where is it He’s connected? What we say as the wooden doll and He is looking at that and incessant current of tears coming down. His connection where located? He’s on the opposite side, in the subjective. Subjective, so when we shall approach to have a *darśana* of the *Śrī Mūrti*, with what attitude should I approach, to have a look of the *Śrī Mūrti*? So we should learn to have *darśana* of *Śrī Mūrti*. It is meant, it is not a mundane thing, try to see, with the opposite connection. It has come down to help you fallen souls in the material world. And He has come down, as if in such a plane to take you up to His domain, He has come down.

Para, *vyūha*, *vibhāva*, *antaryāmī*, *arcā*, Rāmānuja has classified the expression of the Supreme Entity in these five forms. *Para*, the central conception of the highest entity; *vyūha*, then He extends Himself, His extended self, extends Himself in different functions. In different figure if you may call it. *Vibhāva*, by further attempt He comes down here in this mundane plane as *Avatāra*, Matsya, Kurma, Varāha. *Antaryāmī*, by another function He is present at every heart of every soul. Every conscious unit holds within His presence. That is the fourth function of Him. And the fifth is *Arcā*. He comes down in the plane of our physical perception. “I can touch, I can see, I can have scent, there.” But it is He. He has come.

And to help our understanding, Mahāprabhu looked at the *Vigraha* and He was inundated with His own tears. That is, His eyes were not fixed on the wood. But with the touch of that superficial wood characteristic it is connected high to Kṛṣṇa consciousness, deep with Kṛṣṇa consciousness. That He has come here animating arrangement for the deliverance of the *crores* of fallen souls, specially by extending His own *prasādam* to one and all, in a great magnitude, His magnanimous presence here, for the relief work, for the relief work of this world. Hare Kṛṣṇa.

Durbiksa, the famine; our Guru Mahārāja used mostly this word, the famine, *durbiksa*, what sort of *durbiksa*, famine? What want, want of food, *Kṛṣṇa-kathā durbiksa*. The world is suffering from the famine of Kṛṣṇa consciousness, Kṛṣṇa talk, Kṛṣṇa *kīrtana*. So, here, try to open so many food distributing offices, stocks. Distribute food of all the souls, talk about Kṛṣṇa, *yāre dekha, tāre kaha*.

[*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viśaya-taraṅga, punarapi ei thāñi pābe mora saṅga*]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a *guru* and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [*Caitanya-caritāmṛta, Madhya-līlā, 7.128-9*]

Mahāprabhu also told, "Whoever you come across, talk of Kṛṣṇa. Give him food."

And the food is Kṛṣṇa consciousness, *Kṛṣṇa kathā*. Famine stricken, the world, the whole, we find all famine stricken people. Famine stricken and distribute food, right and left whoever you come across, say about Kṛṣṇa.

That was the feeling of our Guru Mahārāja. And [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāja did that in the west; distribution of food to the soul. They are famine stricken, all, everywhere. *Kṛṣṇa-kathā durbiksa*. Our Guru Mahārāja told, "I do not admit of any other conception of famine. But only famine is here and that is of *Kṛṣṇa kathā*, *Kṛṣṇa smṛti*, Kṛṣṇa consciousness. Only that famine is here, and I don't admit any other conception of famine, or want in this world." With whole seriousness he could conceive the necessity of Kṛṣṇa consciousness in connection with us. We are suffering from famine. For want of food, that is only our food we can thrive there, *Kṛṣṇa kathā*, *Kṛṣṇa kathā*.

So Kṛṣṇa is such for us, of such importance to our existence. To live, to move, vitality; Kṛṣṇa can supply vitality to us, Kṛṣṇa consciousness. So Vāsudeva Datta says, "Śrī Gaurāṅga is my vitality. How could I live if Gaurāṅga did not appear? I could not live."

*yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
madhura vṛndā vipina mādhurī praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoita kāra]*

“If Gaurāṅga did not appear then how could I live? I have come in connection with such a valuable thing, valuable food, now I think that without this my life is sheer impossible.”

So vitality of the vitality: *Kṛṣṇa kathā*, Kṛṣṇa consciousness. And Swāmī Mahārāja went to distribute that vitality of the vitality of the soul, the soul of the soul, in the western world. And Prabhupāda [Bhaktisiddhānta Sarasvatī Ṭhākura] did his best here. And so we have come.

And it is also told by Haridāsa Ṭhākura to Mahāprabhu; “That You have chanted Kṛṣṇa Nāma, cultivated Kṛṣṇa consciousness here, *sthāvara-jaṅgama*, animate and inanimate. The whole world is supplied with food, of Kṛṣṇa consciousness there. Their life is fulfilled in whatever position they may be. I heard of Your Jhārikhaṇḍa campaign, the elephants, the tigers, also danced and chanted that Kṛṣṇa Nāma. So what wonder there will be if I say that the stones, the trees, they also have attained their highest standard of Kṛṣṇa consciousness when You chant, You Yourself chanting. That degree of intensity of Kṛṣṇa consciousness has been produced here by Your own chanting.”

[*sakala jagate haya ucca saṅkīrtana, śuniyā premāveśe nāce sthāvara-jaṅgama*]

["When loud chanting of the Hare Kṛṣṇa mantra is performed all over the world by those who follow in Your footsteps, all living entities, moving and nonmoving, dance in ecstatic devotional love."] [*Caitanya-caritāmṛta, Antya-līlā, 3.72*]

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

Primary education is also education. But that should not come in hitch with higher education, should not enter into concrete competition with higher education, primary education; must be careful about that. At the same time higher education and lower education, the differentiation between the two, that must be genuine also. Primary education may not be thought that this is the highest education, then that will also be danger.

Alpavidyā bhayaṅkorī, in Sanskrit there is a saying: What is the English idiom? *Alpavidyā bhayaṅkorī*.

Devotee: A little knowledge is a dangerous thing.

Śrīla Śrīdhara Mahārāja: Yes, a dangerous thing. We must be careful about that. Otherwise it will be suicidal. The question of offense comes there. When primary stands against higher education, asserts, that sort of assertion is committing offense. Commitment of offense means that, the lower stands against the higher; offense arises from that tendency.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

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

Hare Kṛṣṇa.

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

[*tṛṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, kīrtanīyaḥ sadā hariḥ*]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [Śrī Caitanya Mahāprabhu's *Śikṣāṣṭakam*, verse 3]

Amāninā mānadena, kīrtanīyaḥ sadā hariḥ, we should take resort to *kīrtana* always, but our attitude should be such. Mahāprabhu recommends, *tṛṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena*. But generally upwards, *tṛṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena*. We will be, our attitude will be humble, all towards high. And if we think that we are being done wrong, still also we should take to patience, *amāni*. Under no circumstances we shall work for our own position and prestige. That should not be our aim, from above, *amāninā mānadena*. And we shall try to respect everybody. It is all, mostly connected towards upper world. *Tṛṇād api sunīcena, taror api sahiṣṇunā*. Towards Vaiṣṇava world, our conduct will be always like that. Then only we can thrive well in our campaign.

Slow and steady wins the race. It is a long journey, not a journey to finish within a few hours or a few days or a few years; a continued appointment. It is to go on a long way. So we have to adjust accordingly. Not that we should run quickly and then we shall stop and sleep. It is not a matter of that type. It is a long way we will have to walk on. And so our attitude will be such, then we will be successful, *tṛṇād api sunīcena*. No cause, we should not extend any cause for resistance, which will create resistance. Won't create such circumstance that invites resistance; *tṛṇād api sunīcena*. Still if any resistance unexpectedly approach me, I shall try my best to forebear, being conscious that my guardian's eye is over me. He is also eager to help me in my campaign. I am not alone. So I may make, or go on confidently, that there is person above to redress the wrong that can be shown to me. So I may not take initiative in the beginning. *Sahiṣṇunā, amāninā*, no other object will come and pollute my aim, my pure purpose of my life. I won't allow...

.....

[This transcript dated 82.02.17.A, from the beginning, to this section, is synchronised with the SCSMNJ MP3 of the same date.]

[The transcript continues, with the SCSMNJ MP3 date of 82.02.17.B]

.....

... *amāninā*, that *pratiṣṭhā* will come, or any other temptation will come and induce me to go away, I won't, I should never allow any other but the satisfaction of Guru, Gaurāṅga, and Kṛṣṇa, etc, Vaiṣṇava. No other element can enter there in my purpose. The purity of purpose should always be maintained very scrupulously. *Amāninā mānadena*, and I won't shrink to give proper conduct, to show proper conduct to my environment. That is, I won't expect that they will come and help me; I must not very eagerly, *amāninā mānadena*, “Why they are not coming to help me?” No such mentality. They are engaged in their own business. It is my own. Alone I shall go on with my duty. I won't be always searching that someone must come and help me, *mānadena*. They are doing, let them do their own duty. It is mine; I shall go alone with, *amāninā mānadena, kīrtanīyaḥ sadā hariḥ*. With this attitude we shall go on.

[Kṛṣṇa ye baratar?]

Our, my concentration only with this sort of adjustment may be more and more intense. My confidence in Kṛṣṇa will be more and more increased. And my duty will be purer, if I couch myself in such a way, *kīrtanīyaḥ sadā hariḥ. Hari kīrtana, Hari kīrtana*. Also it will make us to be conscious that such sort of hindrances, obstacles, is almost sure to come to attack you. So already you are given this instruction. Whenever you begin your work, all these things will come to attack you. But you've already been given this instruction. So if they come in your way; and almost sure they will come, you are to deal with them in such a way.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Hari kīrtana, the life is not very comfortable, a life of comfort. Ha, ha. My Guru Mahārāja told me, “Comfort seeker”, accused me of comfort seeking nature. “You don't want to risk you, you are comfort seeker. You don't want to take the risk of *Kṛṣṇa kīrtana*. You are ease lover. Ease lover, you don't like to take the risk of *Kṛṣṇa kīrtana*. So many in the famine, so many souls, they are dying, and you keep yourself under closed door, in the room; ease lover. I can't sit idle. You may sit idle, but I can't; so many crying in need of food. I can't.”

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

His grace, “You do not go out to distribute food in the famine area? You just look after the store. You stand and keep the store and I shall engage another person. You become store keeper at least.” He has told me. “You don't like to take risk for the distribution of () then a store keeper at least you do the duty.” So much graceful to me.

Devotee: You have such valuables in your store that people from all over the world are coming to purchase them.

Śrīla Śrīdhara Mahārāja: Ha, ha. Almost my time is finished. Ha, ha.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Store keepers post.

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

I am sorry saying so many things about myself, but also it is seen in the *śāstra*, the Vedavyāsa has written *Bhāgavatam*, but there also his name is mentioned with due honour. The writing came from him after all. Bhagavān Vyāsa, when someone is addressing Vyāsa, he uses Bhagavān Vyāsa. But it is ultimately for passing through him, that is *nirapekṣa*, impartial representation of his own self also. When he saying something in his own writing - still he is doing justice to him also, the writer himself, impartial judgement. "Bhagavān Vyāsa" the Vyāsadeva himself is writing that, as it is. As it is, impartial description.

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

Dhīra Kṛṣṇa Swāmī: Mahārāja, Vyāsadeva, he is saying "Bhagavān Vyāsa". But you are not speaking like that.

Śrīla Śrīdhara Mahārāja: Yes. I told just now, the store keeper, ha, ha, ha, ha, store keeper. In a general way as I am taught by others, I simply represented their feelings. But am I to think I am really a store keeper? I am giving vent to the general opinion, only. But according to the advice of Mahāprabhu,

*na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-bharam prakāśitum
vamśi-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā*

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.45*]

... No store. I have not come across any store as yet. If we could find such store then what would be my condition? From the Absolute standpoint and standpoint of Mahāprabhu, "I do not know what is the real scent of *Kṛṣṇa prema* divine, love divine, Kṛṣṇa, divine love of Kṛṣṇa, I have no scent even of that high thing." Mahāprabhu says like that. So we have got some conception of what *Kṛṣṇa prema* should be. What higher standard that has got. Not yet I have achieved the scent, what to speak of getting anything in possession. So high, how high the position of the purity of *Kṛṣṇa prema*. This is all fighting with shadow. Still:

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viśaya-taraṅga, punarapi ei thāni pābe mora saṅga*

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order,

become a *guru* and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [*Caitanya-caritāmṛta, Madhya-līlā, 7.128-9*]

Because we are wanted in our condition to do so we do.

Dure suddha kṛṣṇa prema.....?

Mahāprabhu. Mahāprabhu. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

The Sun is the source of the infinite intensity of heat. But that is not necessary for us. A particular stage of heat is sufficient for us. More than that is not useful for our purpose, so we have to take position in a particular place where we can thrive from the heat of the sun, and may not be burnt into ashes; thriving point in a particular space. The iron is being melted by a particular heat. But there are metals which hold that liquid iron; that is of harder stuff and can tolerate that intense heat. That is not melted. The pot is not melted, but iron in the pot is being melted by the heat; different stuff. So we are told that, "Proper location, proper location. Liberation is proper location." And the highest heat we cannot tolerate, we cannot endure.

So the first group, Nanda, Yaśodā, Śrīdhāma, Sudhāma, Rādhārāṇī, Lalitā - they are, they can tolerate, they can adjust. And our capacity requires adjustment in a proper position of *ānanda*. The will should be utilized. *Mahābhāva, rasarāja-mahābhāva dui eka rūpa, rasarāja-mahābhāva*.

Gaura Hari. Gaura Hari.

Devotee: Three persons from ISKCON came just now.

Śrīla Śrīdhara Mahārāja: What for?

Devotee: What for I don't know. They're downstairs just now. I didn't meet them yet.

Śrīla Śrīdhara Mahārāja:

Some of you may go and meet. One should go, and meet. What is their necessary requirement?

Dhīra Kṛṣṇa Swāmī: So the *jīva śakti*, you mentioned Śrīdhāma, Sudhāma, they are *cit śakti*, they can tolerate that heat. Can *jīva śakti* ever tolerate such heat?

Śrīla Śrīdhara Mahārāja: They cannot contain, no. So under, just behind them, they should take their stand, position. They'll be, as Swāmī Mahārāja told to Acutyānanda, "You will faint." Do you remember?

Dhīra Kṛṣṇa Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. You will faint there, cannot keep your consciousness to that standard. As yet you have not acquired that position. So something like that, we will faint there. Ha, ha, ha. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Swāmī: So *jīva śakti* always remains *jīva śakti*.

Śrīla Śrīdhara Mahārāja: *Jīva śakti* always in subservient position, secondary, that will be his highest attainment, position.

Dhīra Kṛṣṇa Swāmī: *Nitya Kṛṣṇa dāsa*.

Śrīla Śrīdhara Mahārāja: But the (dasatya?) is of such degree.

(Three members of ISKCON enter and are introduced.)

Śrīla Śrīdhara Mahārāja: Old faces or new?

Dhīra Kṛṣṇa Swāmī: This is Ruci dāsa.

Śrīla Śrīdhara Mahārāja: Ruci, I might have heard his name perhaps.
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Dhīra Kṛṣṇa Swāmī: One devotee, Vipramukya, from Jayatīrtha Mahārāja's zone.

Devotee: Sukra.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. In England?

Devotee: England.

Śrīla Śrīdhara Mahārāja: How long he's separate from Jayatīrtha Mahārāja?

Dhīra Kṛṣṇa Swāmī: He says how long are you separate from Jayatīrtha Mahārāja?

Another devotee: Not separate.

Śrīla Śrīdhara Mahārāja: Not separate in that sense. But you have come away. I want to hear his news from you. How long you do not know, you are disconnected, physically?

Devotee: I've been away for two weeks.

Śrīla Śrīdhara Mahārāja: Two weeks. He is alright then?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Before two weeks he was alright?

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

You come from Māyāpur now?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Bhavānanda Mahārāja, Jayapataka Mahārāja, both of them are there now?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Yes. They are doing well?

Devotee: They are doing well. Yes. Much construction is going on there now.

Śrīla Śrīdhara Mahārāja: Much?

Devotee: Construction, building.

Śrīla Śrīdhara Mahārāja: Construction. Construction means Swāmī Mahārāja's temple construction?

Devotee: Yes, *samādhi*.

Śrīla Śrīdhara Mahārāja: *Samādhi Mandir*. Hare Kṛṣṇa. Hare Kṛṣṇa.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Rain coming?

Devotee: No, it's not coming.

Another devotee: Outside it is coming.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Aksayānanda Mahārāja: Your room is completely full, house full, packed.

Śrīla Śrīdhara Mahārāja: The spectacle only formal.

Devotees: [Laughter]

.....

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol.

Manu Samhitā [1.1.5-6] begins creation from this point.

*āsīd idam tamo bhūtam, aprajñātam alakṣanam
apratarḥyam avijñeyam, prasuptam iva sarvataḥ
tataḥ svayambhur bhāgavān, avyaktavyam jayan idam
mahābhutādi vṛtaujāḥ, prādur āsin tamonudaḥ*

[Just before the creative movement began, the marginal potency of the Lord was in a state of equilibrium. *Tatasthā* means equilibrium: *āsīd idam tamo bhūtam*. Everything was in darkness, fully enveloped by ignorance. *Alakṣanam* means there was no possibility of any estimation; no symptoms of reality existed by which any conjecture or inference about the nature of reality would have been possible. And it was *aprajñātam*: science has no capacity for investigating the nature of that stage of existence. We can only say from here that it was completely immersed in deep sleep. The analogy of deep sleep may give us some conception of that period: *prasuptam iva sarvatra*. Material existence was as if in a sound sleep.] [*Manu Samhitā*, 1.1.5-6]

Then a movement began. A movement began from within. And some light came. Light was seen by the seers, that the seers - but the light, that was pre-existent, but the seers got the eye to see the light. They began to see.

[Apa eva sadad yadau?]

In the first conception there was water. The light first showed something like water.

[Apa eva sadad yadau?]

The light that came, that is compared with personality. Light means consciousness. Consciousness means person. The personality gave birth to the onlooker, to the feeler, a substance, objective substance, just like water. That is Virajā, the Brahmaloaka and Virajā. What is told by the Vaiṣṇava (.....) the light means Brahmaloaka, and the first objective side represented as water, Virajā jala.

[Apa eva sadad yadau?]

Then;

[Pasa bhijam apasajat?]

Then the seeds were sown in the water, the shade of light. The first conception is like water, accommodating, moving solution.

[Pasa bhijam apasajat?]

And some seed was sown, thrown into that water. *Apasajat*, *apa* means of lower conception. So, the lower creation began. [*Apa eva sadad?*] The, what is also the water proper, that was created long afterwards, but the first creative energy is compared with water. That is *prakṛti*, the highest conception of *prakṛti* is considered to be like water. And the lowest conception of Godhead is considered like light; the ray and water. The nearest approach of the conception of the *caitana* as well as *jala*, matter and consciousness, consciousness compared with light, and matter compared with water, in their primitive differentiated position.

Prakṛtermahān, then in connection with the *bīja* and the water, the next production was known as *maha-tattva*. The sum, light mixed with the sum matter, as mass. The mass of matter infused with sum light, that is known as *maha-tattva*. And that was divided into many units; *ahaṅkara*. *Mahato ahaṅkara*. *Ahaṅkara* as a whole, the element of all the *ahaṅkara*, the mother *ahaṅkara* is *maha-tattva*. *Prakṛtermahān*. *Mahato ahaṅkara*. *Ahaṅkara pancatran mahatrāni*.

Then it expressed himself, developed itself into five main ingredients, *pancatran mahatrāni*. That is what can be seen, what can be scented, what can be heard, what can be tasted, what can be touched; the primitive principle of such expression, *pancatran mahatrāni*. *Mahato ahaṅkara*. *Ahaṅkara pancatran mahatrāni*. Then again that five principle developed itself in three phases, *sattya*, *rāja*, *tamaḥ*.

Just as *rūpa*, the vision; and the *darśa*, the sun, the light, the colour, the vision and the eye. So the either, the ear, and sound - so everything in this way: those five again converted himself into three respectively. So five into three, twenty came into existence, and those *prakṛti*, *mahatattva*, *ahaṅkara*. Twenty, *Prakṛtermahān*. *Mahato ahaṅkara*. *Ahaṅkara pancatran mahatrāni*...

The development of the material world has been described to come down in such a process. Again when withdrawn; the most gross enters, dissolves, into the subtle, and then into the more subtle, more subtle, in this way it enters into that *prakṛti*, that watery substance. And the *ātmā* to that Brahma, that mere consciousness, non-differentiated mass of consciousness, Brahma, *ākṣara*, *kṣaraḥ sarvāṇi bhūtāni*, *kūṭa-stho 'kṣara ucyate*.

[*dvāv imau puruṣau loke, kṣaraś cākṣara eva ca
kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate
uttamaḥ puruṣas tv anyah, paramātmety udāhṛtaḥ
yo loka-trayam āviśya, bibharty avyaya īśvaraḥ*]

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord)].

[But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe."] [*Bhagavad-gītā*, 15.16-17]

[*yasmāt kṣaram atīto 'ham, akṣarād api cottamaḥ
ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ*]

[Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person.] [*Bhagavad-gītā*, 15.18]

That Brahma has been defined as *akṣara, kṣaram atīto 'ham, akṣarād api cottamaḥ*.

“I exist transcending both the two aspects of the substance, *kṣara* and *akṣara*. So I am Puruṣottama, Vāsudeva, Parabrahma. Within Me the whole of My jurisdiction also considered, that Vaikuṅṭha, Goloka, the whole thing, represented by only the name of Puruṣottama, or Vāsudeva.”

Then when we enter into that domain of Vāsudeva we can see so many demarcations, so many stages, so many pastimes, so many dealings there. They are busy in their dedicated life there, eternal world. The general conception like that, calculative dedication and then spontaneous dedication - that is called Goloka. And there are so many different kinds of pastimes, *śanta, dāsyā, sākhyā, vātsalyā* and *mādhuryā, svakīyā, parakīyā*. That is very, very high. We have to somewhat view that our fate is finally connected with that high thing, what is given to us by *Bhāgavatam*, Mahāprabhu, *Caitanya-caritāmṛtam*, etc., Bhaktivinoda Ṭhākura etc, in the scriptures. That is our future, our future prospect. The prospectus is such. *Sambhanda jnana* needs it, according to our taste. Taste also can be improved by hearing from higher source. Selection, the spirit of selection may be improved when we are shown different ideas, models. What may attract us most according to our choice, inner choice, we have to move on to get that, to acquire that.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

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

(Bengali.....)

Devotee: In the process of the *sāṅkhya* universe, in the creation of the *sāṅkhya* universe you explained the consciousness is being differentiated by divinity. How does that take place?

Śrīla Śrīdhara Mahārāja: I can't follow.

Devotee: In the evolution of the *sāṅkhya* universe, the creation process that you explained..

Śrīla Śrīdhara Mahārāja: Who are you?

Devotee: Viśuddha-sattva dāsa.

Śrīla Śrīdhara Mahārāja: Viśuddha-sattva. Ha, ha. Viśuddha-sattva is above all creation.

Devotees: [Laughter]

Devotee: I am only a servant of all Vaiṣṇavas.

Śrīla Śrīdhara Mahārāja: Now, what do you say?

Devotee: In which time, the consciousness, the individual consciousness take place in the individual entity in the process of *sāṅkhya* universe?

Śrīla Śrīdhara Mahārāja: Anyone repeat it.

Aksayānanda Swami: In the process of *sāṅkhya* universe...

Śrīla Śrīdhara Mahārāja: In the process...

Aksayānanda Swami: Creation of the universe...

Śrīla Śrīdhara Mahārāja: *Sāṅkhya*?

Aksayānanda Swami: According to *sāṅkhya* philosophy, at which stage does individual consciousness occur, during the process of creation?

Śrīla Śrīdhara Mahārāja: Just now I described that. The general *ahaṅkāra* is created first. *Prakṛti, tad-vaśam tadā, tal-lingam bhagavān sambhur*, in *Bramha-saṁhitā* [verse 8], the ray of consciousness comes to mingle with *prakṛti*. *Prakṛti* means energy, consciousness and energy. The most primitive conception of energy, that is *prakṛti*, and consciousness, they are of two categorical differences, energy and consciousness. The mass consciousness comes in contact with mass energy and they mingle together. And then a general ego comes to be seen. Then that is dissolved. That general ego is dissolved into innumerable parts, innumerable ego. And that consciousness within, that also distributes itself within each unit. In this way gradually the individual soul is coming down, individual *ahaṅkāra*. When they are one as a common whole, all *ahaṅkāra*, in that primitive state it is known as *Mahat-tattva*. Then after, when it grows, we've seen, into so many different individual units, when a particular thing is broken to pieces, an atom; an atom also broken, then electrons. In this way gradually in their development they came as individual *ahaṅkāra*, *jīva* souls. *Tatasthā, akṣara*, undetectable, *akṣara* means undetectable. From that plane it comes to detectable plane as a whole. And then again in the next process of development in the negative side, it's seen innumerable units from that mass lump as *Mahat-tattva*. Then gradually other things develop in this negative side of exploitation.

Devotee: Creation of *brahmāṇḍa* is posterior to this process?

Śrīla Śrīdhara Mahārāja: Oh. Hare Kṛṣṇa.

Ekaya yatra navrati ramnaya vatra tivana ?

Force sometimes thrashing, pushing forth, and sometimes withdrawing, in this way heart contracts and expands. The whole *brahmāṇḍa* expands and contracts, collecting within the one and many, one and many, in this way, the creation and dissolution, evolution dissolution, in this way. The heart moving; contracts and expands. The whole *brahmāṇḍa* is in such a process. What we find in the smallest unit, the same character is to be traced in the bigger units. This is the suggestion to know the whole, more or less. And there are some categorical new elements to be added to our knowledge also. And those that are within; they can have some partial knowledge. And those that are independent, outside this contracted and expanded world, onlookers from outside, they are giving the real history of the whole thing.

And that is revealed truth. And that also is distributed according to the capacity of the people of the province, of the section. So revealed truth also, as *Bible*, as *Koran*, as *Veda*, in this way, they are dealt, revealed truth, as dealt partially thinking the capacity of that particular group in that portion. But revealed truth is reliable somewhat. And there also extended with some modification befitting the person to whom it is extended. So some difference we find in the revealed truth.

[End of SCSMNJ MP3 dated 82.02.17.B]

[Start of SCSMNJ MP3 dated 82.02.17.C]

...*caritāmṛtam*.....full-fledged theism, and also there is mention, that beyond this created world, what is there? Eternally dancing world, the eternal dance is there. Here contraction and expansion, and there eternal dance. And that is also lower and higher type, according to the nature of the *rasa*, or *ānanda*, or ecstasy, which is the desired thing of every conscious unit.

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

Rain Stopped?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: Kṛṣṇa's pastimes in this material world are eternally going on.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: When Kṛṣṇa finishes one pastime in this universe, the pastime begins in another universe.

Śrīla Śrīdhara Mahārāja: What?

Devotee: My question is, when the universes are withdrawn into Mahā Viṣṇu, do the pastimes continue to go on?

Śrīla Śrīdhara Mahārāja: Then what?

Aksayānanda Swami: When the universes...

Śrīla Śrīdhara Mahārāja: Dissolved.

Devotee: *Mahāpralaya* [the dissolution at end of Lord Brahmā's life].

Śrīla Śrīdhara Mahārāja: *Mahāpralaya*, this side, this side is almost equated to zero, equilibrium. And the other side is in full swing always, *nitya līlā*, the eternal aspect. No harm there.

Devotee: With the *bauma līlā*.

Śrīla Śrīdhara Mahārāja: Just as the, suppose the fruit falls from the tree and it is finished gradually, but the tree is there, something like that. This may be equated to zero but the other is eternally going on.

Dhīra Kṛṣṇa Swāmī: But this question of Goloka-Gokula arises.

Śrīla Śrīdhara Mahārāja: Yes. Ha, ha. The Gokula Vṛndāvana - it is there. But the seers are all absent. It is there, it is there, it is there in ideal. That is extended here. What we see, we see from our different positions of existence, but it is there, always. But we have not eye, so no seer, no touch, none to, but it is same with that. It is in such a plane that it cannot, the external different processes of the material energy, it cannot touch that fine ideal existence, in that plane.

Suppose, if the earth vanishes, that does not mean that whole solar system will vanish, it is there. But the men on the earth, they cannot see that, and its influence on the earth. It is in another plane existing, finest plane. That the creation, the evolution, it is beyond evolution and dissolution, such subtle energy. If the earth is destroyed, the air or the ether may not be destroyed. The ethereal representation in the earth is not destroyed, but is within and outside the earth, the ether within and outside the earth. But with the dissolution of the earth, ether may not be dissolved; it is there; something like that.

*yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham*

["O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything."] [*Śrīmad-Bhāgavatam*, 2.9.35]

He is there and not there. "I am everywhere and I am nowhere. Everything in Me, nothing in Me." We are to understand that aspect of the cause, of the effect, the relation of the cause and effect, of different type. The inner representation of the cause and the outer superficial representation of the cause, they may have different position, different property, in every respect. The body may be destroyed, the mind may not be. The mind may be destroyed, *ātmā* may not be.

Devotee: Mahārāja,

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: When Kṛṣṇa in *Kṛṣṇa līlā*, Kṛṣṇa in Vṛndāvana is the original Kṛṣṇa. But when Kṛṣṇa is in Mathurā or Dvārakā it's Vāsudeva Kṛṣṇa. So my question is when Caitanya Mahāprabhu is in Navadvīpa and when Caitanya Mahāprabhu goes to Jagannātha Purī, is Caitanya Mahāprabhu in Jagannātha Purī the original Caitanya Mahāprabhu?

Śrīla Śrīdhara Mahārāja: One and the same, difference in function, and our concern, He is conscious of His own position, but the functional question differs.

Gaura Hari.

Devotee: Is Mahāprabhu in Jagannātha Purī an expansion of Mahāprabhu in Navadvīpa?

Śrīla Śrīdhara Mahārāja: Mahāprabhu in Navadvīpa is generally of two phases. Rādhā-Kṛṣṇa *milita*, that has come once in one day of Brahmā.....
and Mahāprabhu as the giver of the *Hari-Nāma*, *Yuga-Avatāra*. Every Kali-yuga He comes, both combined here. And when in Purī, generally we do not find this *Nāma-Avatāra*. But that Rādhā-Govinda *milita* and He is particularly engaged in His original *līlā*. He is searching Himself in the mood of Rādhārāṇī. Not so much engagement of spreading only the name of Kṛṣṇa is to be found there. That superficial aspect is not, is almost absent there. A very far connection, but not completely eliminated. But in the greater aspect the partial representation is represented in such way, the *Yuga-Avatāra* is represented in *Svayam Bhagavān līlā*.

Harsya prabhu kaya suna svarupa ramaraya
nama sankīrtanam kaluparam upay [?]

Mahāprabhu addressing to Svarūpa and Rāma Rāya: "Oh, sometimes coming outside on the superficial temperament in connection with world. Oh Svarūpa, Oh Dāmodara, this

Rāmānanda, the *Nāma-saṅkīrtana* is a very wonderful means to attain the divine love of Kṛṣṇa.” In this way He is expressing and tasting. But mostly deeply engaged in separation of Kṛṣṇa, searching.

More attentive or less attentive - no function can be completely separated from another. All have some unification of uniting relationship tied in.

Isvar tattva ved mana de haya aparadha [?]

The continuance is always present everywhere in the universe. Nothing can come in, to separate totally, it is continuing.

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

Devotee: Mahārāja?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: In every Kali-yuga there is a particular form of Caitanya Mahāprabhu that comes?

Śrīla Śrīdhara Mahārāja: What does he say?

Another devotee: In every Kali-yuga, does a particular form of Mahāprabhu come?

Śrīla Śrīdhara Mahārāja: Yes, a Yuga-Avatāra. As Yuga-Avatāra He generally comes every Kali-yuga. Kṛṣṇa also comes every Kali-yuga, then Hamsa and Hayagriva. Then Satya-yuga...

*kr̥te yad dhyāyato viṣṇum, tretāyām yajato makhaiḥ
dvāpare paricaryāyām, kalau tadd hari-kīrttanāt*

[“Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord’s lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa *mahā-mantra*.”] [*Śrīmad-Bhāgavatam*, 12.3.52]

And in Kali-[yuga],

Kalavi vitar darsana [?]

*kṛṣṇa-varṇam tviṣā ‘kṛṣṇam, sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair, yajanti hi sumedhasaḥ*

[“In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the Names of Kṛṣṇa. Although His complexion is

not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.”] [*Śrīmad-Bhāgavatam*, 11.5.32]

..... *Avatāra*, secret, so in a mystic way it has been described in *Bhāgavatam* [7.9.38], not very clearly as in other areas. Because *channaḥ kalau*, in Prahlāda Mahārāja's song we find, “So one of Your names is Tri-Yuga, You are represented in three *yugas*. And in the fourth, it is *channaḥ*, in disguise.”

Kṛṣṇa, Kṛṣṇa, Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa, Hare Rāma, Hare Rāma, Rāma Rāma.
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

itthaṁ nṛ-tiryag-ṛṣi-deva-jhaṣāvātāir
lokān vibhāvayasi haṁsi jagat pratīpān
dharmam mahā-puruṣa pāsi yugānuvṛttaś
channaḥ kalau yad abhavas tri-yugo 'tha sa tvam

[Prahlāda Mahārāja said: “In this way, my Lord, You appear in various incarnations as a human being, an animal, a great saint, a demigod, a fish, or a tortoise, thus maintaining the entire creation in different planetary systems and killing the demoniac principles. According to the age, O my Lord, You protect the principles of religion. In the age of Kali, however, You (as Śrī Caitanya Mahāprabhu playing the part of a devotee) remain hidden to the common people, and do not assert Yourself as the Supreme Personality of Godhead, and therefore You are known as Triyuga, or the Lord who appears in only three *yugas*.”]

[*Śrīmad-Bhāgavatam*, 7.9.38]

...

Śrīla Śrīdhara Mahārāja: From the newcomers?

Devotee: Mahārāja, in the Gambhīrā, at Jagannātha Purī...

Śrīla Śrīdhara Mahārāja: What?

Devotee: Gambhīrā.

Śrīla Śrīdhara Mahārāja: Gambhīrā, yes.

Devotee: Gambhīrā in Jagannātha Purī. Is that Gauḍīya Maṭh temple?

Śrīla Śrīdhara Mahārāja: No, that is separate. Not within the administration of any followers of Prabhupāda, Bhaktisiddhānta Saraswatī, but that belongs to the *sahajiyā* section.

Devotee: They are *sahajiyās*?

Śrīla Śrīdhara Mahārāja: Something like. More influence of the *sahajiyā* section there. But still cannot but be some modification in them though they are opposing Gauḍīya Maṭh, but unconsciously imbibing something from there. Cannot but influence their condition. Though putting blame on Gauḍīya Maṭh people, but still they are correcting themselves unconsciously. Because the eyes of the public are being opened, so it is difficult to continue them in their foolish way. They are being modified more or less, those Goswāmīns, the others, so many who take the name of Nitāi-Gaurāṅga and go on with their whimsical things. As much as the propagation of Gauḍīya Maṭh is extending they are feeling to maintain difficulty of their own whimsical opinions and activities. Unconsciously they are modifying themselves, correcting themselves.

Gaura Haribol. Gaura Haribol.

Many of them are openly announcing, "We could not understand Bhaktisiddhānta Saraswatī Ṭhākura in the beginning. We opposed him like anything. But now we understand, gradually, that what he did, though we thought it was against the *sampradāya*, but now we can see that what he did, apparently different from our customs, but he did rightly." Many of them say like that in the open meeting.

One of them was the chairman when some municipal address was given to Swāmī Mahārāja when he came here first with Acutyānanda and that Rāmānuja. He was given here the welcome, municipal welcome, and one Mister Kopindhu Sankatirtha, a good scholar of Sanskrit, and so-called follower of Mahāprabhu, and he remarked one day in a meeting, where I was present, that; "We fought with Bhaktisiddhānta Saraswatī Ṭhākura in many ways, that he is introducing many novelties into the *sampradāya*. Crossing the direction of the previous *Ācāryas*, we accused him with this vehemently on paper, press and platform. But now we come to realize that what he did, he did it rightly. We have not so much foresight to see him at that time."

So the other day the Caitanya Goswāmī, the Principal of the College Navadvīpa, he also announced that in a meeting. "We could not understand him at that time. Now we realize that what he did, it is quite justified. And we failed to understand."

In this way there are many of them admitting the fact.

The apparent service may not be real, and the real service may not always apparently be a copy of the former, imitation of the former. The spirit is all important and not the form. Rūpa-Sanātana took the form of *kaupīna*, white dress, and Prabhupāda took red dress and *daṇḍa*. New introduction, but the spirit was there, the form was modified. And the form is what the *bābājīs* – the spirit is absent, the difference is this. So spirit should be welcomed at all costs, in all areas and time. The spirit is all and all, and the form may vary, the outer, according to the environment, the form may vary. But the spirit must be there eternally. And the differentiation between spiritual representation, that is of eternal type, it is there. And we are to adjust with them according to our inner necessity and capacity.

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

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

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

Swāmī Mahārāja, he has deviated from Guru Mahārāja in giving the names of the *sannyāsīs*. The process in which our Guru Mahārāja gave name to the *sannyāsīs*, Swāmī Mahārāja deviated from that. But I, though other God-brothers they feel something different, I did not do so. Because his work was more grand and great in magnitude and the circumstances were also very different from that of India. So this sort of freedom he must have to adjust with the circumstances due to the nature and the education and the civilization and populace. This latitude he must; should enjoy. Enjoy means he must found such insinuation from within for greater accommodation. So his naming and so many things are different. But we are to see the spirit within, not the outer thing.

And Prabhupāda, also, formerly, he seemed to deviate from Bhaktivinoda Ṭhākura. Bhaktivinoda Ṭhākura laid stress in the household life and he was very much afraid of the renounced life. Life of renunciation, that may be very grave and serious and may be reactionary. But Prabhupāda he came with such organization. He gave some chance for what was generally not available, that Vaiṣṇava *sevā*, Vaiṣṇava association, *sādhu-saṅga*. What is the most indispensable necessity in the life of a *sādhaka*; that is *sādhu-saṅga*. He made arrangement that *sādhu-saṅga* available to many. And so he told, took bold steps to collect persons of different stages and to draw them in, and giving chance of divine service under the guidance of the Vaiṣṇava, Vaiṣṇava *sevā*, always hearing, always engagement. And so these deviations from Bhaktivinoda Ṭhākura were amply compensated by another aspect. So that deviation is no deviation in spirit, but in form.

So Swāmī Mahārāja also had deviated, formally, in many cases. But the spirit is intact, there. Who has eyes to see that they will embrace them, otherwise they will murmur that he took the name of "Prabhupāda" himself, of his Guru. His Guru had reverence for Bhaktivinoda Ṭhākura's name. And he has given this "Ānanda", Vivikānanda *dīkṣā* in the Rāmakrishna Mission, they generally use this "Ānanda" in the *sannyāsī*. But our Prabhupāda did not do. So deviation from Prabhupāda, all these sort of accusations may come on Swāmī Mahārāja, deviation from his own Guru. But one who has got eye to see the spirit within, he won't care for this change of formality. He will accept the inner thing and not the external. And one who has got such a high degree of distributing himself, he must be given by the higher authority, some latitude, magnitude of extending himself in some original way.

Hare Kṛṣṇa.

Devotee: Mahārāja?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: What form did the apparent deviation of our Śrīla Prabhupāda take place? Exactly what was the difference of how he was different...

Śrīla Śrīdhara Mahārāja: I can't count them, but I gave you example, two, three etc.

Devotee: Yeah, but, no, I know that, but specifically in relationship to the *sannyāsa* names.

Śrīla Śrīdhara Mahārāja: *Sannyāsa* names, Prabhupāda used first "Bhakti" and then three worded, three lettered word, one word and then that hundred and eighty names he began to use, beginning from the first. This *sannyāsa* - that was not in vogue before Prabhupāda, these hundred and eight names or so, *sannyāsī* names. There was *bābājī*, always *bābājī* and *dāsa*. And he did not use any "Ānanda". Generally it was (Aslisyadosh?) or Vivikānanda, they use it. Śaṅkara's section also some way or other. This "Ānanda" is generally added in the *brahmacārī*. The Svarūpa, Ānanda, Caitanya and Prakāśa, these are generally recommended for the *brahmacārī*. But we find in the Ramakrishna Mission and in the Śaṅkara also in the name *sannyāsa* Prakāśānanda, Prabhodānanda. But Prabhupāda used according to scripture, only "Ānanda" in the *brahmacārī*. Ānanda, Prakāśa, Svarūpa, and Caitanya - in *brahmacārī*, not in the name of *sannyāsī*.

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

I was told, I heard that from Sakhi Babu, that when Prabhupāda took *sannyāsa* then he went to Vṛndāvana with two of his followers, one Paramānanda and another Kuñja Babu, a *grhastha*, the Bhakti Vilāsa Tīrtha, who was recently the Ācārya of Caitanya Maṭh. And their dress, Prabhupāda's dress was that of a *sannyāsī*, red cloth, what the *bābājīs* they did not like. And they said: *rakta-vastra 'vaiṣṇavera' parite nā yuyāya*, ["Red cloth is unfit for a *paramahansa* Vaiṣṇava to wear."] [*Caitanya-caritāmṛta*, *Antya-līlā*, 13.61]

It is mentioned in *Caitanya-caritāmṛta*, a Vaiṣṇava should not wear red cloth because that represents mere *māyāvādī* and *tantric*. So they will always take white cloth, that is.

But Prabhupāda took red cloth and his dress was that of *sannyāsī*. He went to Vṛndāvana, and two of his disciples that followed him, Paramānanda and Kuñja Babu, they were clad in European dress. Sakhi Babu told that that created a commotion amongst the *sahajiyās*.

"That what is this? He went to Vṛndāvana with red cloth and also took the *brahmacārīs* with European dress."

Generally who uses cloth, the Indian dress, but entering Vṛndāvana it was revolutionary dress. They began to criticize from all sides. That's what Prabhupāda showed.

"We see that was the emblem that you people, you don't appreciate what Mahāprabhu has given for us. All your attention is drawn by the glamour of the European culture. So, Europeans should be approached and when you will be possible to, for us to accept them, Mahāprabhu's creed, then you will come and accept. You are followers of the glamour of the European civilization, you are all slaves. You have become slaves to European civilization. All your attention towards that. So they should be taken in. So I am couching myself in such a way that I shall approach to the present scientific culture and the seat is with the Europeans."

So his attitude was to attack, to prepare himself as a general to attack the present civilization in the European camp. And these fools; they're only blind followers of that culture. That was his attitude.

Hare Kṛṣṇa. Hare Kṛṣṇa.

So, we shall search the spirit most, and not the form so much. Whether it is a cloth or it is a pantaloon, or a coat, that has got some value, not that no value, some value, but the within, the man within is all important.

All right then, I shall dissolve.

Devotee: Jaya Om Viṣṇupāda Śrī.....

.....