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 [The SCSMNJ MP3 dated 82.03.11.B_82.03.13.A begins on page eight]
 [Proofread by Paramānanda dāsa, U.K.]

Śrīla Śrīdhara Mahārāja: Most original plane, the wave of attraction. I connect with that, that I throw myself in that, eliminating the so-called attraction of the superficial plane of different type. *Dharma, artha, kāma, moksa*; exploitation, renunciation, then *vidhi bhakti*: all these to set aside and to connect oneself with the most fundamental plenary movement. Kṛṣṇa, Govinda, go means *indriya*. Hṛṣīkeśa, where we can find not only near sacrifice in an abstract sense but we shall find our engagement with all our sensibility, senses. We are not non-differentiated point, atom connecting with the ocean. But we have our specific characteristic and the corresponding faith is also there. Govinda, go means *indriya, vinda* means what we get for them as food. Go means *Veda, veda mantra*. What the *veda mantra* gives us finally for our, to suit our purpose of our end of life. Govinda which we can extract from the meaning of the *Veda*, that is Govinda that in every, if we could scrutinize every mantra in the *Veda* we find whom? Who is Govinda. And in other versions go means *indriya* and the *indriya's* engagement also. Our engagement, fullest engagement we () including that our senses, they are not useless, they have got their purpose, every *indriya*, senses, Govinda. First Kṛṣṇa: general attraction through love. Next: our engagement fullest with Him, *līlā, gopī-jana-vallabha*. And next is that we are converted into *gopī* and finally we have Him as our master, the permanent relationship under His care. We have to live in such a way of service divine, everything, divine selflessness to the dynamic extremity. That is Kṛṣṇa concerning only self elimination and Kṛṣṇa welcoming to its extremity and wholesale position, *gopī-jana-vallabha*.

And then the next comes *sannyāsa* mantra. To be adjusted fully in the family of Kṛṣṇa generally we are to have a transformation, conversion into Kṛṣṇa consciousness, Kṛṣṇa satisfaction principle. Then when that is finally done we get adjustment in different sections there are of serving and in a particular according to our inner taste we are adjusted in particular group. Kṛṣṇa, Govinda, *gopī-jana-vallabha*.

Then the mantra is, then there is *kāma-gāyatrī* - the general meaning will be the aspiration. The most finest and charming force ever known to the world is that of here lust and there love. In that intense position, the wholesale conquering, capturing of one's () the closest connection in *mādhurya rasa*. *Kāma-devaya vidmahe* we shall know Him, gradually, that finest charming force that can give the very intense satisfaction to one another by their combination, by their union. We shall take the prime cause in such a colour, in such nature we shall have a view of Him in this way. Then from other side we shall try *puṣpa-banaya-dhīmahī*, we shall try to show our approach to Him in that nature, that temperament, *dhīmahī*. I shall pray to the forces of that type found in the environment to help me in all respect to reach my desired goal. This is *kāma-gāyatrī*. And then when some advancement we have attained then the next, the *sannyāsa* mantra.

What is that? This purely in *mādhurya rasa, gopī-bhāvāśraya*, I shall aspire after, now in this advanced stage, not particularly for Kṛṣṇa, but the mistress of a particular department where my service will be most suitable. Suitable that I may be reckoned in favourable in that *mādhurya rasa* service. And that I can get acquainted with my mistress, my lady, lord of that

department. So it is rather I am seeking the help of Kṛṣṇa to give me entrance into particular department and to give me charge to the leader of that department and hence forth my aspiration will be to cast me wholesale, throw me wholesale to the disposal, for the shelter also my master in that service of that department.

(Sanskrit) *āśraya* means (Sanskrit) with the aspiration of such attainment I am trying to throw myself. My attitude will be always to throw myself for the aspiration of the shelter under the departmental head. Departmental head, not direct to Kṛṣṇa. Because it is mentioned in the scripture that the *sakhīs* they had no aspiration of directing union with Kṛṣṇa, that is their nature. They are branches, they consider themselves to be branches, and the duty of the branches to give supply to the trunk where from they come. So the central trunk is considered to be Rādhārāṇī and the *sakhīs* so many branches and their intrinsic nature such that they don't want any direct union with Kṛṣṇa for themselves. Always through Rādhārāṇī they want to unify Them, Kṛṣṇa and Rādhā, and there lies their inner satisfaction. It is so much pure. So much pure, the purity, the standard of purity is such that they sacrifice their own connection with Kṛṣṇa and they all to centralize to the highest point which can give maximum satisfaction to Kṛṣṇa - in that way. So it is the highest attainment, living direct association with Kṛṣṇa. They are so much eager to seek the satisfaction of Kṛṣṇa that they do not rush to present themselves direct before Kṛṣṇa. Kṛṣṇa's receives the highest concentration and who can perform it they help them. And this is their standing nature. And we shall try to aspire after them; that will be the highest attainment in this mantra of *sannyāsa*.

Am I clear to certain extent?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Only gives some direction towards.

Once after *sannyāsa*, Srauti Mahārāja asked me, “What is the name meaning? Does it mean to Mahāprabhu Himself? *sraya svaha*.” Anyhow he asked me how to understand the mantra from Prabhupāda.

And I asked him, our Guru Mahārāja, and he told like that. (Sanskrit) Rice, because it is like () *āśraya* means (Sanskrit) *agni svaha*, but he told no, it (Sanskrit) for this, with this aspiration I am throwing myself, it has no end. With this aspiration when counting the mantra we are to think if possible in any case that he is aspiring to throw himself in such ideal of (Sanskrit) service to Kṛṣṇa which is not direct, but in consideration of the highest degree of service be rendered to Kṛṣṇa they're helping the prime cause who is responsible to satisfy Kṛṣṇa by her greatest sacrifice; to preparation for that sort of. And that has been considered to be the highest attainment of the Gauḍīya Vaiṣṇava School, *rūpānuga*.

Bhaktivinoda Ṭhākura has written (Sanskrit) () small in his poetry. Here he has made clear what should be our aspiration, scientific attempt to march on, (Sanskrit) poetry perhaps in *Gītā-mala* or *Gītāvali*, somewhere I found I think, can't remember.

So with that ideal, highest ideal in your heart, you will move and externally you will ask people to join Kṛṣṇa consciousness. All other attempts are futile in the world, all temporary and reactionary, so join Kṛṣṇa consciousness. Mahāprabhu gave it to us and in this modern age Bhaktivinoda Ṭhākura, Bhaktisiddhānta Prabhu, and especially for the west, Swāmī Mahārāja preached this and this in fact such depth. The concern, the deepest concern in our inner most life is such, it is of this nature, it may not be accessible or approachable by

everyone. But in general, Kṛṣṇa consciousness, the love divine. The Lord, the highest, absolute Lord is Lord of love. And we can live in His family. Such prospects and hope we are being given. And try to approach in a scientific way. This is not malady, this is not here say, this is not imagination. You come and strive and fail, and again the opportunist degradation step by step can try to have it; it can be attainable but it has got its proper method and we are to try through that method, everything requires it. In every form of education there is step by step, if we go then we can have the desired result. Here also the method is there, *pranipāta*, *paripraśna*, *sevā*, in this way we can go. This is the up going. And the lower capturing method, the capturing of the lower things, but it is the capturing of the higher, so the process may be different. By surrendering we can only make our progress towards that high reality, direction. And this is not unreasonable.

Devotee: Śrīdhara Mahārāja, sometimes by our preaching it seems that we convince persons to make steps toward Kṛṣṇa that they are not ready to make yet. In other words if there is some, perhaps they are artificially trying to advance further than they are ready for. How do we...

Śrīla Śrīdhara Mahārāja: The hypocrites will have their own punishment, they get their own result. Sincere:

[*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]

What we shall do we shall do it sincerely; we must be true to our own self. But if we make diplomacy with our own self within then what good can we derive out of that? It is suicide. There is bodily suicide, mental suicide there is also that. We must be sincere in our quest, whatever line we go we must be sincere. *Na hi kalyāṇa-kṛt kaścīd, durgatim tāta gacchati*.

When we cheat ourselves we will be cheated. To show others we want not devotion but the fame for devotion from the public, that is popularity, popularity that, "I am a big devotee," to capture applauses from the public that I am a devotee. So I show so many faces to capture then I am not searching Kṛṣṇa but I am searching for the false name from the people that I am a devotee. I am committing suicide, *pratiṣṭhā*. That anyone can do in any way of life, one may cheat himself. And that is the real trouble within us that we are all cheaters, self cheaters. So we have come here by that process only, by robbing ourselves, we want to feed on us.

Exploitation, exploitation means to be exploited, to make room for future exploitation. In future to be exploited; action and reaction, to be prey to reaction. Exploitation means that I will be exploited.

(Sanskrit verse)

Who will care for what thing? He will be paid in his own coin. ()

Devotee: Bhaktivinoda uses the word (Sanskrit)

Śrīla Śrīdhara Mahārāja: *Harināma*?

Devotee: (Sanskrit)

Śrīla Śrīdhara Mahārāja: (Sanskrit) Yes.

Devotee: That's the same idea?

Śrīla Śrīdhara Mahārāja: That's the same thing. That is to make trade in the name of Hari, to make Hari the object of tradery. That means *aparādha*, offense to Hari, not *Hari bhajana*. To make trade in *guru*, *guru* trade and also *śāstra* trade, *sādhu* trade, that I am a *sādhu* to go on trading in the name of Hari, *sādhu*. And *śāstra* trade taking money to make money I am giving explanations of *śāstra*. Ordinary people they want to hear something like that but real thing is not present here, in the formal explanation. Nothing but the internal thing is necessary. Not the sound but the real aspiration within the sound; that is the capital.

nāmākṣara bahiraya batu nāma kabu naya

[Merely the sound of the Holy Name of Kṛṣṇa should never be thought of as the actual Name]

[From Jagadānanda Paṇḍita's *Prema-vivarta*]

Nāmākṣara is not *Nāma*. *Nāma* is *Vaikuṅṭha*, *vaikuṅṭha nāma grahaṇam*.

[*sādhu saṅga kṛṣṇa nāma ei matta jai, vaikuṅṭha nāma grahaṇam aśeṣāgham haraṁ vidun*]

["The Holy Name must be taken with the attitude of service to the saints. Serving means die to live; to throw oneself wholesale for the higher existence."]

It must have transcendental character, the name, the sound, the sound must have its transcendental characteristic. That is its aim is towards transcendental, and not to get any benefit from the mundane foolish people using the name of Hari. Just like the homeopathic globule, the potency, not the shape of the tablet, but what sort of potency is there. Whether max or arnica or what is there. So the sound, the name what is within, what is within, the aspiration with what idea the name is given, the sound is given. Sound is only carrier from the lip to the ear, but what's really to be transmitted that is the will; that is the feeling of *guru* towards the disciple. And the sound is only the carrier, out carrier, vehicle transmitting the idea from one to another, but the spirit within that is all in all. Of course the name, mantra everything like that, it must be *Vaikuṅṭha* characteristic, transcendental characteristic, not physical imitation.

So *sādhu-saṅga*. So always it is recommended get it from the *sādhu-guru*. Also in the company of the *sādhu* it is possible for such cultivation. Otherwise imitation is not the real thing, sometimes it is offense. So *nāmāparādha* that is *aparādha* always, *aparādha* means to

disregard, to mis-worship, mis-revere, reverence. Mal-dealing that is *aparādha*, not proper dealing but mishandling that can't get our desired result. Proper handling is necessary for everything.

In the laboratory, the scientists they are making experiments, but experiments must be properly handled otherwise there may be explosion and he may die. Everything will be darkness, in the case of x-ray he found all dark. Light is so much intense it showed darkness. Then gradually came to manage. This is of course the empirical process. And so that has got the deductive process also, it has got its own science and peculiarity, it must be properly from up to down.

Devotee: Mahārāja, in the *Kṛṣṇa Saṁhitā* there is a description by Bhaktivinoda Ṭhākura about different fields of knowledge.

Śrīla Śrīdhara Mahārāja: Different?

Devotee: Fields, branches of knowledge. And one for example, (Sanskrit) all these different fields are mentioned,

Śrīla Śrīdhara Mahārāja: (Sanskrit)?

Devotee: (Sanskrit)

Śrīla Śrīdhara Mahārāja: *Yugala*?

Devotee: (Sanskrit)

Śrīla Śrīdhara Mahārāja: (Sanskrit)?

Devotee: Geography.

Śrīla Śrīdhara Mahārāja: (Sanskrit)? Geography?

Devotee: (Bengali)

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura has dealt there in two ways. One for the intellectualist, the empirical school, so many scholars they are giving out their opinion that the, “In this way the Earth and Sun they came out.” Then first there was Aryans near the Caspian Sea and they immigrated to India, in this way, this way. There are so many investigations and reports given by scholars of different types, modern scholars. And he has given his own opinion. “If it is to be investigated in this line, then also they should come in this line, not that line.” That was his one thing but he told clearly that, “It is not my opinion, this is empirical method. But if you are to investigate in the empirical way then you are faulty in such and such points. You must have to come to this point. But this is not my faith, my faith is deductive. And I fully have got faith in such things, what is given by *Veda*, *Upaniṣads*, revealed truth.” That is his contention; two ways, one in Sanskrit, another in Bengali. The

Bengali portion, that is introduction, called introduction. That is couched in a way of the present scholars are thinking - in that way.

Devotee: So Mahārāja the question is there is one word in this branches of knowledge. He says (Sanskrit) what type of science is that (Sanskrit)?

Śrīla Śrīdhara Mahārāja: (Sanskrit) If I come in contact with that portion then I can give my opinion, I've forgotten it, what he has meant by (Sanskrit). It seems to my mind at present (Sanskrit) the small soul's statement, the statement of the insignificant soul. That is one side. And the revelation of the infinite truth is another side. The insignificant soul giving his statement - what value it can fetch in the infinite? That is one section of thought. Another section, that the whole absolute He gives His own acquaintance and also of the others. That is another standpoint. What to be accepted? Infinite says: "I am so and so" transmitting to the small. And the small is thinking, "I am so and the environment is such." That is also one way of thinking. Even in that part (Sanskrit) the statement of the minutest part about the whole.

Devotee: That is like environmentalist.

Śrīla Śrīdhara Mahārāja: What?

Devotee: Environmentalist, persons who study the environment.

Śrīla Śrīdhara Mahārāja: The empirical method, the inductive method, the finites approach towards infinite, and infinites approach towards finite, diametrical change. Why should we believe in scripture? The question is the beginning of epistemology. "Why the *Veda* is real proof and not investigation of a genius, however great, that should be considered to be futile?" The question of epistemology; how to investigate things properly, what method should be adopted for the investigation? What should be considered to be the proof positive? The question of proof: evidence, witness.

Devotee: Guru Mahārāja; the scientist generally have bad feelings toward religion. How we can convince to investigate Kṛṣṇa consciousness without taking it as religion?

Śrīla Śrīdhara Mahārāja: First question, first point will be to discern them that their method cannot but be faulty. From finite conception how can you get infinite ways? And also your possibility is there, sometimes they say something and another greater scientist says, "No. That is not, you are false." A greater scientist he can prove that the lower scientist is false in his position. In this way we have to prove the weakness of the process of knowing, of knowledge. Knowledge, local knowledge, cannot guide the central knowledge. But central thing can guide the local thing and govern the local point. So that Hegel's theory, "Reality must be by Itself and for Itself." He has taken everything up from the hand of the scientist. All empty handed he made.

If that is reality - the other day the Madhava Prabhu he wanted me, "The scientist are finding new things, new things."

I say, "Yes, but are they creating new things or was it already there? It was already there and they are discovering them. It was already in the cause and they are only partly discovering and understanding. But infinite is there. The astonishing knowledge is buried. It is outside our understanding. And we are, with great attempt we are finding a point and thinking we have created. "I am greater than the creator of all these discoveries."

A foolish thing, is it not? Am I clear? All wonders are there. Wonder of wonder and only one wonder to my experience I have discovered I think I am more than God; such foolish persons - scientists. He is there all wonder and only one point I am finding out to the particular society, a finite section, and I boast, "I am more than God." What foolish can be more than this?

Devotee: Gurudeva, so we find generally it is not so difficult to disarm them. But it is difficult to present Kṛṣṇa consciousness in a way that they will accept.

Śrīla Śrīdhara Mahārāja: Of course. So stop your investigation and view your progress and find that it is with you. Only stop your negative attempt. Negative enthusiasm should be stopped and you will find that it is with you, the grace of God. What is everywhere is within you also. Try to find out. (Sanskrit) What is the most remote and the most near. Nearest to you is He and the farthest also is He. So stop you energetic searching, enthusiasm in the opposite side making your self sufficient, self sufficiency, ego, self seeking and self sufficient. "I can know." If He selects you to know Him then you can know. That is the method recommended by the scriptures. It is the right of making Himself known to you is in His hand, not in your hand. So accept that method, it is within His fist. It is, by Itself and for Itself. You are for Him, not He is for you. You have not created Him but He has created you. And you are for Him, He is not for you. Try to understand your position in the infinite. You are meant for Him. And if you take that position, then you will find that He is also for you.

(Sanskrit verse)

First surrender that, "I am yours" and then you will find that, "He is yours."

[*bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram*]
[*suhṛdam sarva-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]

So how peculiar position of our fallen-ness, our fall? Mahāprabhu shed tears profusely to see the peculiar position, how in self-deception, how came self deception. *Māyā* means self-deception. How has it occurred? One has come with body condition himself, a peculiar position. Mahāprabhu had to shed tears profusely for this. What wealth He has got but He is

deceived from that, that high wealth, such peculiar. And Nityānanda Prabhu approached from door to door, "Please accept, connect with Gaurāṅga, and I will be sold to you without any price. I will be sold to you all. I will be slave, I offer Myself to be slave of you. Only this price - that you accept Gaurāṅga. You give attention to the advice of Gaurāṅga and I will give at price Myself to you. I want to be sold only at this price, a little attention toward the words, advice of Gaurāṅga. How high benefit you will be able thereby to have - My appeal."

And He was rolling at the doors of so many.

(Sanskrit verse)

Appealing in this fashion - rolling on the door of person, "Please try to give attention to the great Lord Gaurāṅga. What property He has come down for you here, you please note, give attention. The highest thing of your desire is passing through your door and you are neglecting. You are deceiving so much, such a great chance you are losing. I appeal with My earnest prayer." Such sentiment, "Give attention to the words of Gaurāṅga."

[*bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,
yei jana gaurāṅga bhaje sei amāra prāna*]

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

Bhaja kṛṣṇa, kaha kṛṣṇa, laha kṛṣṇa nāma. In all ways try to welcome Kṛṣṇa consciousness.

Devotee: Mahārāja, you said to welcome Kṛṣṇa consciousness, but there seems to be some fear or hesitation.

Śrīla Śrīdhara Mahārāja: Who?

Devotee: Speaking for myself; there seems to be some fear.

Śrīla Śrīdhara Mahārāja: Fear that may be. Obstacles of different type must come, *kanak, kāmīnī, pratiṣṭhā*, of three classifications they should be. Direct sense pleasure and then a via media by which we can collect sense pleasure and *pratiṣṭhā*, that is the position, the consciousness of one's own position, prestige. Prestige estimated by the false group of different stages, there are people of different stages. One may want to be famous in the moneyed men, moneyed circle. Some may seek position in the scholar's service, scientist's service; some for seeking position in the saintly group. So position of attraction for different groups by elimination of all - the ideal:

*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]

[*Śrīmad-Bhāgavatam*, 11.21.11, purport] + [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19-167]

The elimination means progress, but the elimination must be scientific and real, not false elimination. That is with *sukṛti* and *sādhu-saṅga*, it is possible only for that.

(Sanskrit verse)

These two things to guide us properly, safely, and elimination in all possible, even *Vaikuṅṭha* should be eliminated, even *Ayodhyā*, *Dvārakā* to be eliminated; in this way elimination going to the highest. And cautiously, cleverly and sometimes with reverence, sometimes hatefully, higher elimination with reverence, in this way, but elimination. "What can I do? My faith is connected there. I'm going, don't feel disturbance by me. My inner hankering is for that type of service. Forgive me."

[*Raghunātha*] *Dāsa Goswāmī* says when the inner attraction is coming towards *mādhurya rasa* he is reluctant to go there.

(Sanskrit verse)

It will be the attraction for the highest faith. I am not fit for that. Rather I should try my best to stick to this friendly circle, *sākhya rasa*. I'm afraid that may entice me in a false way. I have got no such great fortune in me. I must not indulge in such a way that I have attained the highest point of success of our life. Rather I shall try to stick and my inevitable tendency to stay in the lower group, it will take me strongly, by strong hand towards that. Then I can't help. I shall have to go there.

The end of the tape

[Start of SCSMN] MP3 dated 82.03.11.B_82.03.13.A]

Śrīla Śrīdhara Mahārāja: ...venture in such intense and such confidential service. That should be the attitude of a real devotee. "They will appreciate my service."

"No, you come, you take the position of *Ācārya*."

And he says, "No, I am afraid of taking the position because so many will come to give me respect of *guru* and God. I won't be able to digest. So forgive me. I can't take the position of the *Ācārya*. It is very dangerous to play the part of God."

*ācāryam mām vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guru]*

["One should know the *Ācārya* as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] [*Śrīmad-Bhāgavatam*, 11.17.27] + [*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.46]

“The disciples will gather and they will treat me as they treat the Godhead Himself; most dangerous for me. Forgive me. I won't think myself fit for the position. There is possibility of being led astray. It is a dangerous position.”

“No, no. You will have to do. By order of your *guru* you are to. And by his grace no *pratiṣṭhā-ahaṅkāra* will touch you. I say you will have to take this.”

“Of course then if you order me. What to do? But please protect me. Protect me from the fascination that will come in Your name and I shall devour that in full, in my own stomach. What will come for You and I shall devour, most dangerous.”

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

The negative characteristic of the potential nature should always be maintained, that, “I am nothing. Whatever I am to do on Your behalf, Your strength, Your inspiration, Your delegation must come within me to do Your service.” That sort of negative, “I am nothing but You are everything. By Your grace I may do anything and everything. But independent of I have no value.” This sort of consciousness should be always.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

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

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

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

Rādhārāṇī says that, “People at large say that I have got some black name, black connection with Kṛṣṇa. But I think I am not so much fortunate that I may have that connection with Kṛṣṇa. They are simply abusing Me. But if I could get that I would think Myself to be the possessor of the highest fortune.” (Kṛṣṇa-kalanki?) “The people say, but I can't feel Myself of that high standard, that crossing the social and scriptural law I have My connection regard towards Kṛṣṇa. That high faith, the highest type of faith, Kṛṣṇa connection, at the risk of anything and everything including the good name and the good fame; for nearest, dearest crossed, all crossed and only Kṛṣṇa; that is order of the highest position. But I fear that I am sure that I have not attained to such stage of Kṛṣṇa connection in Kṛṣṇa consciousness.”

The attitude is like that always, that I am nothing, He is everything, I am nothing.

Nitāi-Gaura-Gadādhara. Nitāi-Gaura-Gadādhara. Nitāi-Gaura-Gadādhara.

Devotee: Mahārāja, sometimes we meet people who have a system where the *guru* tells the disciple what is his *rasa* and what is his service to Kṛṣṇa. One of our God-brothers asked our

Śrīla Prabhupāda about this and he said that this is not bona-fide. That the spiritual master doesn't tell...

Śrīla Śrīdhara Mahārāja: Yes, I am coming, what does he say? Sometimes the *guru* asks the disciple to serve him?

Bharati Mahārāja: No, (repeats the statement in Bengali)

Śrīla Śrīdhara Mahārāja: I have not come to that stage. My Guru Mahārāja repeatedly asked, *pūjāla rāgapāṭha gaurava bāṅge*, [*mattala sādhu-jana viṣaya range*] ["The path of divine love is worshipping to us and should be held overhead as our highest aspiration."], that is still to be attained. But only through the scriptures what faint we have from distant and with fearful way which we have studied. But that is to be left above. We don't venture to come in direct analysis of these things. That is to be kept above. That is there but we don't want to be atheist overnight; like this Lalitā Prasād and Hiranyagarbha. Not so easily.

First conversion wholesale to Kṛṣṇa consciousness, that is Kṛṣṇa's service; that must be finished. Wholesale conversion, transformation by cultivating Kṛṣṇa consciousness - every atom of my physical, mental, spiritual, body should be converted into that. Then specification, the differentiated higher, *mādhurya rasa*, service distribution will be possible to enter into that domain. Otherwise it will be - one will fall into this mundane world; it will be very cheap to them. With the colour it will be such a crime, such illegal tendency will be created against that that it will be very difficult to achieve in one's life, or lives together, *aparādha*. So it is not curiosity, rather it is atheism we shall say. Theism it is, and I shall get in time. The environment is conscious of me and that will come to help me there. I am a theist, not atheist that, "Today I want otherwise I won't have it. And what I am, we are doing, this will promote me there. "No, no. If I miss I am gone; whatever I am doing at present that is nothing."

We are not of that type. We have got, to us what we are doing in distress that is also of very high value. We are confident, we have experience that it is also very high value and that highest value that is not very cheap. I shall get if I can work successfully here that will come down to me. A call will come down, I shall..

Our Guru Mahārāja has remarked about all those things very seriously. It is atheistic according to our consideration to jump only to that level, then I shall finish that, "Oh, everything I have known. This is nothing." It is all imagination, a kind of imagination. If it's actual realization, like day, like sun it will come.

Bābājī Mahārāja remarked that the lady, the daughter says to the mother, "When I shall give birth to my child please awake me. Otherwise when sleeping perhaps I may give birth to my child."

Then the experienced mother says, "No, no. I shall not have to arouse you, to make you awake, you will awake me. You will arouse me from slumber." It is of such nature. Bābājī Mahārāja, Gaura Kīśora Dāsa Bābājī Mahārāja, Guru Mahārāja of our Guru Mahārāja; he remarked to one imitation *bābājī* in this way. It is not such thing of imagination, it is reality.

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

Is Aksayānanda Mahārāja here? No.

Aranya Mahārāja: Aksayānanda Mahārāja he is taking care of some devotees who are sick in the blue house.

Śrīla Śrīdhara Mahārāja: Sick?

Aranya Mahārāja: Yes, two devotees are sick. They have malaria. So he is taking care of them.

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

Bharati Mahārāja: Parisevana has come today.

Śrīla Śrīdhara Mahārāja: What?

Bharati Mahārāja: Parisevana, he has come today.

Śrīla Śrīdhara Mahārāja: He has come?

Bharati Mahārāja: Yes. (Bengali)

Śrīla Śrīdhara Mahārāja: You all create some engagement and program for your preaching campaign and engage yourselves according to your capacity and your object, your aim, gradually.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Haribol.

Where is that Aranya Mahārāja, is he here?

Aranya Mahārāja: Here.

Śrīla Śrīdhara Mahārāja: What?

Aranya Mahārāja: Yes, I'm here.

Śrīla Śrīdhara Mahārāja: And what about your, that land? Some structure, some room should be prepared.

Aranya Mahārāja: This morning we are going with Govinda Mahārāja and that Mistri.

Śrīla Śrīdhara Mahārāja: So as early as possible some sort of shelter should be constructed there. Gaura Haribol. And start with your own program of Kṛṣṇa consciousness, Gaura

Haribol. Gaura Haribol, which is according to adjustment of your own capacity. Gaura Haribol. You know it best what way to begin the service.

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

Jayatīrtha Mahārāja he has removed the burden from his shoulders and he says that, “I shall stay peacefully without any (weary?) and study something here. No responsibility, but only with the free responsibility of a student I shall pass some days here.” That is his present thought, so clear of his burden of disciples.

Gaura Haribol. Gaura Haribol.

In a way he has defeated them doubly.

Bharati Mahārāja: Doubly, yes. This morning we were speaking twice he has defeated them.

Śrīla Śrīdhara Mahārāja: Defeated them that, “I am not one with you, I am after something more. And what you are aspiring after, the clash is not there. The point of clash with you is not there what you think to be, not competition in the same plane. But I am after something else, transcending who you think me to be.” So another stroke on their head, “Don't consider me to be one of you.”

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

The position of *Ācārya*, that should not be allowed to be so much misconceived way. It must be cured of misconception, disease.

Hare Kṛṣṇa.

Rāmacandra was requested to take possession of the throne, not only by the people, relatives their own for whom the throne was reserved, including Him, Bharat also. But Rāmacandra had no charm. He had His charm for the truth.

“My father might not have pronounced through his lips that I am to be banished by his obligation to My stepmother. But I am his son. I am his heir. I must clear My father from his debt to My stepmother so I must go to forest. I must go to forest.”

And so, and others: “No, no. You must get on the throne.”

“No, no. I not only heir of the throne, but I am also heir to carry out the debt, to clear the debt of My father. I am heir so I must take the risk of clearing the debt of My father towards My stepmother. I must go to forest. Father may not speak it through his lips, due to his intense affection for Me he could not speak. But it is My duty, I think, that I must keep the words of My father what he gave to My stepmother. So I must go to the forest.”

But others are madly requesting, “No. Give some delegation and You come to take the throne.”

“But no. Where is delegation? When one is unfit to do a particular duty, he may appoint a delegation. Otherwise when he himself is fit to perform the duty, delegation not meant for that case.”

Devotee: (Bengali)

Śrīla Śrīdhara Mahārāja: (Bengali)

Alright, I began early morning with him. So I, I am tired also, so I take leave of you.

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

Go and take some *prasādam*.

The end of the day

[This transcript ends at 20:40 of the SCSMNJ MP3 dated 82.03.11.B_82.03.13.A]

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