

[Transcriber not found; proofread by Paramānanda dās, U.K]
[SCSMNJ MP3 dated 82.02.23.A]

Śrīla Śrīdhara Mahārāja: As he was before?

Mādhava Prabhu: Yes.

I requested him to come here and speak with you. He is going to try to come.

Śrīla Śrīdhara Mahārāja: What does he say?

Aksayānanda Mahārāja: He may try to come here to meet you, Svarūpa Dāmodara Mahārāja.

Śrīla Śrīdhara Mahārāja: Did you meet Jayatīrtha Mahārāja?

Mādhava Prabhu: Yes.

Śrīla Śrīdhara Mahārāja: Doing well? He is doing well?

Mādhava Prabhu: Oh yes.

Śrīla Śrīdhara Mahārāja: What about that Mukhya Vipra?

Devotees: Vipra Mukhya.

Mādhava Prabhu: I did not see him.

Śrīla Śrīdhara Mahārāja: Did not see him.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

All the Ācāryas come?

Mādhava Prabhu: No.

Śrīla Śrīdhara Mahārāja: With the exception of Hamsadūta?

Mādhava Prabhu: Hamsadūta is not there, Hṛdyānanda is not there.

Śrīla Śrīdhara Mahārāja: Hṛdyānanda too absent.

Mādhava Prabhu: Some, I don't know all. Only about thirteen GBC members have come so far. They don't seem very enthusiastic this year.

Śrīla Śrīdhara Mahārāja: Who?

Another devotee: The GBC.

Śrīla Śrīdhara Mahārāja: They have got their responsibility, how to conduct the present movement. And any news of Pramana Swāmī and Viraha Prakasa, are they in Vṛndāvana?

Devotee: Somebody told me Mahārāja that they are going to Venezuela because they can't extend the tickets.

Śrīla Śrīdhara Mahārāja: Both of them?

Devotee: Looks like that.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

(.....daran?) Prabhu is there?

Devotee: No.

Another devotee: Yesterday when we went to Māyāpur - we feel the spirit of Kṛṣṇa consciousness is missing there. Relations between the Vaiṣṇavas are very cold there.

Śrīla Śrīdhara Mahārāja: That may be; remarking that way will be too much, missing altogether.

Devotee: Mahārāja, in about a week and a half Navadvīpa Dhāma *parikramās* are coming up. Perhaps you could tell us something about that.

Aksayānanda Mahārāja: *Parikramā*. After one week or so there will be Navadvīpa *parikramā*. He wants to hear something about Navadvīpa *parikramā*.

Śrīla Śrīdhara Mahārāja: To be more introduced with the realistic view of Navadvīpa. There are so many divisions in this Navadvīpa Dhāma, mainly nine, and they're told as representation of nine sections of devotion, *śravaṇam kīrtanam viṣṇoḥ, smaraṇam pāda-sevanam arcanam vandanaṁ dāsyam, sakhyam ātma-nivedanam*. [Śrīmad-Bhāgavatam, 7.5.23]

Śravaṇam, that Simantadvīpa is, represents *śravaṇakhyā bhakti*. *Kīrtana*, that's Godruma, *smaraṇa* is Madhyadvīpa, *pāda-sevana* this Koladvīpa, *arcana* the Jahnudvīpa. What is this? Koladvīpa and then Rudradvīpa and *vandana* is Jahnudvīpa, *sakhyā* is Rudradvīpa, and *ātma-nivedana* is Māyāpur. They have got connection with these nine types of main devotional conception. And when we travel there we are reminded by the incidents of those places how such representations come from such places. And all together promotes us to understand what is devotion proper.

And *ātma-nivedanam* is the basis of all. And if after *ātma-nivedanam*, that is surrender, the plane of life will be categorically changed. After *ātma-nivedanam*, after surrendering to the

central direction, whatever will be done by us that will come to have recognition as devotion. That is devotion, *ātma-nivedanam*, selflessness plus self-surrendering. Self-surrendering means, presupposes selflessness, selfish actions come to end. And selflessness that is also crossed and then self-surrendered life begins. And that is devotion proper, a life of a devotee, not in any individual interest or provincial interest but they work for the universal interest of the whole absolute. We are soldiers of that plane. They do anything and everything, they may do but the suggestion, inspiration comes from the centre. Centre, the absolute good; so though apparently they seem to be member of this plane, world, but through their heart the connection is with the absolute good cause. So their colour is completely changed, valuation is completely changed. The valuation of their movement completely changed, though apparently they seem to be doing everything almost similar to the mundane persons. They are eating, they are also eating, but properly they are not eating they are serving the remnants sent by the Lord, in this way.

*tvayopabhukta-srag-gandha-, vāso 'laṅkāra-carccitāḥ
ucchiṣṭa-bhojino dāsās, tava māyām jayema hi*

[Uddhava says: "Adorned with the articles that have been offered to You, such as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy."]

[*Śrīmad-Bhāgavatam*, 11.6.46]

Uddhava says in *Bhāgavatam* that, "We shall conquer the whole of the *māyic* energy only by one thing. What is that? We shall accept everything with the spirit of service. Whatever You send for us, *tvayopabhukta*. You have taken it, You have enjoyed and the remnants we shall have to go to serve. And thereby the whole illusory energy will be devastated."

Once that Professor Baul, who wrote that *Śrī Kṛṣṇa Caitanya* in English, he had his younger brother, he was a graduate perhaps and he challenged Professor Sanyal. "What you do there? What we shall do, you also do in the Maṭh."

"No, no, we don't do that what you do."

"No you don't do that? You don't eat?"

"No, we don't eat."

"Then what do you do? I have seen you in my own eyes that you are eating."

"No we don't eat. We don't eat like you. Devouring solid things putting into the stomach we don't do that. We serve *mahā-prasāda*."

As Swāmī Mahārāja told Acutyānanda, "You will faint there."

"So it is beyond your understanding what we do. We don't eat like you. No spirit of consumption. We don't consume anything. We honour the remains of the Lord. That's what I do."

So such will be the difference of all the activities of the true Vaiṣṇava and the world in general. Apparently they seem to do the same things that the others are doing; working,

sleeping, eating and again seeing persons and so many things, earning money and distributing, so many similar. But the standpoint is totally different; connected with the centre, abiding by the direction of the central movement. And they are guided by their provincial and local interest. Local and absolute, that is the difference; and that difference is very, very, great. On the other side of the selflessness is renounced life. Renunciation comes between complete renunciation; this side and other side. So what is devotion proper that is to be realised. It is not by apparent movement generally, but the question of adjustment, angle of vision; that is to be changed.

So *Dhāma parikramā*, so many stories, so many sceneries, but all meaning to help us in our absolute adjusted life; and if one can catch that his *parikramā*, his walking, travelling through different *tīrtha*, and receiving the local historical or eternal instructions thereby in different conceptions of devotion. That is encouraged.

So it is not like the merit hunter, *punya karmi*. There are general people in the general Hindu section who also who are out in pilgrimage coming in contact with the holy places with some holy association. Their main object is to get some unseen help in their present life. In their present life what they want they want that to be satisfied by some invisible help, *daiva*. That is *punya karma*. Good to acquire good merit that will help to their present life in success according to their conception, not *śuddha bhakti*.

But the devotees, the Gauḍīya Maṭh people, their object is quite different. That is it cannot be reckoned in any of the different planes the present educational section is hunting for. They can't think even that a purely spiritual life is possible at all. That may be only a concoction they are suffering from - culture. According to the so-called civilized scientific scholars, Gauḍīya Maṭh that is fighting with their shadow, hunting after impossibility, and the imaginary things. That is superstition. They're running after phantasmagoria, superstition.

*yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī
yasyām jāgrati bhūtāni, sā niśā paśyato muneh*

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."]

[*Bhagavad-gītā*, 2.69]

On the other side, we think that in the name of concrete reality they are running after phantasmagoria, just the opposite. The mortal; which is produced certainly in the mortal achievement, they are running after that. They think immortality is not possible. There, Socrates had to pay for it. That soul is immortal. So at the cost of his life he had to announce those words "soul is immortal." And they said, "No. Nothing is immortal. So it is foolish to neglect the mortal pleasure. Whatever there may be, let us enjoy." That is there.

But we neglect it simply, and ours is, *yā niśā sarva-bhūtānām, tasyām...* what is quite darkness to them we want to be wakeful in that plane of life. The basis is soul is immortal and there is the immortal world. And not only immortal but that is of nectarine reality.

śṛṇvantu viśve amṛtasya putrah

“Oh, you sons of nectarine world, be mindful in my address. You are all internally sons of that soil. You are child of that soil. Why do you suffer so much? You are to become victims of mortality but really you are not so. You have got inconceivably higher prospect of life. Come back. Come back to your own plane. Come back home.”

That is the general call of *Upaniṣad*. The most ancient revealed scripture comes to realize. So the attempt of Gauḍīya Maṭh, not only call for the theistic life, but theism to its full fledged condition - that is a family life with God; family life with the absolute beauty and charm. Your place is just on the lap of the affectionate father. Or just in the lap of the beloved consort. In this way; and do or die. Do or die; that is the slogan of Gauḍīya Maṭh. Let us try our utmost, strive our utmost to achieve what is our own, our own real prospect for that, and no compromise. Not any compromise on the way, in midway, but fight to the finish. We have to fight to the finish and we must be prepared for that. All of the Gauḍīya Maṭh *Ācāryas* were so, not any haphazard or any compromise, nothing of the type.

So he had to begin his fighting almost single handed, against the whole of the world, against all different stages of culture ever known to the world. And his only support was *Śrīmad-Bhāgavatam* and Mahāprabhu, on his head. With heart within and God overhead, on the head Mahāprabhu and *Bhāgavatam*, stood single to fight out Their cause, Bhaktisiddhānta Saraswatī Ṭhākura. And that also, not only he wanted to come fighting in Bengal, the province of Mahāprabhu, the Gaudadesh, not only in India, but outside. To attack, he meant to attack the highest position of the present civilization, the western world. The scientific civilization, so proud they are with their present achievement, and to break down the whole structure of present false civilization structure, to demolish and to construct a divine temple over the remnants of this mundane world and construct a temple of God. And not only this half truth, but according to *Bhāgavata* the fullest, in his words ‘full-fledged theism.’ Not stopped in the midway or halfway or be satisfied with partial progress, but wholesale dealing. And that is given by *Bhāgavatam*.

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

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

The conception of theism, something like this, *avismṛtiḥ kṛṣṇa-padāravindayoḥ*, continuous existence, *kṛṣṇa-padāravindayoḥ*, under the holy protection of the divine feet of Kṛṣṇa; continuous, to maintain one's continuous engagement life, all sorts of movements; and thinking the guide is on my head, the holy divine feet of Kṛṣṇa, *padāravindayoḥ*.

Avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi ca śam tanoti. By this attitude we can remove what is foreign in us in no time, very easily. The continued memory, remembrance of *Kṛṣṇa-pada*, Kṛṣṇa connection, will in no time it will disperse all the difficulties of the... *kṣiṇoty abhadrāṇi*, what is meanness, what is meanness, what is not dignified. Gauḍīya Maṭh stands for the dignity of human race. Slavery to Kṛṣṇa is a most dignified position. We have to understand. And what is against it that is meanness, *abhadrāṇi*. The only standard, gentle life, gentle standard, gentleman's life, is to understand and to accept the position of subordination to the absolute truth. It is not mean life. What is proper, what is real, to admit that and to only on that basis to make one's life advanced, that is not meanness. To understand one's proper position and proper duty and to discharge that; that is gentleman's life. What is truth to accept that, so, *avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi*. What is considered to be meanness that is removed very soon, *abhadrāṇi*.

Ca śam tanoti, and what is really welfare, beneficial to us, that will extend, that will increase, *śam tanoti*. *Sattvasya śuddhim*, you are in some adulterated conception of your own life. Adulterated mind, this intelligence, the exploitation energies of different kinds is all adulteration. So *sattvasya śuddhim*, your existence will eliminate all sorts of adulterated things, adulteration, *sattvasya śuddhim*. It will be purified and come out in its pristine glory, your real self from within, *sattvasya śuddhim*.

Paramātma-bhaktim, and you will find you have got a happy devotional connection with the Supersoul, with the super knowledge, *paramātma-bhaktim*.

Jñānam ca vijñāna-virāgya-yuktam, and knowledge proper, with His paraphernalia, not a hazy, impersonal knowledge, but knowledge proper with His *parivar*, with His paraphernalia, *vijñāna*, as a systematic existence, *vijñāna-virāgya-yuktam – jñānam ca vijñāna-virāgya-yuktam*; *virāgya* means what at present your attraction is in this mundane, that will be transferred, *visistha raga*, the *raga*, the affection proper will be discovered. Now your affection and attraction and love misdirected. But they will find their proper place of affection, *virāgya-yuktam*. They will have a real place and position where they are to act. The affection, the attraction, the *visistha raga*, *vaisistha*, a special characteristic you will find, these faculties will find there a special support, to which they will be directed, proper place they will find. This is devotion.

.....

...will be enlightened into the...

.....

...of Śrī Gaurāṅga Deva who is He and what He came here to give to us. All these things will be clear, and easily accessible to us and acceptable to us. It will promote to our highest goal of life. Help it is meant for that. It is meant for that, to get Gaurāṅga nearer to our soul, nearer to us and to get Him nearer to our soul, that is to get guarantee of our achievement in

Kṛṣṇa *līlā* even unconsciously. So, for us fallen souls it is more useful to cultivate about and know about Śrī Gaurāṅga, which will be able to give us the fulfilment of life, with least trouble, and in the fullest form. It may not recommend any haphazard or any misconceived Kṛṣṇa consciousness, but real Kṛṣṇa consciousness and also without least difficulty we can have full Kṛṣṇa consciousness by the help of Gaura consciousness. Śrī Gaurāṅga consciousness; and then also we will be able to feel that Gaura consciousness also includes Kṛṣṇa consciousness, plus something more. What is that? The distribution of Kṛṣṇa consciousness; Kṛṣṇa consciousness and the arrangement of distribution of Kṛṣṇa consciousness both combined is Gaura consciousness.

Kavirāja Goswāmī has written:

*kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara, daśa-dike vahe yāhā haite,
se caitanya-līlā haya, sarovara akṣaya, mano-haṁsa carāha' tahate*

["There is no doubt that we find the highest nectarine taste of *rasa* in *Kṛṣṇa-līlā*. But what is *Gaura-līlā*? In *Gaura-līlā*, the nectar of *Kṛṣṇa-līlā* is not confined to a limited circle, but is being distributed on all sides. It is just as if from all ten sides of the nectarine lake of *Kṛṣṇa-līlā* hundreds of streams are flowing."] [*Caitanya-caritāmṛta, Madhya-līlā, 25.271*]

Kavirāja Goswāmī, the giver of *Caitanya-caritāmṛta*, the most valuable literature, theological we have ever seen the light. *Kṛṣṇa-līlā amṛta-sara*. "What is Kṛṣṇa *līlā*? That is the real gist of nectar, sweetness, happiness, ecstasy, *kṛṣṇa-līlā amṛta-sara*. The sweetest of the sweet that can ever be conceived, that is represented in Kṛṣṇa *līlā*, sweetness in its acme. And what is *Caitanya līlā*? That sweet fluid of Kṛṣṇa *līlā* is springing and the current coming by hundreds of channels. *Gaura līlā* is such, the fountain of Kṛṣṇa *līlā* from where towards ten directions hundreds of streams of that sweet Kṛṣṇa *līlā* in fluid, like river it is being spread on all sides; sweetness of Kṛṣṇa *līlā* as a fluid and from the fountain that is starting toward ten directions.

Kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara, daśa-dike – hundreds of such streams of sweet fluid is passing towards ten directions. That fountain is *Gaura līlā*. *Kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara, daśa-dike vahe yāhā haite, se caitanya-līlā haya* – you try to understand what is *Caitanya līlā*. It is the source. You may take it as the source, the foundation, because the *līlā* is eternal. Though it is after we see in Kali, and that was in Dvāpara, in previous Kṛṣṇa *līlā*, but it is eternal. The giver is there then the gift is coming to us.

Daśa-dike vahe yāhā haite, se caitanya-līlā haya, sarovara akṣaya – and not a fountain, it is almost a lake; a lake, ten directions, so many streams, sweet Kṛṣṇa *līlā* is being distributed to the world.

*kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara, daśa-dike vahe yāhā haite,
se caitanya-līlā haya, sarovara akṣaya, mano-haṁsa carāha' tahate*

"Oh devotees, come like so many birds, so many birds, you swim in the lake. From what lake the Kṛṣṇa *līlā* in different streams are going to the world outside. Come and live in that lake, *sarovara akṣaya, mano-haṁsa carāha' tahate*. The swan of your mind, ask him to take

shelter in this *sarovara*. The *haṁsa*, the mind is compared with swan, and swan may swim in that nectarean lake of Gaura *līlā* from where towards ten directions, so many hundreds of streams of nectar is going, in all ten directions.”

*bhakta-gaṇa, śuna mora dainya-vacana, [tomā-sabāra pada-dhūli,
aṅge vibhūṣaṇa kari', kichu muṇi karoṅ nivedana]*

[“With all humility, I submit myself to the lotus feet of all you devotees, taking the dust from your feet as my bodily ornaments. Now, my dear devotees, please hear one thing more from me.”] [*Caitanya-caritāmṛta, Madhya-līlā, 25.272*]

"Oh devotees, my humble prayer to you all", Kavirāja Goswāmī says, *śuna mora dainya-vacana* – "And the devotees, the saints, like clouds they are taking that nectar from that *sarovara* just as the cloud takes the water from the..."

[End of tape]

[End of SCSMNJ MP3 dated 82.02.23.A]

[Start of SCSMNJ MP3 dated 82.02.23.B]

Śrīla Śrīdhara Mahārāja:giving to the fortunate souls.

Mor sadhu mantra mehavan kori acarsan yato dikhe kori upanisan?

This is the conception of Kavirāja Goswāmī. There is something more but I forget. It is there you will find very charming heart touching things; and giving one's clear conception.

Govinda Lilāmṛtam, () in Sanskrit, *Govinda Lilāmṛta* that book has been written by Kavirāja Goswāmī where the *aṣṭa-kālīya-līlā*, full twenty-four hours engagement of the *gopīs* with Kṛṣṇa, how, it has been described there. And in *Caitanya-caritāmṛta* in Bengali and Sanskrit, and that is purely Sanskrit. These two books has made him immortal, and given very, very high position among the *sādhus*. Kasturi Mañjarī is his name in Kṛṣṇa *līlā*, Kavirāja Goswāmī Prabhu.

And his place was that between Katwa and Ekacakra Nityānanda Prabhu's town, Station Balarāma. There you have to go two miles north from Balarāma Station there is Jamatpur? Place of Kavirāja Goswāmī.

Once I went to visit that place and all through my request was to ISKCON just try to improve that place, most important according to me. Mahāprabhu, has given Mahāprabhu proper to us. Prabhupāda, our Guru Mahārāja, told that (*sadvamsa?*) *Caitanya-caritāmṛta*, every part and parcel of it is *aprākṛta*, composed of the purest material, highest material. No part can be disregarded as less valuable, all of equal value, the whole thing, (*sadvamsa?*)

And in other books there are some things substantial, other things only to help that, so many stories etc. have been added. Even in *Bhāgavatam* so many stories which may not be necessary for us, but only to support the original thought they are devised. But in *Caitanya-*

caritāmṛta there's never a letter to be found which has not got the highest value. Such is impossible. If anything is to be composed there necessary of elements of different type generally, different type of elements necessary for the construction of a particular thing; but *Caitanya-caritāmṛta* the wholesale a golden temple or something more.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

If one can have course gone through *Caitanya-caritāmṛta* he has got anything and everything within his fist. The *Bhāgavatam*, *Mahābharata*, anywhere, *Veda*, any other, the central truth he will be able to attain. Nothing in the theological world will be new to him. He will get the clue of adjustment in the theological world. If one can go through *Caitanya-caritāmṛta* in the right way he will have the key of the theological kingdom in his hands. In a gross or in a subtle way all conceptions of theistic world have been represented there in their own position. The outlook, the adjustment is such fine and perfect there within *Caitanya-caritāmṛta*.

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

yasmin vijñāte sarvam evam vijñātam bhavati
yasmin prāpte sarvam idam prāptam bhavati

["You are searching for this and that - this is all futile. Only try to know Me, and everything is known. Your searching life will be finished. There will no longer be any necessity for searching if you can know Me."] [*Upaniṣads*]

What is the conception of the centre? Centre can represent the whole lineage. The seeds represent the tree. So if one can have knowledge in dissection of the seed, in the subtle form, he may get some knowledge of the tree there, it is possible. So: *yasmin vijñāte sarvam evam vijñātam bhavati*, *yasmin prāpte sarvam idam prāptam bhavati*. Apparently it seems to be impossible, "If one thing is known, everything is known," the madman's delirium. Apparently it seems like that, one thing is known, everything is known. Then what is the meaning of one? One in many. How when one is known everything is known? Nonsense: in the apparent understanding. But the *Upaniṣad*, the revealed truth is central, representation is such that it is possible by knowing one we can know many. This is the revolutionary assertion and we are to face with that in a sincere and an earnest way. How it is possible? This is such a great thing, a great truth cannot be buried underground. And we will dance that we are civilised like a madman.

When we come to have recognition from within, then we get *śraddhā*, faith. Faith means to come to admit this fact, that if one is known many is known, everything is known. This impossibility, if we can accept within our heart, then we are theistic people, we have got *śraddhā*, we have got faith, we have got faith. Otherwise our religious tendency is all hypocrisy, hypocrisy. *Kṛṣṇe bhakti kaile sarva-karma*.

'*śraddhā*' - *sabde* - *viśvāsa kahe sudṛḍha niścaya*
kṛṣṇe bhakti kaile sarva-karma kṛta haya

["By rendering transcendental loving service to Kṛṣṇa, all subsidiary activities are automatically performed. *Śraddhā* means *viśvāsa*, faith, *sudṛḍha*, very firm and strong, unflinching faith. Faith in *sādhu-śāstra-guru*, faith in Kṛṣṇa. This is faith. If someone develops Kṛṣṇa *bhakti*, all their activities are finished, *kṛṣṇe bhakti kaile sarva-karma kṛta haya*. Nothing is left out if you have faith."] [*Caitanya-caritāmṛta*, *Madhya-lilā*, 22.62]

If you do your duty to Kṛṣṇa, all duties are done, discharged. If you can have such quality of faith, then you have got *śraddhā*. You are faithful. Faith is a divine thing, it has awakened in you. So in no time it will thrive, *śraddhā*.

sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi, yanra kṛpa bhakti dite pare

[Śrīla Bhaktivinoda Ṭhākura has written: "Giving up everything, let us sing in praise of *Śraddhā-devī* - faith - whose grace can take us to Kṛṣṇa."]

Throw away everything which you think to be your property and friend. Try to sing the noble characteristic of *śraddhā* that is faith, faith, *śraddhā*. That can only deliver you the infinite within you finite. The infinite that is giving you the news, the tidings that finite can come in infinite, you can get Kṛṣṇa, you can get infinite; only such faith is the seed. Otherwise how can you approach?

Kṛṣṇe bhakti kaile sarva-karma kṛta haya. In other words the infinite can come in finite. Infinite can come in finite. So that is the good news. This *śraddhā* can only take to you that prospect, that hope. So dismiss, disperse everything, only foster, adore, this *śraddhā*, the faith. And that you will, that will be able to give you everything. That will be able to satisfy you fully. All others are partial adventure and that will take you, to guide you in the blind lane. All are blind lane, only the royal road is *śraddhā* and the life of every soul.

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

Devotee: Mahārāja, you say that the infinite can come in finite form, what is the form that the infinite...

Śrīla Śrīdhara Mahārāja: It is not finite. But in the terms of finite you may think like that. But your feeling is satisfied by the infinite. What your preparedness in you to accept, to welcome the infinite, that will all be fulfilled and more than that. All your earnestness will be fully embraced and compensated and you will feel still there is more and more; can't finish. But in qualitative aspect you will be fortunate to meet that. Finite cannot finish its taste in infinite. But it is fulfilled with the proper qualitative aspect; the highest possible attainment of the *jīva*. *Ek bindu jagat dubai*, one drop is sufficient to inundate the whole creation. It is such, it has been told like that. You will be lost in this sweet ocean. We are swimming in the ocean of nectar. We may swim, we may dream, we may do anything and everything, that sweetness

is there. Sweetness to our utmost capacity when all will be cured, no aspiration more than that. Whatever is endowed in us that will have its fulfilment amply, more than that, beyond its capacity, rather the capacity will be more increased and you will be satisfied. Hare Kṛṣṇa.

Devotee: Mahārāja, how our consciousness can be promoted to the stage *śuddha nāma*, chanting without offenses?

Śrīla Śrīdhara Mahārāja: That is the same thing, by the association of the *sādhu* who has got that, who is living in that plane, and he's emitting that sort of ray outside. And if I will be fortunate enough to come to him, with of course the favourable attitude, then I will be able to imbibe that and that will help the quality of my, in the process of my taking the Name. So *sādhu-saṅga*, and next is *śāstra-saṅga*, that is the favourable atmosphere can only help; just as the proper weather can help a patient. A patient is suffering from some disease and the doctor may recommend, "You go to that weather and that will improve your health unconsciously." The air, the water, and *sādhu-saṅga*, where the vibration is of higher type, of real type; to take advantage of that vibration, that will help improve, to remove the filthy character of my mind and awaken the naming, the Name taking aspect in me to improve this condition internally.

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

And that is *sevonmukhe*, *sevonmukhe*. The road to the Name is Vaikuṅṭha, spiritual, and the road to go to that of service, not of exploitation or of renunciation, but that of dedication. And this dedication spirit within us can be improved by the association of the *sādhus*.

*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*

[Therefore the material senses cannot appreciate Kṛṣṇa's holy name, form, qualities, and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is. In other words, the holy name of Kṛṣṇa can never be grasped by the material senses. Only by rendering devotional service, beginning with vibrating the Lord's glories upon the tongue, can one realize Kṛṣṇa, for He will reveal Himself directly to the sincere soul.]

[*Bhakti-rasāmṛta-sindhu* 1.2.234]

As much as we shall be able to improve our dedicating temperament we'll be nearer to the spiritual substance, spiritual existence, spiritual master, spiritual food, everything spiritual. To dive deep into the spiritual realm only to increase our capacity for dedication; and that we can imbibe from the association of the *sādhu* and then *śāstra*.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Gaura Hari. Gaura Hari. Gaura-Nitāi. Gaura-Nitāi. Gaura-Nitāi. Gaura-Nitāi.

Bharati Mahārāja: Mahārāja in the absence of the spiritual master, how does one keep the association...

Śrīla Śrīdhara Mahārāja: The spiritual master is not a limited thing. We must not fix limitation in him. Spiritual master I find in a figure or any Vaiṣṇava. But at the same time it has been told that he is God Himself. That aspect we should not ignore. One who can know who is his well-wisher, if we know it properly what is well and who is my well wisher; if I understand that. So the spiritual master may approach me by various lives and aspects, spiritual master.

But our Guru Mahārāja used to see in a small incident; “Oh, Bhaktivinoda Ṭhākura came, I could not understand him.” In many incidents he used to look like that. “Oh, Bhaktivinoda Ṭhākura came to me through him but I could not take him.”

That is always in search of his master. A bona-fide disciple is always living in the association of his master. And the master also cannot be idle without giving response to the bona-fide disciple. So in many ways, in many instances, he may come to help us, it is also possible. So that *Guru*, we won't go to *Guru* to confine in a vision of my eye experience cage. What I know about *Guru*? *Guru* is He, or *Guru* is particular servitor of Him. But still it is in that *Guru* is He. “I Myself is *Guru* to all.” That that instruction of Kṛṣṇa may not be ignored; and also if the *yogīs* they can come hither and there to meet their objects, and the Vaiṣṇavas also by the will of God they can also go here and there in many ways to help. So we must have some expansive, infinite idea about our *Guru*, not a limited thing. But in different, with different provincial interest, in different aspects, he may come to help to me. If I am sincere my guardian's eye is always vigilant over my head. He cannot forget me, his child, if I have got real interest in him. He, on the other hand, must have corresponding interest in me, cannot but be. So after all: *Na hi kalyāṇa-kṛt kaścīd, durgatīm tāta gacchati,*

[*pārtha naiveha nāmutra, vināśas tasya vidyate*
na hi kalyāṇa-kṛt kaścīd, durgatīm 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 you are pure, the nature won't commit any mistake, environment is not going to commit any mistake, or be jealous to your progress. His watching eye is over you all. Mind your own lesson. Oil your own machine. And He is there, He is there.

A true disciple's mind is always living in relativity of his Gurudeva. So it is found here and there in many places; “Oh Bhaktivinoda Ṭhākura, I could not.” Always a constant connection of Bhaktivinoda Ṭhākura, he lived.

One disciple came, Bhāgavat Ānanda from Purī, only a year or two perhaps he lived and he passed away. Prabhupāda [Bhaktisiddhānta Saraswatī Ṭhākura] began to cry. He wrote one article in (*Gauḍīya Tīthiya Bhasa?*) Bhāgavat Ānanda. A *Maṭh* was established in his birthplace,

Bhāgavat Ānanda Math in Midnapore and Prabhupāda, "Bhaktivinoda Ṭhākura came, I could not understand." Profusely he was shedding tears.

As I told some several times, that there was one Barrister, Mr. Norton in Calcutta high court. Our Aurobindo absconded and he wrote under disguise some articles. And Norton finding his writings, "Oh! Here is Mr. Ghose." He went to trace where is Aurobindo, "This article it cannot be but that of Mr. Ghose. So enquire, enquire the office of this magazine, that where he has got this article, so there you will find the clue where the Mr. Ghose is living."

Sara halhay gaura siksha bhushiyave?

Bharati Mahārāja: So the *vapu* and *vāṇī* is unlimited and living.

Śrīla Śrīdhara Mahārāja: Yes. The *vapu* should be eliminated. *Vāṇī* may also be *vapu* in the form of words. It was published in *Gauḍīya* but I had some objection to that. The *vāṇī* means the sound *vapu*. *Vapu* means this practical life, they took it. And *vāṇī*, it is said that what I say you take it, but what I do, don't take it. It is something like that, *vapu* and *vāṇī*, they meant like that. What he does, don't go to imitate. But what he says, his advice, they accept that.

What is that *śloka* in *Bhāgavatam*?

*īśvarāṇām vachaḥ satyaṁ, tathaivacharitaṁ kvachit
teṣāṁ yat svavacho yuktaṁ buddhimāms tat samācharet*

["The instructions of the great personages are always true, but their conduct and their practices may not always be useful to the beginners. So the sober person will accept those practices that are backed by his words, understanding that in his higher stage he may do something which may not be useful to those of a lower stage. He has such spiritual power that what may be seen as a defect in the beginner, cannot harm him in any way. Therefore the fair minded beginners will accept those practices which are in consonance with his instructions, as being useful to their progress."] [*Śrīmad-Bhāgavatam*, 10.33.31]

Those that are great, their advices are always reliable, *vachaḥ satyaṁ*. *Tathaivacharitaṁ kvachit*, but their practices are not always to be accepted, *acharitaṁ kvachit*. *Teṣāṁ yat svavacho yuktaṁ*, which is, the practices which are combined, supported by his advice, that should be acceptable to the intelligent section. Because he's *paramahansa* but for particular reason he is old. So suppose in Ekādaśī day he takes something, so the other one, "Oh! When he takes something then we must take. If we are able to fast completely, why do we do, he is taking?"

So, he's not feeling well.

Just as Mahāprabhu told to Haridāsa, "You are now old, you decrease your *samskara*."

Haridāsa Ṭhākura said, "I can't fulfil my *samskara* that I have fixed that every day I shall take *tri lākha nāma*, three *lākhs* of Names. I can't fulfil."

"Oh! Why three *lākhs*? Now you are old, you minimize your standard."

So according to one's own necessity, a man of higher position, his daily practices may be a little slackened. But that should not be taken into account by an ordinary disciple. His

instruction always take and practices; only those that are combined with instruction, that he will take.

So, what I told on what point?

Aksayānanda Mahārāja: *Vāṇī – vapu.*

Śrīla Śrīdhara Mahārāja: *Vāṇī – vapu.* So *vāṇī* means advice. But *vāṇī tattva*, one may say something in the meeting but he may not be so. Then we will accept his *vāṇī* and not *vapu*, not practice but his words, the *upadeśa*. But there we may find many who are in the meeting will say something but he is not sticking to that sincerely. Then what to do? *Vāṇī* is also not acceptable always. *Vāṇī – vapu*, so *vāṇī* is also *vapu*. If we want to analyze more finely then we will find that *vāṇī* is also *vapu*. Externally *vāṇī* is delivered in some way but internally he may think some way. Generally hypocrites do that. They say something and they do another thing. Not only even in sincerity they are lacking. *Vāṇī vapu*. It is very difficult to understand the inner man. By bombastic expressions and lectures one cannot be great. Inner personality to understand it is difficult. The inner man not the imitation; can be in practice as well as can be in words and expressions. In lectures also, imitation maybe, but the man within that is different. So we must be very alert. Only sweet words won't do, sweet words, they show the sweetness of the sound that is not *kīrtana*. One who can chant *Kṛṣṇa Nāma* very sweetly, very touching, satisfying the ear, there are so many in this area they can chant very sweetly the *kīrtana*, but that show, that sound, sweetness of the sound, that is not *Kṛṣṇa*, Himself; it's something else.

This Ramadasa Bābājī, he used to take the Name *Kṛṣṇa* and tears running from and through the nose also liquid things are coming, and at two sides, two men with some pieces of cloth always removing them. And he is shivering like anything. *Nitāi Gaura Rādhā Syāma*, *Nitāi Rādhā Gaura Syāma*. That false thing is madly chanted and so many of the audience are charmed how he is taking the Name, he is shivering, he is shedding tears, and so many things, lost his senses of the outside world, all these things. But:

Nisagya pita santi tada vyasa hari sakhya vasa vinatha campasya pulaya kadaya?

What of sound? This *vapu* and this *vāṇī*; the *vāṇī* is coming and this *vapu* is shivering but still that is dismissed as offenses against the *Vaikuṅṭha Nāma*, because of other conducts and also the false knowledge, false conception of the *tattva*, ontology. 'The *Nitāi* is *Rādhā*.' If *Nitāi* is *Rādhā* we are to cancel out *Sanātana Goswāmī* and this *Narottama Ṭhākura* and so many others, *Bhaktivinoda Ṭhākura* and so many others. And he is dancing and chanting and weeping and showing so many feats.

Bharati Mahārāja: Mahārāja, it seems like a symptom of *Kali-yuga* that everyone limits, even in other societies besides *Gauḍiya Maṭh*, everyone limits their *Guru* to *vapu* and *vāṇī*.

Śrīla Śrīdhara Mahārāja: What?

Bharati Mahārāja: Everyone has a limited conception of *Guru*.

Śrīla Śrīdhara Mahārāja: Yes. *yo yac chraddhaḥ sa eva saḥ*, the object of worship is not in dearth; dearth of object of worship and no dearth of *Guru* in the world. A *gunda* has also his *Guru*. What is *Guru*? *Yo yac chraddhaḥ sa eva saḥ*. *Bhagavad-gītā* [17.3]

[*sattvānurūpā sarvasya, śraddhā bhavati bhārata
śraddhāmāyo 'yaṁ puruṣo, yo yac chraddhaḥ sa eva saḥ*]

[O *Bhārata*, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith - their internal and external nature is modelled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith.

Worshippers of many gods there are; their *śraddhā*, but the very *śraddhā* to be analyzed and seen what type of *śraddhā*. And that type of *Guru* and that type of (devda?) is everywhere. *Sattvasya śuddhim paramātma-bhaktim*.

[*avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi ca śaṁ tanoti
sattvasya śuddhim paramātma-bhaktim, jñānaṁ ca vijñāna-virāgya-yuktam*]

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

These adulterations, what we are, what is our real necessity? That is to be found. If I am this body or I am this subtle mind? Or I am only the soul, a part of *Brahmaloka*? So many different stages of thinking; by the elimination...

*keśava tuwā jagata bicitra karama-vipāke
bhava-bana bhrama-i, pekhaluṅ raṅga bahu citra*

*tuwā pada-bismṛti, ā-mara jantranā, kleśa-dahane
dohi' jāi kapila, patañjali, gautama, kaṇabhojī,
jaimini, bauddha āowe dhāi'*

*tab koi nija-mate, bhukti, mukti jācato,
pāta-i nānā-bidha fānd so-sabu--bañcaka,
tuwā bhakti bahir-mukha, ghaṭāowe biṣama paramād*

*baimukha-bañcane, bhaṭa so-sabu,
niramilo vividha pasār daṇḍabat dūrato,*

bhaktivinoda bhelo, bhakata-caraṇa kori' sār.
[Bhaktivinoda Ṭhākura]

By the help of *Guru* and our *śraddhā* we are to eliminate so many tempting offerings that will come to us from different directions. "It is the truth." "It is the truth." In this way with their own *pasāra*, that is selling pot; they will come. "Oh, you want this? This is a very good thing." And many canvassers will come and represent their things, dolls. So we have to eliminate through *śraddhā*. *Sukṛti* and *śraddhā* will help us to eliminate all the outer demands of the outer coating of our existence. And the inner soul he will be able to recognize, "This is what I want." In this way the elimination will go. And one who can understand that thing: and what is gold and what is only glittering things that are not gold, in this way to understand. And that is the beginning – in the very beginning of Gauḍīya Maṭh.

(Tamno tamno?) This is not, this is not, this is not. *Neti neti*, it is not, it is not, it is not, in this way. But in this way there is infinite possibility. So through *śraddhā*, *nirguṇa*...

sakala chāḍiyā bhāi, śraddhādevīra [guṇa gāi, yanra kṛpa bhakti dite pare]

[Śrīla Bhaktivinoda Ṭhākura has written: "Giving up everything, let us sing in praise of *Śraddhā-devī* - faith - whose grace can take us to Kṛṣṇa."]

Faith in Kṛṣṇa; faith in Kṛṣṇa consciousness that is elimination mostly of *bhukti*, *mukti* and *vidhi bhakti*, all sorts of exploiting tendency and all sorts of renunciation tendency, avoiding tendency. And then also this service under restriction, *raga bhakti*, that is natural, that is sincere, non artificial. We have appreciation for that. Mahāprabhu came to give that and *Śrīmad-Bhāgavatam* has recommended that. We are to understand our thing, what is our need. What you say that may be fallible at every strata, so formal knowledge is no knowledge - that is in *Bhāgavatam*, in Nārada Goswāmī's *Upadeśa*.

Gaura Haribol.

Naur ivāspadam, vātāhata-naur ivāspadam.

*[tato 'nyathā kiñcana yad vivakṣataḥ, pṛthag dṛśas tat-kṛta-rūpa-nāmabhiḥ
na karhicit kvāpi ca duḥsthitā matir, labheta vātāhata-naur ivāspadam]*

[Whatever you desire to describe that is separate in vision from the Lord simply reacts, with different forms, names and results, to agitate the mind as the wind agitates a boat which has no resting place.] [*Śrīmad-Bhāgavatam*, 1.5.14]

The wind hunted boat, sometimes driven this side, that side, that side, *vātāhata-naur ivāspadam*, uncertain position. Wherever the wind blows the boat is running, carried by that. Any charm from any direction coming and swallowing me; that is nothing.

Astera siddhante rohi nadiya hari bhakti dailava?

Must have our standpoint fixed. Unmovable standpoint we must have and that is the real wealth. We shall be able to know what is what. Anyone will come and catch you by the ear will drag me to a particular direction. And I am showing so many feats of devotional practices, that's nothing. We must stand on the ground, have our stand, and we will be able to know what is what. There are them mainly of exploiters - different types of exploitation and then that of renunciation and then of *vidhi bhakti*. These are the...

The end of side 'A'

[End of SCSMNJ MP3 dated 82.02.23.B]

[Start of SCSMNJ MP3 dated 82.02.23.C]

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta vāṇī has a particular position. What is it, that?

Bhaktivinoda Ṭhākura says that, *keśava tuwā jagata bicitra*. So many Ācāryas with their own offerings they are coming to canvass us and to make their disciple. The Kapila, Patañjali, Bauddha, Jaimani, so many, I won't be held their play. Otherwise no man's land, everyone will come to capture me. Anyone will come to entice me, I must not have such position, a chaste position I must have; that is valuable.

So many *paṇḍits* gave their signature to that (Creamy Kantha), (did not care of?) "Yes, Śiva is the highest conception of divinity. His minister said, "Oh, so many signs you see it is all established fully."

"No, no. The signatures that is given here we see, no position. If you can collect signature of Rāmānuja then of course it is - we can accept."

Knowledge, the absolute characteristic of knowledge is possible, we are to admit that. *Chidyante sarva-saṁśayāḥ*.

[*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ*
kṣīyante cāśya karmāṇi, mayi dṛṣṭe 'khilātmani]

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."]

[*Śrīmad-Bhāgavatam*, 11.20.30]

Knowledge of that quality is possible. *Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ*. Absolute knowledge is possible to acquire. We must understand first that. It is possible to come in touch with absolute knowledge, *chidyante sarva-saṁśayāḥ*. Such knowledge is there..... all other existing sort of opinions to be wrong.

Bharati Mahārāja: Mahārāja, what is the meaning of chastity for the proper disciple?

Śrīla Śrīdhara Mahārāja: Chastity; that is faithfulness to the cause for which he has come. It is a relative term, chastity. Unchangeable adherence to Kṛṣṇa consciousness - that is chastity in the absolute sense. There may be relative chastity. Sincerely he's finding interest in

a particular plane. No sincerity is complete there. We think only sincerity is complete when one comes to accept Kṛṣṇa consciousness of Godhead. Others all relative and no knowledge is more chaste than Kṛṣṇa consciousness. And in Kṛṣṇa consciousness also one may not think that by beginning, by getting the touch of Kṛṣṇa consciousness he has acquired the whole thing. So according to his getting pure conception of Kṛṣṇa consciousness, the hazy consciousness, the pure Kṛṣṇa consciousness - that is degree. And by his awakening he will become more chaste and chaste. Chastity means our adherence to the truth. The truth, we have come to realize, that truth is in Kṛṣṇa consciousness. And that Kṛṣṇa consciousness is not a limited thing but only when one has got in his hand but he has followed that. It is also of infinite character. And there is gradation and there is the room of progress in Kṛṣṇa consciousness. So one true to his own sincere progress he is chaste we shall so. Not to the figure.

Vyāso vetti na vetti vā, such strong expression is also there, *vyāso vetti na vetti vā*.

[*aham vedmi śuko vetti, vyāso vetti na vetti vā*
bhaktiyā bhāgavatam grāhyam na buddhyā na ca ṭikayā]

[Lord Śiva says: "I know the true purpose of *Śrīmad-Bhāgavatam*; Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad-Bhāgavatam* is very difficult to conceive and can only be known through *bhakti*."]]

[*Caitanya-caritāmṛta, Madhya-līlā, 24.313*]

All right reserved, Kṛṣṇa consciousness, it is unlimited. Still there is possibility of conceiving its purity and adulterated form and the *Ācāryas*, they have given it to us. He has come in classification we find:

vande gurūn īśa-bhaktān, īśam īśāvatārakān
tat-prakāśāms ca tac-chaktīḥ, kṛṣṇa-caitanya-samjñakam

[I worship the Supreme Lord Sri Caitanya, who appears in six features as: instructing and initiating *gurus*; the Lord's devotees, beginning with Śrīvāsa Ṭhākura; His *avatāras* such as Advaita Ācārya; His *prakāśa*, or full expansion, (Nityānanda Prabhu); and His *śakti*, or divine energy, (Gadādhara Paṇḍita).] [*Caitanya-caritāmṛta, Ādi-līlā, 1.1*]

And:

vande 'ham śrī-guroḥ śrī-yuta-pada-kamalam śrī-gurūn vaiṣṇavāms ca
[śrī-rūpam sāgrajātam saha-gaṇa-raghunāthānvitam tam sa-jīvam
sādvaitam sāvadhūtam parijana-sahitam kṛṣṇa-caitanya-devam
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāms ca]

["I offer my respectful obeisances unto the lotus feet of my spiritual master and to all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all

the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī, and all the *gopīs*, headed by Lalitā and Viśākhā."]

Vande 'ham śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca - first rank that comes, we come in direct contact with first this rank - *vande 'ham śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca*. Then, *śāstra guru*, the authentic *śāstra* given by whom, and with the help of that, this first section of *guru* comes to help us.

Śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānviṭaṁ taṁ sa-jīvam. Who has given in a permanent shape what is Kṛṣṇa consciousness. Not direct but through our *guru* their experienced things are given to us, extended to us.

Then, *sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ*. Who originally came to distribute Himself, the thing. What is that? That has been given by Rūpa Gosvāmī the *śāstra*, *śāstra* makers. So the original giver section that. And what they gave?

Śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānviṭāṁś ca. By four stages it has been introduced to us.

What our Guru Mahārāja told, everything may not be understood and accepted in the beginner stage. But afterwards we are to realize, "Oh! What he told - this is its meaning."

Just as when I was in Madras I found in a *Vyāsa Pūjā* address, Professor Sanyal told that, "I don't want Kṛṣṇa. But because you say I have necessity with Kṛṣṇa so I worship Him. I take His name."

I could not understand. What is this? We have come out for Kṛṣṇa and who can give Kṛṣṇa, in search of that we have come to *guru*. That was my understanding. I came out for Kṛṣṇa and Mahāprabhu. Then who can give me the real conception of Kṛṣṇa-Gaurāṅga, I have come to search out for him and then I find *guru*. And he says, "Because You say that I have got necessity with Kṛṣṇa, so I want to connect with Kṛṣṇa otherwise not." I did not understand.

But in Rādhā-kuṇḍa once when the Bharatpur State Dewan with his family came to circumambulate Rādhā-kuṇḍa respectfully, by lying and measuring in this way. Then Paramānanda Prabhu, a favourite disciple of Prabhupāda, he came and informed Prabhupāda, "Prabhu, those, they also, that Dewan and family, they also have great respect for Rādhā-kuṇḍa."

Prabhupāda answered, "Their devotion for Rādhārāṇī and ours are of different type. They have got reverence, devotion for Rādhārāṇī, because they have got direct reverence, devotion for Kṛṣṇa. And because Rādhārāṇī is favourite to Kṛṣṇa they also revere Rādhārāṇī. But our case is different. Our concern is with Rādhārāṇī. And because Rādhārāṇī wants Kṛṣṇa so we also want Kṛṣṇa."

Then that was clear in me after three-four years. So whenever we come approximately thinking that this is truth, we cannot receive or understand the whole of it. If we are in the line, gradually it will come to our realization. Many things still we find in *śāstra* that after, in the process of realization such things will come. In *bhāva bhakti*:

*kṣāntir avyārtha-kālatvaṁ viraktir māna-sūnyatā
 āśā-bandhaḥ samut-kaṅṭhā nāma-gāne sadā ruciḥ
 [āśaktis tad-guṇākhyāne prītis tad vasati-sthale
 ityādayo ‘nubhāvāḥ syur jāta-bhāvāṅkure jane]*

[“For those in whose hearts the bud of true devotional feeling (*bhāva-bhakti*) has sprouted, these feelings follow: 1-They feel forbearance and tolerance, and with serenity of mind (*kṣānti*), they remain undisturbed, whatever be the circumstances; 2-They don’t like to waste any time, and are eager to utilise their time in the remembrance and devotional service of the Lord (*avyārtha-kālatā*); 3-They are detached from mundane, material things and the objects of the senses (*virakti*); 4-They are humble and completely free from pride and false prestige (*nirabhimānitā*); 5-They live in full hope of receiving the Lord’s mercy with firm faith that Bhagavān will be attained (*āśābandha*); 6-They are always eager and anxious to serve (*samutkaṅṭhā*); 7-They always taste nectar when taking the Holy Name of the Lord (*nāma-gāne-ruciḥ*); 8-They have a natural inclination for the recital of the attributes of the Lord and love to tell of the Divine Qualities of the Lord (*tad-guṇākhyāne āśaktiḥ*); and 9-They love to live in the Holy Abode of the Lord where the Lord lived, e.g. Mathurā, Vṛndāvana, Navadvīpa, etc. (*tad-vasati-sthale prītiḥ*). These nine are called *anubhāva*, subordinate signs of ecstatic love.”] [*Bhakti-rasāmṛta-sindhu*, 1.13.11 + 1.3.25-26]

All these things, and *prema bhakti* there according to realization there is written different stages how it develops, those are not within us. But that is given and gradually we are to understand, in this way. And the beginning, a beginner encouraged getting admission, they may not expect to know anything and everything.

Hare Kṛṣṇa.

A systematic knowledge, knowledge properly adjusted, otherwise there are many amongst our group, they heard Prabhupāda's advices, words, but partly. One day some Aranya Mahārāja told, he was a senior man, he told - I forget..... That Prabhupāda told on this thing, supposes, who - anyhow some provincial remark he wanted to utilize in a universal way.

But I gave some objection. Mahārāja, Prabhupāda told this, it is all right. But this is not the whole thing. He told this also. So we are to harmonize. We cannot ignore the other thing, the other part of his advice. So we shall have to come and adjust in a systematic understanding of the words. So only partial aspect is laid stress sometimes in a particular point. And who has attentively got that he takes that and nothing else, behind, nothing beyond that. So a systematic knowledge of the whole must be understood.

Gaura Haribol. Gaura Haribol.

In a progressive life, what the step when one wants to get up, another’s business is only to take the leg from that and put in another step. So the *kaniṣṭha adhikārī* which is the object of his attainment, a *madhyama adhikārī* is perhaps withdrawing from that and trying to climb on the upper, in this way. Under the guidance of *Guru*, so many different sections of *śiṣyas*, all

may not be equal in their realisation. One can understand some, another can understand something more, another more, in this way there may be gradation. But even the senior disciple may fall back, and the junior may go up. It is also possible. We have seen and you can also see now. So many oldest gone away and newcomers are showing greater energy. You can find among yourselves; we have also found it. No stereo type rules. It is a living thing and...

As I told you another gentleman made the remark that Darwin theory, survival of the fittest, natural selection, survival of the fittest. Not in the Darwin line of thinking. Came back, went forward. We have seen and we are to see that. It is a living thing, not a stereo type.

Hare Kṛṣṇa. Hare Kṛṣṇa.

He is there. He has not finished Himself. In His own *śāstra* He says, "What I have written, this you do. Even crossing that, who may come to Me is My higher servitor."

So He's living, still, and He's above all. The transaction....., ready made money.....the trading by loan and trade with ready money, trade with ready money, purchasing with ready money, and purchasing with loan.

He is there, He is master, He is autocrat. His dealings should not be limited even in scripture. He says, "Even crossing scripture, I exist."

ājñajaiḥ guṇān doṣān, mayādiṣṭān api svakān
[*dharmmān samtyajya yaḥ sarvān, myām bhajet sa ca sattamaḥ*]

["In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men."]

[*Śrīmad-Bhāgavatam*, 11.11.32]

"Though they are given by Me, those directions. So, directions for different classes, so sometimes it will be necessary to show My devotion even by crossing My own laws. And they are higher devotee."

So many things are there. The main thing is faithfulness, to die for the cause. Die to live.

Sarabeda gura sikha bhujī ala ved?

Simplicity means to be independent of prejudices, ancient prejudices; that is to be simple. To be empty, to be un-possessed of the mal-possession, to be clear, to be free of foreign possession - that is simplicity.

Gaura Haribol. Gaura Haribol.

Formal and substantial, the two things, that is the main trouble towards progress.

[*śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt*]
sva-dharme nidhanam śreyah, para-dharmo bhayāvahaḥ

[It is better to do one's duty poorly than to do another's duty perfectly. It is better to die doing one's duties than to leave them and follow another's *dharma*. To attempt to follow another's *dharma* is dangerous.] [*Bhagavad-gītā*, 3.35]

The progress means to deal with these two difficulties. To stick to one's former position and then to make progress, advance. If advancement is not sure it is judicious to take the former position. If there is any doubt of any progress one should stick to the former position. But that is no progress. Progress means to leave the former position and go away. And only who is hopeful of his bright future he should leave his former and go and advance. And those who are of doubtful mentality, suspicious mentality, it is better for them to stick to the former position; already consolidated foundation, to take stand there.

During the time of Guru Mahārāja, there were so many who did not take *sannyāsa* but later on they found to go more steadily towards the goal, taking *sannyāsa*. To take *sannyāsa* means to take risk. To take risk means for further progress he is taking risk for progress, his preparedness for further progress, taking risk. So should he hold that same position in the time of Guru Mahārāja where he was? Should he stick to that position, or his desirable line he will try to perfect progress? And if he'll make progress, he'll see so many things new and so many things to be rejected. According to his own progress he cannot but see some things to be kept back and some things in the front to invite and go near. The progress means this.

Gaura Haribol. Gaura Haribol.

What is good what is bad; what is Kṛṣṇa, what is non-Kṛṣṇa. Some sort of approximate knowledge we should have and that will be realized more and more. "Oh! I could not detect this but now I think that with Kṛṣṇa conception this is also a valuable point." In this way the realization will advance. Life is progressive.

Gaura Haribol. Gaura Haribol.

But without being sure of his progress one should not leave his former position. *Sva-dharme nidhanam śreyah, para-dharmo bhayāvahaḥ*. What I do not find to my own, I must not take risk for that. But when I shall find though it is a little far, but this is my own, I must jump there. That this is my own, my inner hankering is searching only for that thing. "Oh, it is on the jurisdiction of my look. I must jump and take." It depends on our sincerity and our proper understanding. *Na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati*.

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

“Sometimes one may fall down but he will be able to understand...

*jāto-śraddho mat kathāsu, [nirviṇṇaḥ sarvva-karmmasu
veda-duḥkhātmaḥ kāmān, parityāge 'py anīśvaraḥ]*

["He who has imbibed heart's faith in the tidings of My Name, nature and pastimes; who has become indifferent to all kinds of fruitive work and its rewards; who has learned that all forms of enjoyment of sensual passions ultimately transform into misery, yet he is unable to fully abandon such passions - such a faithful devotee, being determined that his shortcomings will be dispelled by the potency of devotion, gradually comes to abhor those evil passions that enslave him, knowing the havoc they wreak - and he serves Me with love: When his object is pure and sincere, I give him My mercy."] [*Śrīmad-Bhāgavatam*, 11.20.27]

...that these are not desirable but they are hunting me and for the time being capturing me. But after a little they vanish.” Then that man thinks, "Oh! What suddenly came and overpowered me? So my interest is hampered. Again I may not be attacked by them. I must be very alert in this way.” Sometimes the lower propensities also may get the better hand and one goes down and sometimes one may go up. But we are always in the midst of battle. We are a soldier always fighting for progress.

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

Any one of you think that indifference to the present committee which was founded by Swāmī Mahārāja, to differ from that committee, whether it will be helpful or not if any doubt it will be better to stick to the resolution of the committee. But if one can see clearly that what the committee wants to get from us that is not the real desire of our Guru Mahārāja, what he wanted to show, it is not keeping up to that standard. And at the same time if you find what I say that is nearer to the ideal for which Guru Mahārāja came to preach, then only there will be justification for you to come to this side ignoring the committee decision. If anyone can't see the difference they should not take such bold step. It should not be considered for them.

Devotee:?

Śrīla Śrīdhara Mahārāja: What is the time, nine o'clock?

Devotee: Five after ten.

Śrīla Śrīdhara Mahārāja: Ten?

Devotee: Five past.

Śrīla Śrīdhara Mahārāja: Five after ten, alright.

Nitāi Gaura Haribol.

What was your question?

Devotees: [Laughter]

Devotee: Chastity.

Bharati Mahārāja: First chastity then *vapu vānī*.

Aksayānanda Mahārāja: What is the chastity of a true disciple?

Śrīla Śrīdhara Mahārāja: Then, do you find that it is replied in any way? Or it is more obscure?

Bharati Mahārāja: It is living.

Śrīla Śrīdhara Mahārāja: What?

Bharati Mahārāja: When it comes from you it is living.

Another devotee: Fresh water, new water.

Śrīla Śrīdhara Mahārāja: What you all say?

Bharati Mahārāja: Easily applicable.

Aksayānanda Mahārāja: Very clear. But we have to come to the standard.

Śrīla Śrīdhara Mahārāja: Yes, to appreciate, come to have the touch of the soil proper; then it will be able to feel and discriminate. We have to take our stand in a proper plane, then discrimination...

To have a stand in a proper plane, then only viewing outside we can see what is whose position, what is whose position, wherefrom. *Sambhanda jñāna*, Sanatana Goswāmī has given it in *Bṛhat-Bhāgavatāmṛta*. We are closely to follow that then we shall have got the proper, that means proper adjustment. Taking our stand in a particular position if we look out, around, by casting a glance, cursory view, we'll be able to say, "Oh! This is there, this is here, this is there, this is lower, this is upper;" All these things. We must have *sambhanda jñāna* in Kṛṣṇa consciousness. What is Kṛṣṇa, what is Nārāyaṇa, what is Baladeva, what is the potency group; all these things we must have some sort of conception, who is where. We cast glance and see his position. Just as the army. Army the general perhaps from the up, airplane, he will have a look, "Oh, here they are posted, they are there all right." The general taking his glance, who is where, everyone in his own position is all right. So the absolute standpoint given by

Bhāgavatam, *Vedavyāsa* in his last revealed truth, book, scripture, he has given, *kṛṣṇas tu bhagavān svayam* [*Śrīmad-Bhāgavatam*, 1.3.28], *anādir ādir govindaḥ* [*Brahma-saṁhitā*, 5.1]. Taking our stand there, we are to get, we'll have a view of the environment and have our decision, who is where, what is what.

So Bhaktivinoda Ṭhākura, *keśava tuwā jagata bicitra* - a market; variegated things are displayed, shown here. *Keśava tuwā jagata*, so many merchantiles are around us there, just placed around us for show, *keśava tuwā jagata bicitra*.

Then, *tuwā pada-bismṛti, ā-mara jantraṇā, kleśa-dahane dohi' jāi* - Your separation, separateness from You, from Your conception, has put me to such trouble that I am always being burned by different types of painfulness.

Kapila, patañjali, gautama, kaṇabhojī, jaimini, bauddha āowe dhāi' - They do not know what is the real trouble within. I am burning for Your separation. They do not know that. They are producing different types of medicine very eagerly. "Oh take this, take this. So many doctors are coming eagerly to give relief to remove my pain. But my pain is separation from You. They do not know." *Jaimini, bauddha āowe dhāi'*.

Tab koi nija-mate, bhukti, mukti jācato, pāta-i nānā-bidha fānd - They mostly take name of You. 'Yes, I have come to give you relief. The painfulness you are feeling,' they are thinking, 'Yes, I know what type of pain you are suffering from. So that pain must be banished if you accept this.' *Tab koi*. In Your name they come. They are to remove my pain what for Your separation, they do not know, but still, 'The painfulness I shall be able to remove,' in this way, they come, approach. *Tab koi nija-mate, bhukti, mukti jācato*.

And until ultimately we find either they are of the exploitationist group or the renunciationist group. In this they must be put in these two groups, *bhukti* or *mukti*. Jaimani etc, they come to offer some higher level of exploitation. And the renunciationist they come for liberation. They cannot surpass the jurisdiction of these two, on the whole. *Bhukti, mukti jācato, pāta-i nānā-bidha fānd*. But their method of approaching is of a different and capturing type, *nānā-bidha fānd*, entrap, they want to entrap us in a variegated, charming way, *pāta-i nānā-bidha fānd*.

So-sabu-baṅcaka, tuwā bhakti bahir-mukha, ghaṭāowe - But all of them at least they are common in one place; they are all against Your devotion. They have got no real recognition for You. It is sure, I have found. *Tuwā bhakti bahir-mukha, ghaṭāowe biṣama*. So, there, "God save me from my friends", they come to give me relief, but actually they aggravate the disease." So *ghaṭāowe biṣama paramād*.

Baimukha-baṅcane, bhaṭa so-sabu - Now Bhaktivinoda Ṭhākura is coming with his own conclusion. "Then why You are giving indulgence all those professors to misguide the people? *Baimukha-baṅcane, bhaṭa so-sabu*. It is for testing. It is for segregation. To help the real thinking man, You want the half-deep, lip-deep devotees, to take away. Your plan is like that. You come; You send them to test who is bona-fide in his quest about You. And who are superficial they are taken away by them. And leaving them to go on smoothly without any disturbance to the seeming friends they can go on smoothly. That is Your object.

Baimukha-baṅcane, bhaṭa so-sabu, niramilo vividha pasār - So I, Your servant of the servant, Bhaktivinoda, his finding is this. *Bhaṭa so-sabu, niramilo vividha pasār daṇḍabat dūrato, bhaktivinoda bhelo, bhakata-caraṇa kori' sār*. I have got by Your grace a glimpse of right knowledge to understand who is who. So I honourably give some respect to them and be off.

'Yes, I am alright, now You please let me off.' And I want the feet-dust of Your devotees. The pure holy feet dust of Your devotees, that is the only medicine to do away with my trouble. The pain, the pangs of separation - that is my real disease. And the feet-dust: *mahīyasām pāda-rajo-bhiṣekam*, and *niṣkiñcanānām na vṛñita yāvat*.

[*naiṣām matis tāvad urukramāṅghriṁ, sprśaty anarthāpagamo yad-arthaḥ
mahīyasām pāda-rajo-bhiṣekam, niṣkiñcanānām na vṛñita yāvat*]

[Prahāda Mahārāja says: "Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, Who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination."]

[*Śrīmad-Bhāgavatam*, 7.5.32]

The dust, holy dust of Your devotees, that is the only medicine to remove my pain. I have found it my Lord by Your grace. Giving some honour to all those doctors I bid adieu to them." So this eliminative capacity, when we,

*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]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 19-167]

And this also, also amongst the devotees also, all that came to Swāmī Mahārāja or our Guru Mahārāja, they are not of equal. Many of them have gone away and many are very weak labouring below. And many are shining, trying to go up, we see. And many they are busy...

[End of the tape]

[End of SCSMNJ MP3 dated 82.02.23.C]

[Start of SCSMNJ MP3 dated 82.02.23.D_82.02.24.A]

Śrīla Śrīdhara Mahārāja: ...want to exploit Swāmī Mahārāja, his good name, his credit, his good will. They know themselves what is their position, by measuring by real standard within, but there are many who cannot control the temptation of exploiting him, *guru bhogi*. There is a term, "*Kṛṣṇa bhogi*" wants to exploit Kṛṣṇa, want to exploit *Guru*, his name and to make fame for his own personal exploitations; that is also possible. So a real student, a bona-fide student is to be alert from all sides that the non Kṛṣṇa may come in different dress, and I must try to save me. And if we are sincere none can disturb us.

Vibhiṣana, he says, “We must not rely on *māyā*.” The Hanuman was keeping the Rāma Lakṣmaṇa within the room of his tail and Vibhiṣana is warning, "Hanuman very careful that *māyā* Rāvaṇa will entice you, entice that Rāma Lakṣmaṇa and in different dress he will come.” Then at last he came in the garb of Vibhiṣana himself and took him away. So the possibility of the approaching of *māyā* is very spacious, comprehensive. So we have to be very careful to maintain the valuable tendency and outlook for our inner awakenment what we have got, taste: very careful to maintain that and if possible to make progress on the line. That is our interest.

So 'God save me from enemies' that is also a general thing - 'God save me from my friends' that is also there. And I am also included within that. You must be alert of that. I may be also, as a friend I may go to deceive you. You will be so much careful. At your own risk you pray for the, Supreme, to the *caitya guru* for giving the right direction, what is what. What is what, what is to be accepted; crucial point.

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

I don't want to take the responsibility. Mahāprabhu and Kṛṣṇa have also not taken the responsibility - you are free.

[*iti te jñānam ākhyātam, guhyād guhyataram mayā*
vimṛśyaitad aśeṣeṇa, yathecchasi tathā kuru]

[I have now disclosed more and more hidden treasures to you. Remember all this, and then do as you wish.] [*Bhagavad-gītā*, 18.63]

One who can compel everything to come to his own line He also says you are free. "What I had to say I have said. Now you, Arjuna, decide what you are to do." *Vimṛśyaitad aśeṣeṇa*, exhaustively to the fullest capacity of yourself, you discriminate and decide what state you are going to accept." What else, anything?

Devotee: Mahārāja, yesterday they asked me if I accepted the GBC as absolute. I say because I accept them as relative, because they see themselves as absolute. Then they asked 'do you accept Śrīdhara Mahārāja as absolute?' I say 'yes, I accept him as absolute because he sees himself as relative.'

Śrīla Śrīdhara Mahārāja: What does he say?

[Group devotee laughter]

Aksayānanda Mahārāja: He said yesterday he was asked, “Do you accept the GBC as absolute?”

Śrīla Śrīdhara Mahārāja: Who?

Devotee: Mādhva Prabhu.

Śrīla Śrīdhara Mahārāja: Mādhva Prabhu.

Devotee: He said, “No, I see the GBC as relative because they think themselves to be absolute. But I see Śrīdhara Mahārāja as absolute because he presents himself as relative.”

[Group devotee laughter]

Śrīla Śrīdhara Mahārāja: In their own coin.

[Group devotee laughter]

Yes I am conscious - both absolute and relative, I am relative also. Everyone holds the relative position because further more to realize; so he’s a research scholar.

Another devotee: Presented very scientifically.

Another devotee: (Bengali)

Śrīla Śrīdhara Mahārāja: So, I retire today.

.....