

[Transcriber unknown; Proofread by Paramānanda dāsa, U.K.]

[The start of the SCSMNJ MP3 dated 82.03.02 to 11:50 is the same as the SCSMNJ MP3 dated 82.03.02.E_82.03.03.A up to 11:50]

...

Śrīla Śrīdhara Mahārāja: ...Aksayānanda Mahārāja?

Aksayānanda Mahārāja: Yes Mahārāja. They've stated that in his connection here, that those who have taken *sannyāsa* from other Gauḍīya Ācāryas.....whether they accept Swāmī Mahārāja Prabhupāda..... and will they be allowed to preach in ISKCON?

Śrīla Śrīdhara Mahārāja: (.....?)

Full-fledged theism: that requires us to change our angle of vision to meet the future as well as the present. Whatever is coming, past by the omniscient and omni...

[About thirty seconds silence]

...I am put into test, the circumstance, as thinking it as divine arrangement, divine.

So, we must..

Which seems to be non-sympathetic, apparently, but in the case of every devotee when they're put to trial, their case was dealt in such a way.

Optimistic; optimism is our goal, and we must try to bring, to draw within our own self, the optimistic attitude to meet the optimistic outside. Then we can attain complete liberation from the hands of miscalculation; *māyā* means miscalculation. Optimism for optimism - environment must be good under the guidance of the absolute. And I must be also meet with same attitude - optimism. From my part no pessimism should be encouraged.

tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam
[*hṛd-vāg-vapurahir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk*]

[Lord Brahmā said: "One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."] [*Śrīmad-Bhāgavatam*, 10.14.8]

Whatever undesirability we find within me, that is due to my previous mal-adjusted activity. And this is the policy by which we can finish the undesirability within us. By non-encouragement, that attitude what cannot help me in the adjustment with the circumstances, that element must not be encouraged. So, *evātma-kṛtaṁ vipākam*: that should be considered the result of my previous undesirable activities. The remnant must vanish as soon as possible. The best way is to discourage that anomaly within me. That cannot make me adjust with the most trying circumstances – what if.

A general endowed with special capacities, he can devise ways and means if he's surrounded by the enemy forces in any (overhead?) way, he can make out the way for his own. There lies the speciality for the general.

So, this way, however we are surrounded we think by the enemy force, the tactics given, the lessons given by *Bhāgavatam*; be friendly, and then you will find some immediate real help is coming to you. Don't be discouraged, *tat te 'nukampām susamīkṣamāṇo*; because your sacrifice won't be wasted.

[*bhoktāraṁ yajña-tapasām, sarva-loka-maheśvaram*]
suhṛdaṁ sarvva-bhūtānām, jñātvā mām śāntim ṛcchati

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

The final dispenser, He's my friend. The final decision is in His hand. He's my friend so I shouldn't be afraid of anything. Go with the sense of my duty, duty consciousness. Concentrate ourselves in duty consciousness.

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

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

“Concentrate your whole energy to understand and to perform your duty. That is expected in you and that will be your best key to success of life. And it is universal, not only for you, for everyone it is so. Concentrate your whole, concentrate wholly only you are to understand what is your duty and what it is necessary to do your duty. Within that limit you keep yourself and do it to your best capacity and understanding. That is what is required of you. And the rest on Me,” the Lord says. “The rest is with Me and I am friendly to all; I am not traitor to anybody. So you may have reliance on Me and go on with your duty consciousness.”

The great advice, general advice; hope to the hopeless, courage to the afraid, this is very nectar of life.

tat te 'nukampām susamīkṣamāṇo, bhujāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurhīr vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk

Very soon you will find that you are not surrounded by your enemies, you are liberated.

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Act, act within the living present, with heart within and God over head.

Gaura Haribol. Gaura Haribol.

And that is *bhakti*, we want to get *bhakti*, we want, we have come out to acquire devotion, the faithfulness. To acquire faith, faithful soldiers of the almighty, of the Absolute Authority. The faith is our life, faith is everything. Faith in Him, that is everything to us, go on. Go on. We want Him only and nothing else. No compromise, no compromise only with Him. Not any other proposal that may tempt me to some other direction. But wholesale faith towards Him and out of that consciousness what sense of duty will come within me on my part, I am, I must discharge that, the rest on Him, the rest on my guardian. And I am to perform my duty, as I can understand, that this is the desire of my guardian - in this way.

So we are soldier, soldiers for eternity we may say. Die to live, soldiers in the eternity, eternal life. Particular circumstances may face us, but we need not allow us to be tempted by any particular good results. The eternal principal we must follow. What we have got from my Gurudeva, Gurudeva, from Mahāprabhu, *Bhāgavatam*, that Kṛṣṇa consciousness, that is not any partial truth. Not any time serving necessity. But we are eternally wedded to that. Once for all we have given us to the universal truth. And we shall go on, go on by the call that we hear from *Bhāgavatam* and from Mahāprabhu, from Gurudeva; march on.

Only one road and one slogan for Kṛṣṇa's pleasure; for the satisfaction of Kṛṣṇa we are out to do anything and everything. One slogan, *Kṛṣṇa saṁtoṣa*, satisfaction of Kṛṣṇa, the Absolute Lord, absolute master, the absolute good, what we are given to understand. We are to adjust accordingly in the road. I may ask me whether it will lead me toward that road, so I sincerely ask to me, and what answer I shall get I shall do that. I won't be betrayer to my own dictation of my own conscience spiritual; that will be our path, we may not be betrayer to our spiritual conscience. According to our own standard, own capacity, own stage, this should be the general way. And,

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

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

The danger will disperse.

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

Test should be there to indicate my progress, so that we'll not be cowed down. We may ask my own conscious what to do, and whatever I shall find in my inner voice, sincere, *na hi kalyāṇa-kṛt kaścīd, durgatim tāta gacchati*.

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

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

[*Bhagavad-gītā*, 6.40]

The assurance is given there. So we are to adjust accordingly, according to our capacity and understanding, so we may not have to mourn that I neglected my inner voice and I have to come here.

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

The Milton said, "Doth God exact day-labour, light denied?"

[After going blind, the English poet John Milton (1608-74) wrote the poem "*On His Blindness*". In the sonnet's last line he reflects that even with his disability he has a place in the world]:

[When I consider how my light is spent
Ere half my days in this dark world and wide,
And that one Talent which is death to hide
Lodged with me useless, though my soul more bent
To serve therewith my Maker, and present
My true account, lest He returning chide,
"Doth God exact day-labour, light denied?"
I fondly ask. But Patience, to prevent
That murmur, soon replies, "God doth not need
Either man's work or his own gifts. Who best
Bear his mild yoke, they serve him best. His state
Is kingly: thousands at his bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait.]

He is such injustice he may remain with God. He wants labour that can be done only in day time. When Milton was blind, in his sonnet; with edit, that; "Doth God exact day-labour, light denied?" So, is He so much unjust that He will demand labour from me which can be done only in daytime with light? And He will ask me to do in darkness what can be done only in day in light, with the help of light? So no injustice of such order can remain with Him.

So as much light given to me, with the help of that light how much I can see, I shall do that. Not more than that may be required of me. That is necessary for me for the present. So no possibility of injustice from His side - perhaps we are to dive deep into our heart to inquire, 'what is my inner necessity?' In such case, such circumstances, what should be my

duty? To enlighten me about my own duty, perhaps such hazy circumstances sometimes come to surround us.

Gaura Haribol.

The faith will help us to come out with flying colours under any eventuality. In this infinite universe only faith to Him, that can save us. The highest intelligence will only take us to that sort of understanding. Otherwise we are lost; however big it is only an infinitesimal part of the whole. So one cannot be proud of his magnitude, however greater it may seem, that is only a negligible part of the universe. So between small and big there is not much difference. Only those that depend on the whole, they are gainer. Otherwise big and small, the difference is very small.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

To take refuge to the highest authority, that is to be faithful to His dispensation; that is the highest, the best policy recommended by *Bhāgavatam*.

*vipadaḥ santu tāḥ śaśvat, tatra tatra jagad-guro
bhavato darśanam yat syād, apunar bhava-darśanam*

[Queen Kuntī Devī prayed to Kṛṣṇa: "I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your *darśana* again and again, for seeing You means that we will no longer see repeated births and deaths."] [*Śrīmad-Bhāgavatam*, 1.8.25]

Kuntī Devī inviting dangerous position so that only in danger we can collect our attention to the highest degree to search for the answer; to search for Him who can give relief to us. We can concentrate; we are compelled to concentrate our intelligence the most when we are in danger. So, Kuntī Devī says that, "Danger is my friend. So I want danger. I welcome danger, where, helplessly I am to approach to Kṛṣṇa with the highest possible attention. So I have calculated, and I have seen, it is finished, that danger is my friend because I can be best attentive to pray for the help of Kṛṣṇa."

So deeper vision of the circumstances they are coming to help us in our position. Danger is no danger if we have faith in Him whose forgetfulness is only danger and nothing, no danger. We admit no danger but the forgetfulness of Kṛṣṇa, that is only danger, the *māyā*. *Māyā* is only danger, forgetfulness of Kṛṣṇa, forgetfulness of our guardian, of our well-wisher, guardian, that is the danger. No other danger should we admit. So whatever will encourage me to be nearer to my guardian, that is my friend. We shall try to understand this line of help, and understanding. Only Kṛṣṇa is our friend and non-Kṛṣṇa is our danger. And simplicity but not diplomacy can give us Kṛṣṇa.

(sadaregaurar siksa.....?)

What is necessary is our sincere hankering and not diplomatic.

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

Kṛṣṇānusandhāna Mahāprabhu said; *brahma-jijñāsa* and *kṛṣṇānusandhāna*. The whole attempt should resolve into this general current. All current of inquisitiveness will come into one flow and that is *kṛṣṇānusandhāna*, the quest, the search for Kṛṣṇa. That is only one campaign in whatever form we may do it. Search for Kṛṣṇa and sincerity in the search is the best qualification, nothing else. Must be true to our own self, our own search, whether I am after something else, non-Kṛṣṇa or Kṛṣṇa. We must ask to us clearly. And according to the answer we shall move.

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

Kṛṣṇānusandhāna.

(kaha krsna pranath brajendra nandan, kaha jal kaha pal murali vadan?)

Where is my Lord of heart? Kaha krsna pranath, who can satisfy the quench of, who can quench the thirst of my inner most heart, prana natha, and who can supply the vitality which is losing, fighting with the circumstances. Brajendra nandan, kaha jal. And He's Vrajendranandan, no other conception of Godhead, but the sustainer of life, supplier of vitality; who can strengthen my heart, my existence. Prana natha, Vrajendranandan Kṛṣṇa - not in any other form, Vrajendranandan divine love dealer: that is His nature. He's dealing with love divine, *prema*, attraction, charm beauty, Vrajendranandan, kaha jal kaha pal murali vadan. And He has got His flute divine. The tune of which, the sound of which is always trying to adjust us, to call us to attend our respective duties; helps us, to guide us to the respective service, the flute. The sound encouraging everyone to take possession of His natural service, service that is self determination, the cause is helping self determination. Giving the proper adjustment in everyone's own respective duty, the tune, the sound. Vrajendranandan, kaha jal kaha pal murali vadan - a loving and affectionate call to attend our respective duty in the adjusted infinite, we want.

Mahāprabhu showed the way, "Come in this way. Always be eager to catch the suggestion of His flute. From the sound of His flute: where to join your duty, where to join your duty in general or particular time and place. The guidance will come from His flute and sweet flute. The sweet sound of His flute, not forced one, but sweet sound, a sweet call will encourage you to attend your own respective duty. I want that master, that master Vrajendranandan. I am searching for Him." Mahāprabhu went on the way, advanced Himself and told us all to follow Him. kaha krsna pranath. He's master of my life, Vrajendranandan, kaha jal kaha pal murali vadan. The general call, the general sound of the flute of Kṛṣṇa is such and we have to listen to that and begin our journey towards infinite domain of love. We have all come out of our own respective cage of different types and joined in the procession, as if, leading towards Vṛndāvana, a procession towards Vṛndāvana so many of us want to go.

The end of side 'A' [End of SCSMNJ dated 82.03.02.E_82.03.03.A]

[Start of SCSMNJ dated 82.03.03.B]

Śrīla Śrīdhara Mahārāja: ...the land of our dream. Do or die. If I get that it is alright, that one call. What is the benefit of life? So, we are out.

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

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

Śaraṇam vraja, not (gacha?). The hint is there. There's a particular type of ornamental suggestion. *Sarva-dharmān parityajya*, "I am going to issue such an order. But where is the goal? It is that Vraja and nowhere else, nowhere. *Sarva-dharmān parityajya*, it is only found in Vraja. That is where, without caring for the laws and the society and so many dear and near, absolutely given to My call. Their whole fate, their whole fortune given to Me. Only in Vṛndāvana, Vraja, you can find that and nowhere else. *Mām ekaṁ śaraṇam vraja, ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ*. Ultimately you will see that you will above all, *mā śucaḥ*. No room of any repentance you will have, you will be able to realize. No offer will be higher in this whole world. You will be able to feel that. *raso 'py asya, param dṛṣṭvā nivartate*.

[viṣayā vinivartante, nirāhārasya dehinaḥ
rasa-varjam raso 'py asya, param dṛṣṭvā nivartate]

["Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth."]

[*Bhagavad-gītā*, 2.59]

No temptation can snatch you from that level of life. It is such. *Mokṣayiṣyāmi mā śucaḥ*.

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

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa
[kabhu nā vādhibe tomāra viṣaya-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]

The campaign was of such universal character that no condition was attached to that; such a wide universal, the call was of such nature.

[a loud airplane flies overhead]

Devotees: Jet, jet fighter.

Śrīla Śrīdhara Mahārāja: Fighter?

Devotees: Jet fighter, yes.

Śrīla Śrīdhara Mahārāja: Jet fighter? They are busy to show, make show that we have got jet fighter. Ha, ha, ha, ha. There is a Sanskrit poetry (beko bhavati?) the frog is jumping. (tancha bhavati dani?) Then a serpent is pursuing that frog. (sikhi phani darati?) Then one peacock, he's running after the serpent. Then peacock's (bado darvati?) Then one hunter, he's also following the peacock to catch him. Then the (bagdo darvati?) Then one tiger, he's also running after the hunter. In this way, then (kalo darvati?) The time is following them all to devour.

Kāla, mahā-kāla, that is represented by Śiva, Śiva, *mahā-kāla*, factor of time and space. We are accustomed to think in terms of time and space, *deśa, kāla*, space and time, here, because we do not know what is eternity. The soul is a member of the soil which is eternal, and then deviated conception of the soul, that is member of this mundane time and space, *ahankāra*.

(ahankara ahankara panca tanmatra...?)

Our consciousness focused outside; outside in this material world. But our real soil of life, living, in the realm of soul. We are to withdraw from the negative side of mortal aspect of our thought. If we can withdraw from it to our own self, *ātmārāma*,

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

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

What is necessary to withdraw from the negative conception of our own representation, identity, this is partial, this is negative side, this is *mukti*.

*indriyāṇi parāṇy āhur, indriyebhyaḥ param manah
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ*

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

Masked so much in the negative life, and so withdraw our identification, our self consciousness to the plain of soul and then try to march on, on the positive side, Paramātmā, super-subjective area. Super-subjective area from the standpoint of consciousness, super-subjective; but super-love from the standpoint, super-sympathy, super-sympathy where they all like and love one another and tries to be useful to one another. Here everyone wants to maintain his existence at the cost of others, killing so many animals he can keep up his own body, mind, everything here. Otherwise it is impossible, without exploitation one can't stand here in this plane; but there, self-distribution, not exploitation. The soul's upper, from soul to upper direction. Not super-subjective but super-sympathetic, super-loving, that is the realm, this affection. From the standpoint of affection, that is also superior to superior.

So, generally, the call from that land will come to us: "Anyhow runaway from the dangerous zone, come away." *Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya* – "I say, intimate, anyone, everyone, 'Come out to the safe position'. That was the imperative call of Mahāprabhu, "Danger that is underground always (Bengali) by which this bomb is prepared - gunpowder, something like that. And so anyhow through any agent take them out of the dangerous position and the safe position is Kṛṣṇa. *Yāre dekha, tāre kaha 'kṛṣṇa'-*

As I told that Education Minister of Madras - I saw him, that I am going to visit your land to preach, I want one recommendation letter from you.

That man told, 'Oh, Swāmiji, you don't know the language of my district, then what will you do going there?'

Then I replied that, 'Suppose I have gone your district and passing by a tank and one boy is drowning, should I go to learn your language and then to inform that the boy is drowning? We feel so much urgency, that everyone is dying every moment, every second, and we have come to help them, with that sort of urgency. So I shall try to find one translator, mediator (Bengali.....?) anyhow one who will translate.

Devotee: Interpreter.

Śrīla Śrīdhara Mahārāja: Not interpreter, but anyhow I shall secure and what I have to say I shall say then. With such urgency we are wandering through the length and breadth of the country. Not wasting time for learning language and then to say that you are in danger, what is this? So, *yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa*. Mahāprabhu's call was such urgent. He felt anyhow for which that they are in danger and there is their hope.

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

Our Guru Mahārāja began with such mad intensity. Sakhi Babu told me that this Kuñja Babu, Prabhupāda was almost alone at that time in Caitanya Maṭh, and Sakhi Babu and Kuñja Babu went to see him after the *samādhi* of his Gurudeva, Gaura Kīśora Bābājī. Sakhi Babu told that, 'He is trying his best to make something, to understand, informal. His face has become

red.' Of course he was speaking Bengali and they are also Bengalis but we can't understand what he says. Giving much impression, his face is red. Sometimes he's giving slap on the table and we felt that he wants to devour us something, immediately. But we can't, we're like dull, we are sitting callous. We're callous, he's not able to produce any impression on us, but he's not being discouraged; going on with his full sentiment. So something like that.

Hare Kṛṣṇa. Hare Kṛṣṇa.

What necessity Swāmī Mahārāja had in him? He took the risk of going abroad; and so helplessly without any provision for his food and clothing also in that foreign land, unknown quarter. Took the risk of his life and got down there quite empty. Only capital - the sweet will of Kṛṣṇa. The sweet will of Kṛṣṇa, the autocrat. 'He may do, He may not care', but only his capital was His will. His will, his *guru's* suggestion, suggestion from his Gurudeva he caught and he thought, 'Kṛṣṇa will help me.' With this capital he went there empty handed. But what grand success we see in his activity.

Gaura Haribol. Gaura Haribol.

We are not courageous enough, but he had the courage, practical courage. And he showed it, proved to the world, that still some unknown help can be got. Not only in the time of Christ and other Messiahs, but still that is continuing. He is there and He can do miracles. His little wish can show the miracle to the world. *Adbhutakrama*, one stride is sufficient to cover the whole world.

Gaura Haribol. Gaura Haribol.

In famine we do not get a glass of water for drinking, and when there is flood, there is water, water everywhere. How we will be saved from water? His will is such. We are infinitesimal, He is infinite. So it will be the best interest of the infinitesimal to connect with the infinite. No greater prospect can be than this connection, this attempt to connect.

Once in Bombay our Guru Mahārāja told, "A poor girl, nothing, even nothing to eat and clothing, but if she is married to a rich man, then by that connection she becomes master of so much wealth."

So, we have nothing, but if we can have some affectionate connection with Kṛṣṇa, everything belongs to Kṛṣṇa, so I have got everything at my disposal. Only through the link of love it may be possible. So the highest prospect, through love we can attain. Even Kṛṣṇa, who is the monarch of everything, He becomes my friend, and He comes to satisfy me, what of other things.

Gaura Haribol. Gaura Haribol.

Mahāprabhu has given such key in your hand. "Hey infinitesimal soul, go and become master of the whole. Only connect with the real master in the thread of love. Such high position, highest of the high; it is in your fate, in your fortune, unlock it. The possibility, the prospect is so great, try to link yourself with that tie. There is such subtle tie, thread, is

possible, you can tie with the absolute. I am giving you the clue. Don't pray for anything but take His name. And whatever He will give you of His own accord accept that. Don't pray. If you pray for anything that will be your loss; don't pray. Only want Him, pray Him and not anything which He can give. Pray His love, His attraction. His serving, service, that will be the object of your prayer, nothing else - then you'll be loser.”

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

So: *yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa*. You are all out for to accept that holiest duty. Not only to save the mortal souls, mortal *jīva*, but this is the highest prospect you are to link them with, such noble and magnanimous to the highest degree, to come to the fold of Mahāprabhu, Śrī Gaurāṅga Deva.

To have the clue, Kṛṣṇa says that, “The type of their approach in Vṛndāvana, divine love, can move Me to such a great extent that I think whatever little they give to Me, still I cannot clear their debt. I think Myself that I am indebted to them, I can't clear their debt. Such fine cord they touch in Me when they come through the Vraja conception of love, *prema*. The *prema* that is found in Vṛndāvana, when anyone comes to approach Me with that type of service I forget Myself fully and I think My fine cord is touched in such a way that I think if I give them wholesale, still I am in debt.”

Such thing, which is, can never been conceived, is given by Mahāprabhu, Rādhā-Govinda Themselves combined. What more we may expect, we tiny souls? What may be our expectation more, any more can we conceive? Never!

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

heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi, dṛdha kari' dhara nitāir pāy
[From *Manaḥ-śikṣā*, verse 1]

Where should we go? Everywhere we find the highest position. Infinite is such. Whatever point we touch, in whatever side we approach, that is infinite. Nityānanda Prabhu, Mahāprabhu, Kṛṣṇa, Rādhārāṇī, Yaśodā, friends, whichever way we shall approach the absolute; that everyone...

Our Guru Mahārāja, when anything cooked well and distributed to him, served to him, and someone is asking, 'Which of the cooked vegetables is more tasteful?' When someone is asking to him, he said, 'Everything is better than everything.'
(Bengali.....?)

'Everything is better than everything.' That was a peculiar answer. 'This is best, and this is the next more, everything is better than everything.' Now you understand what.

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

Whatever side we shall approach we shall find, 'Oh! This is what can satisfy my heart's thirst.'

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

Everything in its own position is the best, it means that.

Generally when, before joining Gauḍīya Maṭh, that is hearing our Guru Mahārāja, we thought Rūpa Goswāmī's position is higher. And the *sahajiyā* section, Rūpa, Sanātana they gave signature to the *digvijayī*, they did not care to discuss. But Jīva Goswāmī could not tolerate, he came to discuss with the *digvijayī* and defeated him. And then asked; "Now you should try to find the higher plane from which my *gurus*, Rūpa-Sanātana, did not like to give you signature. They did not like to come down to such a plane. But that does not mean that they are not scholars. Only to teach you that I have come to discuss with you, otherwise I would also have given my sign. But you would have been deceived thereby. So for your benefit I had come to discuss with you about the *śāstric siddhānta*."

So some amongst the *sahajiyās*, they say, "Jīva Goswāmī was a Vaiṣṇava of a lower order."

But we came to hear from Guru Mahārāja, "No. He's also perfect in his own point of service. Different departments and every department is perfect in its own way. So Jīva Goswāmī had his allotted service of that type and there he's perfect, he is not less." This alternative is necessary.

And also we are told that Kavirāja Goswāmī says after writing this book [*Caitanya-caritāmṛta*], "Who will read this book at present or in the future, I am hankering for their feet dust. Feet dust, everyone who will read my book in future also, from here I show my obeisance to the future generation. *Purīṣera kīṭa*, I am very low, lowest of the low I am. But only the incalculable grace of the divinity has helped me to write this book. I have nothing." In this way.

But on the other hand, Vṛndāvana dāsa Ṭhākura, he has written, "I am appealing to the public from all respects with all my might, accept, try to understand who is Nityānanda, who is Gaurāṅga. They are so great, so magnanimous, so merciful. Still, if anyone does not accept Them, for his own pride, I like to kick on his head with my left foot." He said like that.

(Bengali.....?)

Of course apparently it is very proud statement. Naturally we may think Kavirāja Goswāmī was a Vaiṣṇava of higher type and Vṛndāvana dāsa of lower type. But to my wonder I got interpretation from Guru Mahārāja one day. When he was speaking to someone, in side issue he mentioned that, "Those blamers of Gaura-Nityāndana, who had no other alternative, hereby, by giving his punishment, he has given some clue for their fate to come in the camp of Gaura-Nityānanda. They were lost finally. But only because Vṛndāvana dāsa Ṭhākura has punished in such a way, so Kṛṣṇa's sympathy will come in that way to capture them, to take them in. He has made the way by such statement, undesirable statement, to the public, he has given some connection for them to come to Kṛṣṇa."

Do you follow? Am I clear?

Kṛṣṇa will think, "Oh! My beloved servant has treated them so rudely." So Kṛṣṇa will come to nurture, to take care of those fellows.

Suppose if a child is quarrelling and beating another child. The mother of the child who's beating another will come to show sympathy to the other child who is done wrong by his own child.

So, the Vṛndāvana dāsa Ṭhākura, the devotee of Nityānanda, he has dealt cruelly with someone. And Nityānanda Prabhu will come to help him, to console him. "No, no my child has done something wrong. Don't mind, you come and take food in My house." In this way. Who had no other way but Vṛndāvana Ṭhākura, by giving punishment to them, by speaking ill of them has connected them with the Supreme. As I heard first from the lips of my Guru Mahārāja, He's so harmonizing. The harmony comes to what extent? Adjustment to the greatest distance even crossing the limit it is going to take in. So any punishment from the side of the devotee draws sympathy of the higher agent toward that punished person.

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

So (betideak?)

...it is negative; as also being into the positive. *Prātikūl* is being connected *ānukūl*; that is indirect is being converted into direct. *Ānukūlyasya saṅkalpaḥ. Ānukūlyena-kṛṣṇānu-śīlanam.* So, some *prātikūlya-ānu-śīlanam*: that is being converted into *ānukūlya* (.....?) Indirect is being converted into direct service. Everything is there, direct or indirect, but we find that indirect is being converted into direct. So conversion is possible everywhere, change.

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

So today I take your leave now.

The end of side 'B' [End of SCSMNJ MP3 dated 82.03.03.B]
[Start of SCSMNJ MP3 dated 82.03.03.D_82.03.04.A]

Devotee: We are all students.

Śrīla Śrīdhara Mahārāja: And my Guru Mahārāja also told, 'I am the monitor'. We must not be afraid of the eternal existence of our guide and *guru*. So we are always student, always to serve under their direction. *Kṛṣṇa-prema janme, teṅho punar mukhya aṅga. Sādhu-saṅga*, always it is necessary, the direction of the *sādhus*. *Kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga'*, [Caitanya-caritāmṛta, Madhya-līlā, 22.83] the very origin of *Kṛṣṇa bhakti* is in the association of the *sādhu*. And *kṛṣṇa-prema janme*, when you have already acquired, established in *Kṛṣṇa prema* (.....?) he is the principal part your transaction, your realization, your service and in every case his guidance is necessary. Don't try to be perfect, that is the greatest disease. That is almost *māyāvādā*, that I am *brahma*, so 'ham. *Daso 'ham* that is healthy mantra, formula, *daso 'ham* always: Mahāprabhu says, "*dāsa-dāsānudāsaḥ*."

*nāham vipro na ca nara-patir nāpi vaiśyo na śūdro
nāham varṇī na ca gr̥ha-patir no vana-stho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsah*

["I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa, kṣatriya, vaiśya, śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī, gr̥hastha, vānaprastha, sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy."]

[*Caitanya-caritāmṛta, Madhya-līlā, 13.80*]

That is; Mahāprabhu Himself says like that. For whom; only for the newcomers: not for us? So, one who thinks he is in perfection, perfect state, because he's appointed as *Ācārya* then he is the highest position, his position is invulnerable, indisputable, unassailable - if they think like that, they are gone, finished.

Devotee: Mahārāja, we are told that when our Gurudeva used to offer obeisance to Śrīla Bhaktisiddhānta, that Śrīla Bhaktisiddhānta would say, "*Daso 'smi*"

Śrīla Śrīdhara Mahārāja: Yes, to everyone.

Devotee: Everyone?

Śrīla Śrīdhara Mahārāja: Everyone, whoever he is, not only his disciples, *daso 'smi*.

Once it so happened, I had not joined the *Maṭh*, but I am coming and going in Calcutta, that hired house. And I saw that he is sitting straight and whoever is coming and making bow, bow down, he bends his waist and "*daso 'smi*" in this way. I thought, it came in my mind, we are once bending our head and he, the saint, is always bending his head in response to so many. So I should not bow down to him, that was my conclusion, at least I shall give some relief. So mentally I honoured him and passed away. I put this question to another senior disciple that I did so.

"Why you did?" Little excited.

Then I explained the position. That is incidentally he had to bend down and I thought that must be very troublesome for him. So at least I give him relief, with this idea.

"Then it is alright."

I mentally offered my obeisances to him but not physically. Only from this then he supported me.

"That is your idea, then you are alright."

So *daso 'smi, daso 'smi* - may not pass through his door toward the meeting. Meeting is there on the - there is a shade built on the roof and he is in the door and this is the stair case and by his front they are to go. So anyone is coming and offering obeisances and in return he said, "*Daso 'smi*," in this way always *daso 'smi*. "I am your servant. I am servant. I want to cleanse the temple in your heart, every *mandir*." The *guru* he wants to cleanse the heart of the

disciple; that is *Gundica marjana*. Kṛṣṇa is sitting there, I must cleanse the heart, that throne, so the duty of a servant.”

The end of the day

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