

[Transcriber and recording not found, yet. Proofread by Paramānanda dāsa, U.K]
 [Starts at 21:28 of the SCSMNJ MP3 dated 82.03.11.B_82.03.13.A] [82.03.13.B_82.03.16.A]

Śrīla Śrīdhara Mahārāja: There is a saying the scholars are tested, the scholars have got their test; in the *Bhāgavatam*. There is one saying like this, that the scholars are tested when they come to understand the instructions of *Bhāgavatam*. That *Bhāgavata* does not allow the scholars to pass their time in idle talks. *Bhāgavata* gives a call to all the scholars that service is necessary, not imaginary speculation is the be all and end all of life, but *sevā*, service. That is the criterion by which one's improvement or development is to be measured. *Jñāna-sunya-bhakti*, the end of scholarship, the scholarly speculation: that is not the end of life. Theoretical life is no life, life is practical, but only, not for your own interest but for the interest of God. What for...

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]

The result is with the Lord. The fruit is with Him, and work is with you, and only in that case it can be service. Everything will be service, even murder may be service. Hanumānji murdered many, Arjuna, Kṛṣṇa, Śiva, murdered we find.

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

[He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences.]

[*Bhagavad-gītā*, 18.17]

But that murder is not ordinary murder. So we are to take it in that way, and ISKCON has conceived it very properly at this time, anything, up to anything. This is the general way.

But Mahāprabhu did not approve that - *tṛṇād api sunīcena*. He gave another, *sunīc* and *sahiṣṇunā*, that in different stage, to Arjuna it was in *kṣatriya dharma* it was necessary. But Bhaktivinoda Ṭhākura says the same *Gītā* if delivered to Uddhava, Uddhava did not begin, though *kṣatriya*, he did not, could not begin fighting, but he should go to the Himalaya for Kṛṣṇa cultivation. According...

(no vidhi vedam yamedā vidvanam karma samvidan?)

The *kṣatriya* mentality will go that side, but Mahāprabhu has ordered, *tṛṇād api sunīcena, taror api sahiṣṇunā*. Don't give any opposition to anyone, but silently tolerate all forms of

opposition coming to you. And give, offer respect to others, and don't want respect for you, for yourself. With this attitude you go on with *kīrtana*, spreading the name, the glory of the Lord. That will be the most effective to take us to there. And then surrender should be at the bottom, at the very foundation, and the Lord will come to do on behalf of whatever may be necessary after that. That should be your way, and not the Hanumān or Arjuna or others. In this *bhajana* that I give you instruction, it is not of that, not of that type, this is of this type; this is embracing rather *sattya guṇa*, not of *raja* and *tama guṇa* activity here, in this *nāma bhajana*. So:

(vidvanavate bhagavate pariksa?)

It does not mean that if you are shaken with some danger you will shirk from your *saṅkīrtana*. But go on *saṅkīrtana* disarmed; having only your faith in God, He is the protector He will do necessary things. Mahāprabhu did not stop *saṅkīrtana* but He vigorously went with *saṅkīrtana* party and disarmed, approached to the Kazi who came to disturb. But that was managed, no disturbance came to Him. So not only by armament and violence we shall approach the enemies of *saṅkīrtana*, but at the same time we must not stop, must not be cowed down thereby and leave *saṅkīrtana* and *pracāra*, preaching. We should not stop; as much as possible in a gentle way we must go ahead. We must not stop, neither we shall accept any violence. Let God's wish be done, His will. That should be our attitude. Don't leave the battlefield, at the same time we must not be violent. Go on preaching *kīrtana* in a modest way and if anything comes to oppose of course we have to tolerate that.

When I heard in the present Caitanya Candradaya Maṭh some attack came from outside in *Gaura Pūrṇimā* time, Swāmīji Mahārāja was there present. He sent a *kīrtana* party outside, I was told. Do you know any of you? No. He asked, “*Kīrtana* go on, go on with *kīrtana* on the road.” They entered to disturb within the compound, and some scuffle was there. Some had also wound and bloodshed also. Then Swāmī Mahārāja asked them to go outside on the road with *saṅkīrtana* party, *kola-karatāla*, “And what attack come with you, face bravely.” And they did so. And then the attacking party withdrew, went away; some five, six, in the beginning of that Caitanya Candradaya Math, such thing happened there once.

So we can't stop but we must not be violently aggressive. But we shall go on with, “Kṛṣṇa will come protect us,” with this, “If we are doing in the right way then of course He will come. Otherwise whatever may be the fate, this is not a thing which I can dismiss immediately and I can be a gentleman, ordinary gentleman, giving up all these troubles which come on the way of preaching.” That should be the general attitude of us, as far as I have realized.

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

World is such, troubles will come, so we are asked to be,

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

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

Don't create any attitude which can invite opposition. Don't invite opposition, *tṛṇād api sunīcena*, already your ways should be so much humble that it cannot invite opposition. Still the opposition comes, your attitude will be *taror api sahiṣṇunā*, to forbear it to the extreme. Just like a tree, it is cut down, its branches cut down, may not be watered, anything, but silently it is going on with its vitality. *Taror api sahiṣṇunā, amāninā mānadena*, generally the hitch comes from this name and fame. So you will try to give honour to everyone, one and all, as they deserve honour. And don't hanker for anyone, honour for yourself. Don't want any good name for you, that *pratiṣṭhā*. You are doing, trying to do your service and it has got no end, no satisfaction is possible; it is infinite character. Service of the infinite is also of infinite character, no room for satisfaction, self satisfaction that I have done so much service. That is not possible for a real servitor because service of infinite character, it has no end. So, *amāninā mānadena* - should honour, no, don't create any opposition, invite, but give honour to all, as much as possible.

Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol.

While preaching, I and Mādhava Mahārāja, at that time white clad *brahmacārī*, and talking with an (LDO?) and of course he is very puffed up of his knowledge, of scholarship. "I have read so many things, so many philosophies, eighteen kinds of philosophies I have studied, all these things."

I am trying to make him understand that to understand this divine philosophy that is a particular process, that is not merely intellectualism, it is something more. But he won't hear. Then I told him, "What a slave of senses will understand philosophy?" When he was persistently and tenaciously he was sticking to his own, that blind statement, I had to speak like that. "What a slave of senses will understand philosophy?"

Then he was much infuriated and he got out of his chair and began to walk.

And Mādhava Mahārāja told, "Perhaps he may come with his revolver, (ha, ha, ha), at ten past, at night, ten past already in his own office room. So he went, so much infuriated, enraged, perhaps he may take out his revolver now." I stood for sometime silently and then silently walked out. That was one chance.

And in (Sylet also?) so many young men they came to oppose our meeting there, but could not. The political leaders were criticized a little drastically. I told, "That only those leaders, it is not land only for those leaders. But India has got also many other greater sons. The Vyāsa, Vasiṣṭha, Janaka, Yajñavalka and Śaṅkara, Rāmānuja, Madhvācārya, Śrī Caitanyadeva. This is their country also and what they have told about the good of their country we have to look for that. Only Subhash Gosh, this political revolutionary leader, and Bunkin Chatterjee who gave the literature, supplied the literature for the revolutionary independence. This is not the country only for those two sons. For there are other great, greater sons; and they are appreciated from whole of the world, and what is their consideration we are to discuss and

understand that also. So, (if you are child?) and Mahāprabhu's predecessors they belong to this Śrī Hatta. And Gauḍīya Maṭh is taking the message of the son of those that were inhabitants of Śrī Hatta, so you should feel proud for that. And do you believe that Subash Gosh, that political revolutionary leader, he's attacked and everything is gone? What do you mean?" Gradually they are dispersed.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

We should not create any disturbance. We should not be a party to create any violence. But in spite of our maintaining humility, if any violence comes, like a coward we shall not run from this corner to another corner... We are to face, only thinking of our Lord. What can we do?

Gaura Haribol. Gaura Haribol. Gaura Haribol.

When Mahāprabhu was preaching in Andhra District one Bauddha *ācārya*, a big Bauddha *ācārya* was defeated and he managed in the name of *prasādam* many nasty things was covered under some food, and that was extended, that was given to Mahāprabhu, "We have taken *prasādam* for you." But suddenly a big bird came and took that pot by his beak and fled. And these persons were enjoying. And then that plate, that metal plate, that fell in such a way on the head of that *ācārya*, Bauddha *ācārya* that he fainted, he is almost dying.

And then the disciples they began to wail and to cry and came to Mahāprabhu, "What is this? How the bird can come and take and then hit our *ācārya*?"

Then Mahāprabhu told, "Oh. Go on with *Kṛṣṇa Nāma*. Then your *ācārya* will life regain."

Gaura Sundara. Gaura Sundara.

What to do?

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

Now what we are to think? The way in which we are going, is it faulty? We may think what way we want to march on, is anything there wrong? Oh Lord. Oh Gurudeva. Please show me the real path. Are we going on the wrong way? To our own sincerity we think that what we are doing it is not bad, it is good, it is devotional as far as we have understood.

Hare Kṛṣṇa.

So last night I am told that two gentlemen came from London; Jayatīrtha Mahārāja?

Jayatīrtha Mahārāja: Yes, well. One of my disciples and his wife they came from London last night. They gave an interesting report that some of the disciples there are not very willing to surrender to the GBC and that they want to come here. So at any rate some of them are coming, about twenty-five of them are coming probably tomorrow. But I sent the message back to the GBC, to Satsvarūpa, who's there in London now. I sent the message back with

this disciple of mine who came, that I'll send these men back when they come, and that I've given instruction for all of them to work with you. But still some of them say they won't work with you under any circumstances. So then we should perhaps meet and discuss what to do with these few fanatics who won't give up my association.

Śrīla Śrīdhara Mahārāja: So you have asked in a general way those disciples to join with them?

Jayatīrtha Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So again you say they will come here?

Jayatīrtha Mahārāja: There are one hundred of them there.

Śrīla Śrīdhara Mahārāja: One hundred.

Jayatīrtha Mahārāja: Yes. Twenty-five of them are already coming on the plane this morning, so it was too late to try to stop them I thought.

The end of side 'A'

[End of the SCSMNJ MP3 dated 82.03.11.B_82.03.13.A]

[Start of the SCSMNJ MP3 dated 82.03.13.B_82.03.16.A]

Jayatīrtha Mahārāja: The others have got their tickets, they are ready to come but not until Wednesday or Thursday. I told them not to come, to stay there.

Śrīla Śrīdhara Mahārāja: Then what they want to do there? They will, the Satsvarūpa or Rameśvara who has gone there to take possession of the temple, will they allow your disciples to remain in the present state? Or they will go on with new initiation and other things?

Jayatīrtha Mahārāja: Well, I think they will be a little cautious in dealing with my disciples, a little cautious. But the situation has become very poisoned now.

Śrīla Śrīdhara Mahārāja: About the *gr̥hastha* of course they cannot force them, but those that are living in the temple, if they do not submit to their proposal that they should again, leaving you they should take again initiation from another *ācārya*, and if they can't do so then they will be ousted from the temple?

Jayatīrtha Mahārāja: It may happen like that.

Śrīla Śrīdhara Mahārāja: And what they will do? Those ousted, extreme devotees, they are all expected to come this side? Or they can find a place for their own there?

Jayatīrtha Mahārāja: If it happens like that that some are ousted then I'll probably have them come here for some time and then will make out a plan what to do. I was thinking that if we get a small group of devotees here, twenty-five or thirty devotees, I may want to start one travelling *saṅkīrtana* party in India with bullock carts, and go from village to village, and do *Harināma saṅkīrtana*, distribute *prasādam*, and just have discussion of Kṛṣṇa topics with the Vaiṣṇavas along the way.

Śrīla Śrīdhara Mahārāja: And the financing in the beginning?

Jayatīrtha Mahārāja: Financing? We'll send a few men for doing collection in the west.

Śrīla Śrīdhara Mahārāja: In the west. In order to begin, to begin with some capital is necessary. And then of course it may be self supported gradually.

...

...the cow man, he came and perhaps did something. I asked him to go away. He does not like to go away. Then when I talked a little excited, he told that, "You have come in our clutches and you are talking with us so excitedly, you'll have to reap the result."

"What result I'll have to reap?"

"That I am following, you go wherever you like to take me."

So I went to that corner, then that man fled. "What you can do?"

Here also the courageous, Govinda Mahārāja, Hari Charan.

Nimāi also courageous but little...

Devotee: Hot-headed.

Śrīla Śrīdhara Mahārāja:propagated.

Devotee: He's a young man.

Śrīla Śrīdhara Mahārāja: He is a good talker, he can talk so much and according to his age he invites some violence.

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

In the (laksan?) period, about eight years ago or so, one (laksan?) leader was taking bath in the tank. At that time the tank was under fencing. And some, while taking bath, they passed some stools also in the pond. Information came to me and I asked there was (andesī, my devotee, ghosh?) he told, "Stop all sorts of entrance into the tank."

I did so.

Then one (laksan leader?) he went to take his bath. He was informed that, "Mahārāja has ordered that none will touch the water and take bath."

"No, no. I'm not doing any harm, I'm taking bath simply. I don't like to obey the orders of your Mahārāja."

That information came to me. I went down. Then hearing that I am coming he fled away. Then from there and, “I’m an old man of eighty almost, and you are a young man of twenty. Why do you fly away? And for fear of me, stand there.”

And so many persons on all sides they flocked, that (loksan?) leader and Mahārāja, old man coming, he is chasing him. And I went and he stood there just in front of the land in front of the (ataka?) there he stood. Then when I reached him, “Come this side.”

He went the middle of that land. I went. Then very silently he says, “I was only taking bath; no harm.”

“No harm for taking bath, but ordinary, nasty people, they use very, here, taking bath, passes stools, all these things (.....?)”

“No, no. That we shall guard. No molestation.”

“Then it is alright, you take the charge.”

“That no molestation in the front of my temple, and in the Govinda-kuṇḍa. We venerate it like anything, a venerable thing to us, and that it will be polluted, and I can’t tolerate that.”

“No, we shall take that (.....?)”

“Alright, I have no objection.” (Then with care, these things were...?)

Gaura Haribol. Gaura Haribol. Kṛṣṇa is there. Why should we worry so much?

Sometimes, some perhaps congressman, afraid of the communists, at night came to take shelter here. I put them in the, they’re put, they keep the back door open. If they come this way I shall keep under lock and key. And if they come and break the door you will fly away. And sometimes the Marshalls came, “You’ll have to give some shelter in this place, the tin shed.” But I can’t do that. “Ordinarily, suddenly you come and take shelter; that is another thing. And to give, to attach some rooms for your permanent abode, I can’t do that, whatever I may do.” Then I see two or three days after, police has come at night and they’re, by torch they’re searching this bush, that bush, searching for the (loksans?) but not sheltered here, can’t do anything. But I have not consciously harboured any (loksans?) here. But if suddenly if anyone comes here for his life I’ll give temporary protection for the time being, that I’ll do. Indiscriminate (loksans?) or whatever have come for life, stay for some hours and go.

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

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

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

So I am not feeling well, a little feverish. Hare Kṛṣṇa. Gaura Sundara. Gaura Sundara.

Devotee: We can take your leave Mahārāja.

The end of the day

[Ends at 10:50 of the SCSMNJ MP3 dated 82.03.13.B_82.03.16.A]

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