

[Proofread by Paramānanda dāsa, U.K]
 [Starts at 15:40 of the SCSMNJ MP3 dated 82.03.05.E_82.03.07.A] [82.03.07.B]

Śrīla Śrīdhara Mahārāja: Any newcomer today?

Mādhava Prabhu: Mādhava Kewari.

Śrīla Śrīdhara Mahārāja: Mādhava Prabhu here?

Aksayānanda Mahārāja: Another Mādhava. He brought one new friend. His name is also Mādhava, Mādhava Kewari. He is here; a member of their Institute.

Śrīla Śrīdhara Mahārāja: Where has he come from?

Mādhava Prabhu: He's from Bihar.

Śrīla Śrīdhara Mahārāja: Bihar, what part?

Devotee: (Betia?)

Śrīla Śrīdhara Mahārāja: (Betia?) (Betia?) contributed a handsome amount for Bon Mahārāja's university. (Betia?) University, long ago of course: during British period. (Betia?) (Hatwa?) nearby? There is one Mahārāja of (Hatwa?), the small chiefs in Bihar?

Devotee: (.....?)

Śrīla Śrīdhara Mahārāja: He received; when the first batch of preachers from England came back to India in Howrah Station, Mahārāja of Hatwa. Bon Mahārāja and two other German disciples came with him, 1935 perhaps.

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

When [Bhakti Sāraṅga] Goswāmī Mahārāja was preaching in London, then Prabhupāda passed away; some differences amongst the different disciples, so no money was sent to him there. He was a good collector when he was in India. He was known to so many chiefs also, as the secretary of Gauḍīya Mission.

One day he found that, he told, not a farthing he had that he'll put that into the box and then gas will come and then he'll be able to cook something. No money. But, he's not disappointed. It was in the early morning in a near park, he's taking the beads, counting the beads, and in loud voice taking Hare Kṛṣṇa in this way. Suddenly he found that in that park there were so many shrubs and in some pot he found something dazzling there, on the earth. He came and after removing the earth he found a Śrī Mūrti; a small - and he took it to his quarter. And he could trace that *śankha* ["the conch"], *cakra* ["the discus"], *gadā* ["the mace"], *padma* ["the lotus"] and according to *Caitanya-caritāmṛta* and (*Siddhartha samhita*?)

he came to see and that was Vasudeva, according the arrangement of the *astra*; *śaṅkha*, *cakra*, *gadā*, *padma*, according to the arrangement of the hands. *Śaṅkha*, *cakra*, *gadā*, *padma*, then *śaṅkha*, *cakra*, *gadā*, *padma* in this way the arrangement the different name. So according to the arrangement of the *astra* he found that He was Vasudeva. Then he began to worship.

Then that very day he came back; nothing to eat; but suddenly, perhaps the maid servant who used to brush the, wash the utensils, she came with a paper. That was given in the box, postal box, but when he took out the other letters then that was left below. And that women came with that, “Is it useful Swāmīji, to you?”

Then he saw, “Oh. (Dāmodara?) Mahārāja sent a cheque for one hundred pounds.” He wrote letters to so many chiefs already acquainted with him and (Dāmodara?) responded; one hundred pounds he sent in cheque. Then of course he was satisfied, at that time he had no money at all in his hand; went to the bank to cash it.

The bank said, “Yes, this is a cheque. But you are that Goswāmī how will I know? Some identification is necessary.”

Then already he gave a lecture there with Lord Zetland on the Chair, and so many other respectable men also present in the meeting. Suddenly he found that a copy of paper there and he got it and showed to the clerk. “Will this be sufficient for my identification?”

“Oh, you are this Goswāmī?”

“Yes.”

“Your appearance and the name, of course it will do the service.”

Then of course the cheque was cashed.

In a foreign land, penniless he had to experience such condition there; Goswāmī Mahārāja, the founder of Gauḍīya Saṅga.

He took *sannyāsa* from me. First *sannyāsī* disciple was that Goswāmī Mahārāja. He was my senior God-brother. After the departure of our Guru Mahārāja, first *sannyāsa* was taken by him and from me; and next Keśava Mahārāja.

Hare Kṛṣṇa. Gaura Haribol.

He was very brave and pushing, Goswāmī Mahārāja. Single handed he could fight with many hundreds. Such powerful argument he had, invincible.

Once I saw he was asking a man in (Ambala?), “You should give something for the service of Kṛṣṇa.”

“I have no faith, I won't pay anything.”

“No, no you should give something.”

“No never.”

“I must take it from you. I must take it from you and then I shall leave the place. I won't go, I won't go without doing some good to you.”

“How you can take? It is my money, if I don't pay how you can take?”

“I must take. I won't go without taking. I must do some *sukṛti* to you, I have come for that.”

So fighting going on; I am standing on the side. He was also white clad, I was also white clad at that time. With curiosity I am agreeing what the man says it is true, the money is his and if he does not pay then how he can get? He has come to beg. But still he said,

“No,” protesting, “I must take then I shall go. Without that I won't go. You are a *pasanda* and I must do some *sukṛti* to you. I'll open the door. I shall open the door for you.”

In this spirit he is standing and fighting, and so many men flocked there. And after hearing they all pressed that man. “Only give something. We know that he's representing a particular institution and they're doing some service. Why you are so much determined that you won't pay a farthing? Give something, give something.”

Then by that pressure one rupee he handed over to him.

“Not one rupee, I am taking one *lākh*.”

Devotees: Haribol. Jai. [Group laughter]

Śrīla Śrīdhara Mahārāja: Because it is very difficult to give you any *sukṛti*, to create any *sukṛti* for you. Kṛṣṇa will reward me profusely because I am able to do some *sukṛti* to you. Worst type of atheist you are.” In this way, ha, ha.

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

So Gauḍīya Maṭh people; ‘they have come to beg,’ but not to beg but to give. They want to give something and only in the; formally they take something but really they come to give something most valuable. The connection, they want to make connection with the divinity, with the highest type of divinity, Kṛṣṇa consciousness. Their determination is to connect anyone and everyone with Kṛṣṇa consciousness in any way or other. That is their attitude. Not an ordinary beggar, that one *paise*, two *paise* or one *lākh*, two *lākhs*, that is they get, they are satisfied with the money, no, they come to give this consciousness. Energy is being wasted, energy is directing you in this mundane world in a vicious circle up down, up down, action-reaction. But to connect with *nirguṇa* world, to connect with *saguṇa*, the encirclement of the *saguṇa* world they connect with *nirguṇa*, the permanent plane. That connection to give, that is *sukti*. So to give connection to the people with the eternal plane of love divine, that is their duty, anyhow.

Hare Kṛṣṇa. Gaura Haribol.

Must be conscious of that, otherwise what is indispensable, that is the connection of those agents with the genuine source. That is all important factor, the connection with the transcendental that is all important, what is of inconceivable character. *Hatvāpi sa imāṁ lokān na hanti na nibadhyate*.

[*yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate
hatvāpi sa imāṁ lokān na hanti na nibadhyate*]

["One who acts in that plane of reality may destroy thousands of universes, but he does not do anything. He is acting in the transcendental plane."] [*Bhagavad-gītā*, 18.17]

If we can find connection with there, then our transformation may be of such order that if we kill, if we destroy the whole of the *brahmāṇḍa* we're not affected in any way. The

connection with such a plane: such a plane which can take us to adjustment with such grave happenings, grave events. That what to speak of destroying one *jīva*, one animal or one man, this is nothing, even you can destroy the whole creation you will remain unaffected by that grave of the grave result. Such plane is there and we are to have connection with that plane of life, Kṛṣṇa consciousness. The *vilāsa* is so, the destruction is life, that is so. The destruction is life there. The destruction in the ordinary sense, that is also life giving to the proper persons that are being destroyed - amply benefited; the desirable death. Death we are facing every moment, every life. Where there is life there is end, there is death, but such a death which can kill the death itself forever; such death is there. So that is desirable, that is health to the died man. And so the man who is the cause of such death he also gets uplifted; it is possible. It is such. The cause of harmony is of such wonderful character that it may be such. And how? By approaching toward him we'll be charmed to find His ways - that of wonderful stride, Adbhutakrama, Urukrama, His strides are wonderful, unthinkable. Unknown and unknowable strides - His (padake?) wonder. How much of the environment we are acquainted with is nothing.

*āścaryavat paśyati kaścīd enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyāḥ śṛṇōti, śrutvāpy enam veda na caiva kaścit*

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."]

[*Bhagavad-gītā*, 2.29]

None can finish, at every step he feels wonder, and still he cannot finish. There's no end of that feeling. Wonder of wonder, wonder of wonder and no finish. Such engagement, such is infinite. Kṛṣṇa is such.

The Brahmās have come, and the Brahmā of this *brahmāṇḍa*, when he went to see Kṛṣṇa in Dvārakā, Kṛṣṇa asked the mediator that, "Which Brahmā has come?"

The Brahmā was astonished, "Which Brahmā? Then there are other Brahmās also? Say that I am father of Sanat, Sanātana, Catuḥsana, and four headed Brahmā. You just inform."

Then he went, "Yes, take him in."

He went, and Kṛṣṇa knew his temperament. He saw that so many Brahmās are gathered there. And there are hundred headed, thousand headed, million headed Brahmās there. He was seeing Kṛṣṇa as well as those Brahmās. Other Brahmās did not know anything.

So I say the basis is that of hypnotism, the whole creation is His hypnotism. This Brahmā can see, the other Brahmās they do not see. They see that Kṛṣṇa has come in my *brahmāṇḍa* and He has called me for some necessity. But this Brahmā he is seeing that all because He enquired, "Which Brahmā?" What is the meaning of 'which Brahmā?' Are there any other Brahmās?"

*naumīdya te 'bhravapuṣe taḍidambarāya, guñjāvataṁsa-paripicchala-sanmukhāya
vanyasraje kavalavetraviṣāṇa-veṇu-, lakṣmaśriye mṛdupade paśupāṅgajāya*

["I offer my prayers unto You, O praiseworthy Lord who are the child of the cowherd Nanda. Your complexion is the dark blue colour of a thundercloud and You are clad in silk garments that shine like lightning. Your charming face is adorned with *guñja-mālā* ornaments, and Your hair is decorated with a peacock feather. You look beautiful wearing a garland of forest flowers, and that beauty is enhanced by the morsel of food in Your left hand. You carry a buffalo horn and a stick for herding cows tucked beneath Your left arm. You hold a flute and other emblems, and Your feet are as soft as a lotus."] [*Śrīmad-Bhāgavatam*, 10.14.1]

Brahmā, when he had first suspicion that, “Who is he this boy, this cowboy, who is he? His ways are very questionable. His movement is in such a way that he does not care for anyone. He is within my *brahmāṇḍa* but he does not care to know me even. What is this, this attitude? Who is he? He is not Nārāyaṇa, only above me there is Nārāyaṇa. His ways and manners I am accustomed, a little accustomed. But this boy is not that Nārāyaṇa. Anything can exist over Nārāyaṇa? It is impossible. Then what is the matter?”

So to test Him, he took away the cowboys and also the calves, and putting them somewhere else, in the cave, he has again, after a year, has come to see the ways and manners, how He is doing. Then also he found, “Yes.” As he found first the same position after one year; after one year he has come but he is finding there He is in the same position with the rod under His armpit and with some morsel of food He’s out as if in search of His friends and the stolen calves - in this way. And everything is going on as it is.

Then Brahmā, “What is this? Then have they come back without my notice?”

He again attended the very cave and they are there as he kept them, they are there.

Then, “What is this? Whom I stole, they’re all here, deposited here, and still when I go there everything is alright, no harm.”

Then of course he was perplexed and fell at His feet.

“I could not recognize You my Lord. And what fault on my part? You have come to play such a plain part, how one can believe You, that You hold the greater position even than that of Nārāyaṇa? But whatever I have done I want You to pardon.”

Naumīdya te 'bhravapuṣe taḍidambarāya. “You are venerable entity. I have come to know how. I bow down to You. *Te 'bhravapuṣe*, Your body is like that of black cloud, *'bhravapuṣe*, cloud, black cloud. And that is some mystic representation. Black is generally - cannot be detected. But *taḍidambarāya*, but Your dress of yellow colour, help you to know what You are. It is carrying some similarity, bearing, with Nārāyaṇa, (pita-varsa?) black body and the yellow dress, that gives some hint towards the personification of Nārāyaṇa, Viṣṇu, *taḍidambarāya*. You are unknown and unknowable Yourself, but Your dress, Your potency makes You known to us, by this yellow potency. The colour of Rādhārāṇī, the *śakti*, Your own potency, that is of yellow colour. So Your greatness, Your magnanimity, Your nobility, Your beauty, charm, can be known through Her; known through Her.”

Naumīdya te 'bhravapuṣe taḍidambarāya, guñjāvataṁsa-paripicchala-sanmukhāya. So many plain things are ornaments to You. In our consideration what is gorgeous and of splendour, we don't find anything about that here in Vṛndāvana. But in Vaikuṅṭha we are accustomed to find those things. But this is a new plane where You have come to show Your play. Here we find, we come across a new conception, and wonderful, plain and charming; plain yet attracting most, to the most, *guñjāvataṁsa-paripicchala-sanmukhāya*. With simple things,

ordinary things You have decorated Yourself. But it is so extraordinarily charming we find there it is impossible to understand and to describe, *rasanmukhāya - kavalavetraviṣāṇa-veṇu*.

Rather, they are trying to show Your most ordinary position of a cowboy, position of a cowboy, which is a negligible position in this world of creation. But it is such a position so wonderful and charming, all attractive figure, hypnotizing us...

The end of side 'A' [End of the SCSMNJ MP3 dated 82.03.05.E_82.03.07.A]
[Start of the SCSMNJ MP3 dated 82.03.07.B]

Śrīla Śrīdhara Mahārāja: ...*lakṣmaśriye mṛdupade paśupāṅgajāya*. And Your movement is very slow but sure. (apadobhay?) Your movement is such that You don't care for anything else in this world. Though in a very simple and lower position You are, but Your gesture, posture, Your outlook, Your movement, You don't care of anything in this world. Such mixture with plainness in the highest conception of things mixed, is garbed, dressed in a very plain thing, it has given a very nice and very wonderful expression, charming. Such things of ordinary value may be so charming. Being creator also, I fail to understand what is this creation. I am proud that I have created so many things in the world, but I am lost to see the beauty of the environment here. What is that?"

Lakṣmaśriye mṛdupade paśupāṅgajāya. Movement is slow but sure and beautiful. *Mṛdupade paśupāṅgajāya*. You may be the son of that human being, even that who keeps the cows, not very high status in the society or in the scripture. But is this Your personality, wherever You go You can make it to hold the highest position, what is this? *Mṛdupade paśupāṅgajāya*. Whoever You be, my vanity expired, defeated. To You I am taking refuge. I surrender. Please help me understand what You are really."

In this way Brahmā surrendered.

Madhvācārya, he, in his conception, of *ācārya* mentality, he could not harmonize with this *brahmā mohana* chapter with *guru*. The *sampradāya guru*, the first inaugurating *guru* of the *sampradāya*, Brahmā *sampradāya*, Madhva *sampradāya*. So Madhvācārya has omitted these two chapters on *Brahmā mohana* from *Bhāgavatam*.

But Mahāprabhu, He did not, He accepted Śrīdhara Swāmī's edition, belonging to *śuddhādvaita-vāda* of Viṣṇu Swāmī; *rāga-mārga*. They are followers of *rāga-mārga*, the Viṣṇu Swāmī *sampradāya*, the branch of which is Vallabha *sampradāya* at present. Many in number: especially in the Gujarat side, the Vallabhis. Vṛndāvana also found New Gokula, in New Dvārakā they have established the Vallabha School, they're followers of *rāga-mārga*. Śrīdhara Swāmī belongs to that section and he has accepted those Brahmā mohana two chapters in his book and has given his commentary. Mahāprabhu accepted that – in *Caitanya-caritāmṛta* there we find mentioned. But Madhvācārya he could not accommodate, that how *guru* may be seduced - how? He's all knowing, he could not tolerate that *guru* may not know everything, may not be omniscient. He could not accommodate this idea, this Madhvācārya. But Mahāprabhu did that.

"Because we," our Guru Mahārāja used to tell, "We are worshippers of sonhood of Godhead, not fatherhood. Not the extreme point as the creator or as the controller, but the sonhood, He's in the centre. He's not in the circumference anywhere, His position. And not

from one side He is furnishing everything, creating everything, He's at the back. No. He's in the centre."

That is the conception of *Bhāgavatam*, sonhood, consorhood, family expression is there. And His extension, His *vaibhava*, is emanating from Him, going outside, all around, going around all sides. He's at the centre. So, the father is controlling Him, mother is abusing Him, punishing Him. He is also shown to fall at the feet of His beloved. That is also we are to accommodate. And why: what for? *Prema*, the love divine: that can make Him such. So how high the precious thing, that love divine is. After liberation, then the service of calculation, and then at the highest plane of whole creation, our whole world eternal reigns the love, the *prema*. And that all emanates from one personality: Śrī Rādhikā, emanating just as rays of light emanating from the sun. So She's at the centre and Her extension all sides. Baladeva one hand supplying the energy, the existence, maintaining at the background, and the ecstatic side is controlled by that particular potency which can make the absolute independent a ball in the play of Her hand. So to say, it is inconceivable, it is incalculable, it is such.

aham bhakta-parārdhīno, hy asvatantra iva dvija
[*sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ*]

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."]

[*Śrīmad-Bhāgavatam*, 9.4.63]

"Yes, I am, I have freely accepted this subjugation of My devotee. Yes Durvāsā, I have got no independence of My own. The *bhakta*, the devotees, their treatment towards Me is of such wonderful way that it makes Me subservient to them. It is so charming, so loving: that *prema*, *bhāgavata prema*, *pañcan-puruṣārtha*, the fifth end of life."

And Mahāprabhu came with that news to this plane, Nityānanda Prabhu. What is *prema*, love divine? How powerful, how charming, how wonderful, and we may have the taste of that nectar and life also in that ocean of nectar plane. Living in the waves of that plane, ocean of love, ocean of nectar; that is our highest object. Personality can be maintained, we should necessarily not dive deep and lose our own personality, individuality. It is not necessary at all for that. But *prema* is of such nature (amar-milita-ani?) you are living, but you are living on His behalf. Be wholesale converted into His service, it is a wonderful thing. You can keep your personality still for the interest of Kṛṣṇa, of the whole, of the absolute. No selfish, no separate, no conception of separate interest, separated existence. The merging not physical, this mortal merging, not losing any variety, merging: *Mayātma-bhūyāya ca kalpate vai*.

[*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me*
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai]

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In

this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."] [*Śrīmad-Bhāgavatam*, 11.29.34]

Tato - viśate tad-anantaram

*bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā, viśate tad-anantaram*

["By the potency of that supreme devotion, he is able to completely know My nature of Almighty Lordship and majesty. Thereafter, acquiring the perception of his divine relationship with Me, he enters into a group of My intimate personal associates, whose nature is non-different from Mine."] [*Bhagavad-gītā*, 18.55]

“They enters into Me. To Me means they are person in My family. Among the circles of My friend he enters. *Viśate tad-anantaram. Ātma-bhūyāya ca kalpate*. He becomes as if My own. That means without losing your personality you can be fully My own.”

It is living merging, not physical and dead merging into *brahma*. That is *prema*. It is above this original conception of merging into the, to lose oneself into the ocean of consciousness; as compared with our *susukti*, the sound sleep, not that. Very sweet, we may be lost in swimming in the sweet ocean, ocean of sweetness.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

(no vidyate prabhu?) So Mahāprabhu has accepted.

Our Prabhupāda once told when Parvata Mahārāja enquired, “When Kṛṣṇa, when Rādhārāṇī left the *rasa līlā*, seeing, looking, tracing that all dealt almost equally, equal treatment to one and all, that did not satisfy Her; all of same value. So She suddenly disappeared. Therefore there was a competition of singing, dancing to please Kṛṣṇa in a wonderful, transcendental way. And Rādhārāṇī, at the last moment She showed Her skill at all these plays, pastimes, and suddenly disappeared. And Kṛṣṇa, He was engaged in that combined singing and dancing, suddenly found that Rādhārāṇī is absent. So He left the whole in search of Rādhārāṇī and met Her on the way. And when after going for some time Rādhārāṇī told that, 'I can't move. I can't walk more. If You like to go somewhere else, You are to carry Me, I can't go.' And Kṛṣṇa disappeared, disappeared suddenly.” This question was put by Parvata Mahārāja to our Guru Mahārāja.

And Guru Mahārāja answered. He was little disturbed to hear such question, apparently here the disregard of Rādhārāṇī. So he could not tolerate such question even. He could not tolerate by his nature. So much partiality towards Rādhārāṇī that he could not, was not supposed to hear anything against Her, as if. He told, “What do you find about devotion here?” In a rather excited mood he answered Parvata Mahārāja. “What *bhakti* do you find here, that you have asked, put this question to me.” He rejected. He could not tolerate even such enquiry.

This came to me. I tried to find what Bhaktivinoda Ṭhākura has written in, as his *anubhāva*, translation of this *śloka*. Bhaktivinoda Ṭhākura has harmonized in this way; that Kṛṣṇa wanted to experience in such stage if I vanish what will be the mentality in Her? Only to experience that event He did like this. To enjoy that sort of circumstance, helplessness, in the dark night in the jungle; how She can fare? What can be Her attitude, to enjoy? Then of course He came in.

But Prabhupāda, our Guru Mahārāja, could not tolerate even. “What is devotion? Then where is devotion proper to be traced where?”

Devotion is there in its flying colour where the absolute becomes subservient to the devotee. And the positive becomes powerless near negative. The negative is so powerful that the positive, as if losing its existence, separate; something like that. There is the victory of devotion, the negative side, the drawing. The juice is there and the drawer is there, extracting juice from the fruit. The extraction is in the most intensified condition, there is devotion. The victory of the devotees, there is devotion. Where the Absolute accepts defeat towards His servitors, there is really the presence of devotion proper, dedication proper, surrender proper. Surrender is so powerful that even the Absolute it can capture. We are out for that. For that potency we are out for. And who posses them, they’re all in all, they’re our masters. Where that power is intensified, our look towards that direction must be. For our own interest, for our highest interest, we shall try to look that side where we find that that thing is very dense and in very condensed stage that potency is there. Our aim should be directed towards that. We are beggars for that. We are not beggars for anything which is found in this mundane world of high position.

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

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

Eliminating everything our aim is directed towards one, that most intensified condition of the service divine for the Lord of love. That is our beginning, our end, our middle, everything. We should try to convert in such a way that it can go there like a rocket sent towards the unknown quarter; beyond the jurisdiction of our sensible experience of acquisition.

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

Today, the circumambulation of Madhyadvīpa and (Kīrtanakhya dvīpa?), our party has gone there. (Kīrtanakhya?), *kīrtana*, the central service recommended by Mahāprabhu especially for Kali-yuga. *San̄kīrtana*, to listen and reproduce what we listen to; to hear and to

tell. The telling, the giving expressing, giving vent to, is reproduction that is more powerful thing, *kīrtana*. We are to exert to our utmost for *kīrtana* purpose. *Kīrtana* means to preach, to preach, and that has been recommended as the highest method of our attainment, especially for the beginners. Assert as much as you can, engage every nerve for preaching, for spreading the truth you'll imbibe from the higher source. That attitude in general you take up and try to practice. Thereby you'll be benefited most, exert yourself. Exert yourself to spread the news of the Lord, that is truth. And then His omniscient supply from above will be continued lavishly to you. As much as you can sell, so much you will be furnished with materials by the capitalist. So go on. Capitalist not of this mundane world but capitalist of real property. And what will be the property? That devotion, serving, that *prema* is the only property in the world, what can dispossess us of everything, and it can fulfil the want of all, compensate, can take the place of everything. Only this *prema*, no other things can give us such perfect help to us, only *prema*, only love. Love is above everything, love is only the wealth in this world.

Dharma, *artha*, *kāma*, *mokṣa*, in the lowest sense *kāma*, sense experience, that is wealth for which everyone is running after, the *kāma*, sense pleasure. And then *artha*, which can make the sense pleasure permanent and distributable to others, *artha*. Then *dharma*, our duty; duty distribution to the public, to the environment without any remuneration. That is to give loan to the bank something like to the nature and I shall get it afterwards in my after-life. I am depositing in the bank I am giving it there but that is all sense pleasure, *dharma*, *artha*, *kāma*. And the fourth is *mukti*; to know that this wealth is not wealth, this is only fascination; this is only progress in the wrong way.

So we must try our utmost to get out of this witch. The play of the witch, we are playing in the hand of the witch of *māyā*, fascinating us with these lower things, sense pleasure of different forms. So we must get out. But get out for what? Get out not to commit suicide, to enter into *samādhi*, no. There is a life, living what for, living worth. That is *adhokṣaja*, and there I may find myself in a more bright colour, not that it is not there, neither is it a very hazy thing, but more bright colour. I shall find my own individuality there in that plane. That is *Vaikuṅṭha* in reference to the infinite we shall see. *Vaikuṅṭha* means infinite, where there is no crookedness, no calculation, no limitation, to live in eternity, as a factor in eternity. That I must be conscious of the environment as it is eternal, it is un-finish-able, it is un-calculable by me, but still with optimistic view I must live there. Whatever is coming from unknown quarter, I can rely on that. But here that everything in my possession, within my fist; I can't rely. But that whole world is unknown, but still reliable.

[*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]

That they're not dealing blow to you, they're meant to send the wave of affection and love to you; in this way. Not frustrating, not treacherous waves. *Vaikuṅṭha* as a whole, the whole thing is conducive and healthy. And we are living under the sky in relativity with the infinite. Without any design, without any expectation, only whatever is coming, and I am:

*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]

Live in the sky, under the sky, not under any shed to protect you. You will find the sky is your protection, the *Vaikuṅṭha*. The infinite fully knows of your existence and He knows fully how to deal with you, what is your welfare, all these things; as well represented there. *Suḥṛdam sarva-bhūtānām, jñātvā mām śāntim ṛcchati*. And then the highest stage is that of *Goloka*, the domain of love divine. And that is almost - everything is wonderful there, and something like limitation to be found there, the father, mother, the sister, the servant, the consort, so many things. Something like known and hazy unknown infinite in the form of finite. Infinite in the form of finite can be experienced there. That has been recommended by *Bhāgavatam* to be the thing of our highest aspiration.

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

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

And *Mahāprabhu*, *Nityānanda Prabhu*, and others, *Advaita Prabhu* they came with this. Not only this time, but they come now and then with these tidings to the world, that we have got such high prospect in our life. And in coming anyhow in human birth if we do not try for that prospect for our own self we do commit suicide, something amounting to suicide. So those things are dealt in various ways and the *dhāma parikramā* inviting so many of the same plane to try for that, to acquire that wealth, whatever small and of lower character it may be, but it's object is connected with that highest plane as given by *Mahāprabhu*, *Śrī Caitanyadeva* the Lord of love. Distribution of love, *Mahāprabhu*, *Śrī Gaurāṅga*; that *Kṛṣṇa* consciousness and *Swāmī Mahārāja* took to your door and so many of you have assembled here, *Gaura dhāma*. Some told me that *Swāmī Mahārāja* expressed that, "*Vṛndāvana* is my home and *Gaura Maṇḍala* is my place of pilgrimage," something like that.

Jayatīrtha Mahārāja: His place of worship.

Śrīla Śrīdhara Mahārāja: What?

Jayātīrtha Mahārāja: His place of worship.

Śrīla Śrīdhara Mahārāja: Place of worship? But Vṛndāvana is my home.

[Laughter]

Jayātīrtha Mahārāja: And Bombay his office, he said.

Śrīla Śrīdhara Mahārāja: Bombay his office. That is propaganda centre. Worship - so high – inconceivable, that home comfort is being distributed from somewhere. I want to revere that position - worship. That home consciousness faints there, so high - worship.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Through that worship I can come home, the process of worship.

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

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

That is peculiar. Svarūpa Dāmodara has given the idea that both *līlā* eternal. Generally we think that Kṛṣṇa *līlā* is previous, Dvāpara-yuga, and then next Gaura *līlā* to distribute that thing to the people after that. But in broader consciousness both *līlās* are eternal. Towards the *smarta* it is Kṛṣṇa *līlā* in Vṛndāvana, not *nitya-līlā*. “He kindly came to this level once in the human land and showed His grace, infinite grace. Showed His favour to those that were living in the mundane world and they are fortunate enough.” But our Goswāmīns, by the instruction of Mahāprabhu, by His inspiration, they tried to prove that this Kṛṣṇa *līlā* is not a temporary, not a whimsical, but it is eternal. This Vṛndāvana *līlā* is eternal, not that a part of the *līlā* of Nārāyaṇa as Kṛṣṇa. But Kṛṣṇa *līlā* is the supreme most and it is eternal. Always it is going on. And as such, and the distribution of Kṛṣṇa *līlā* to the public, this is also eternal; that they like to give it to others. This is not confined to a particular circle of friends. But this is approachable by others also. Here comes the incarnation, here comes the necessity of Gaurāṅga *līlā*. Now, whether Gaurāṅga *līlā* is temporary or this is also eternal, then they come to understand that, “No. This is also eternal; to try to distribute.”

Devotee: (Bengali)

Śrīla Śrīdhara Mahārāja: Going to see for some time, (Bengali) then I dissolve the meeting now.

That this is also, Gaura *līlā* is also eternal out of necessity, it cannot be temporary, Gaura *līlā*. They are finding this is also part, to enjoy within and to distribute to all - this is also eternal. And Svarūpa Dāmodara composed that *śloka*. Whether this is first, that second, no question, both eternal. Sometimes combined and sometimes divided, They are going on with

their pastimes in this way. So Gaura *līlā* and Kṛṣṇa *līlā* - Vṛndāvana and Navadvīpa *līlā* - both eternal; one enjoying within Themselves, another distributing that very higher juice to the outsiders.

The end of the tape and the end of the day
[End of the SCSMNJ MP3 dated 82.03.07.B]

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