

## His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ...Gurudeva of Gopāla Bhaṭṭa Goswāmī, brother of Vyenkata. He used to stay in Śrīkuṇḍa Kamavan. Very higher poetry, poetic language, very fervour and impressive: very sweet and very comprehensive, his ideas.

*yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāsiḥ*  
[*tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāsiḥ*]

[Prabodhānanda Saraswatī Ṭhākura says: “As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadvīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: “Oh, you have a good recommendation from Navadvīpa; I immediately appoint you to this service.”]

[*Caitanya-candrāmṛta*, 88]

Only as a result of our good deeds of many, many lives that make us fit to come to the Holy Feet of Gaurāṅga, to have His appreciation, *kṛta puṇya rāsiḥ*. And such a fortunate man if he takes to the Divine Feet of Śrī Caitanya, Lord Gaurāṅga, *gaura padāravinde, vindeta bhaktim kṛta puṇya rāsiḥ*, he’s automatically and suddenly finds that he’s in the midst of Vṛndāvana in the camp of Rādhārāṇī. *Padāravinde, vindeta bhaktim kṛta puṇya rāsiḥ, tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāsiḥ*. He’s feeling he’s got the chance of entering into the feeling of the high sentiment which is within the service of Śrī Rādhārāṇī, suddenly. And what is that Rādhārāṇī he has also described in one book, a famous poem.

*yasyā kadāpi vasanāncala khelanottha*  
*dhanyāti dhanya pavanena kṛtārtha mānī*  
[*yogīndra durgama gatiḥ madhusūdano’pi*  
*tasyā namo’stu vṛṣabhānu bhuvo diśe’pi*]

[Prabodhānanda Saraswatī says: “From a reverential distance with full adoration I offer my obeisances unto the daughter of King Vṛṣabhānu, Śrī Rādhikā. Once a gentle gust of wind wafted the sweet scent of Her clothing towards Kṛṣṇa, the supreme beautiful God, making Him feel so blessedly fulfilled that He immediately embraced that fragrance to His heart.”] [*Rādhā-rasa-sudhā-nidhi-Mangalacarana*]

“Sometime it so happened that Rādhārāṇī, the outskirts of Her cloth is floating in the wind, and that wind touched the body of Kṛṣṇa. And Kṛṣṇa thought Himself so fortunate. “I have got the wind of the fluttering of the cloth of Rādhārāṇī.” He considered Himself to be the best fortunate. *Yasyā kadāpi vasanāncala khelanottha, dhanyāti dhanya pavanena*. The wind also considering himself most thankful: “I’m the most fortunate.” And Kṛṣṇa Himself also getting the touch of that wind, He thinks that, “What a fortunate I am.” *Kṛtārtha mānī. Yogīndra durgama gatiḥ*. And who is that Kṛṣṇa? The yogīs, the jñānīs, after

their utmost trial and endeavour can't reach to His plane. That Kṛṣṇa, the *yogīs*, the *jñānīs*, the highest object of their quest and they mostly fail to reach that plane where Kṛṣṇa is taking His stand. And that Kṛṣṇa He thinks Himself to be infinitely fortunate when He gets the slight touch of the wind that is coming out of the fluttering, flapping of the outskirts of the cloth worn by Rādhārāṇī.”

*yasyā kadāpi vasanāncala khelanottha  
dhanyāti dhanya pavanena kṛtārtha mānī  
yogīndra durgama gatiḥ madhusūdano'pi  
tasyā namo'stu vṛṣabhānu bhuvo diśe'pi*

“Let me bow down to that direction of the land where Rādhārāṇī took Her birth, *vṛṣabhānu bhuvo diśe'pi*. What to speak of Her, the land that was given us, towards that direction let us fall prostrate. So high! Kṛṣṇa is madly aspiring and how, what sort of inconceivable quality She's couched, the sacrifice: the sacrifice to what degree? *Rasa-rāja mahābhāva*. The magnitude and the quality of sacrifice is of such a degree it cannot be conceived.”

So self-giving, you are prepared with your capital to come to enter into Vṛndāvana. What sort of capital you have got my dear friend? Such sacrifice! *Rādhāpadānkita dhāma, vṛndāvana yāra nāma*. What is Vṛndāvana? The land that bares the impression of the footprints of Rādhārāṇī, purified by the footprints of Śrī Rādhikā: that is Vṛndāvana.

*rādhāpadānkita dhāma, vṛndāvana yāra nāma, [tāhā yena āśraya karila]*

[“He who has failed to carefully worship the Lotus Feet of Śrīmatī Rādhikā, which are the abodes of all auspiciousness; who has not taken shelter in the transcendental abode known as Vṛndāvana, which is decorated with the beautiful Lotus Flower Named Rādhā; who in this life has not associated with the devotees of Rādhikā, who are very wise and whose devotion for Rādhā is very deep - how will such a person ever experience the bliss of bathing in the ocean of Lord Śyāma's sublime mellows? Please understand this most attentively.”]

[Śrī Rādhāṣṭaka, song 1] [From *The Songs Of Bhaktivinoda Ṭhākura*, p 118-9]

Bhaktivinoda Ṭhākura says, “Because Vṛndāvana bares the footprints, the divine footprints of that divine: and Kṛṣṇa is mad in Her quest. What sacrifice, sacrifice of what quality and what magnitude to be found there? Be prepared my friend for that type of sacrifice. Question of debauchery and this pleasure hunting, sense lust hunting; that is the worst disease you're suffering from. And if you can get a little pinch of that high quarter of sacrifice then this will all be banished forever, the *kāma*. *Hṛd-rogam*, this is a disease of heart, and if you want to get out of this disease, perfect cure of this disease, only point, a bit of that, that *līlā*, the sacrifice. Only a speck if you can apply you will get rid of this nasty disease of pleasure hunting, sense pleasure hunting. You'll be saved forever: a little pinch attraction of that high order of sacrifice of Rādhārāṇī.”

*vikṛīḍitaṁ vraja-vadhūbhir idam ca viṣṇoḥ  
śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ  
[bhaktim parām bhagavati pratilabhya kāmam  
hṛd-rogam āśv apahinoty acireṇa dhīraḥ]*

[“One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa.”] [*Śrīmad-Bhāgavatam*, 10.33.39]

Only hearing also with a regardful attitude, that will release you from that great disease of the monstrous demon, ‘that I am master, I am monarch of all I survey.’ The nasty disease, ‘whatever you get it is for you,’ the monster.

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

*Rādhāpadāṅkita dhāma, vṛndāvana yāra nāma.* In Vṛndāvana why only by the touch of the footprints of that great sacrifice personification \_\_\_\_\_ thinking of the plane can absolve you from all troubles you are suffering from, from eternity \_\_\_\_\_

Mahāprabhu Gaurāṅga Sundara. Gaurāṅga Sundara.

So Vāsudeva says, *gaura nā hoita, kemone hoita.*

[*yadi gaura nā hoita, tabe ki hoita, kemone dharitām de  
rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke  
madhura vṛndā vipina mādhuṛī praveśa cāturī sāra  
baraja yuvatī bhāvera bhakati śakati hoita kāra*]

[Vāsudeva Datta has said: “If Mahāprabhu had not appeared then how could we sustain our lives? How could we live? What type of ecstatic *rasa* has He imbibed that we have been able to have a little taste? Without this our lives would be impossible. Who else could take us to the acme of realisation of the position of Śrīmatī Rādhārāṇī. She holds the highest position. She is the greatest victim to the consuming capacity of Śrī Kṛṣṇa. She stands as the greatest sacrifice before Kṛṣṇa’s infinite consuming power. *Rasarāja-Mahābhava* - the *rasa* is there, and She is the drawer of that *rasa* from the storehouse. She has such negative capacity that She can draw out the *rasa* to the highest degree both in quality and quantity.”]

“Then who would come with all these such prospects to us if Gaurāṅga did not come? Then who will come here with this prospect, the most sweetest and highest prospect of our life? How could we know if Gaurāṅga did not come here? *Gaura nā hoita, kemone hoita kemone.* How could we live then? Without this hope, the ray of hope of such a great prospect to us ordinary people, such a saviour, if He did not come then how could we live? Wonderful!”

Vāsudeva Datta, Ghosh, he says like that. So in what adoration those take Gaurāṅga at that time when He came here? His servants, His friends, with what love, dignified love they took Gaurāṅga in their midst?

And after His *sannyāsa*, five years, Gaurāṅga came here in this Koladwīpa, and a general amnesty He declared for all the offenders.

*kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya, hena nāhi, yā 're prabhu nā karilā dhanya*

[“At Koladvīpa - the Govardhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa Dhāma - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whomever He found. He accepted them all.”]

[*Caitanya-Bhāgavata, Antya, 3.541*]

Everyone got his fullest satisfaction, and He announced a general amnesty of the heinous offenders. So this is the place. Mahāprabhu came here, *aparādha-bhañjan-pāt*. All our offenses may be forgiven by the Lord of Lords. By His grace we may be accepted as candidates for the Vṛndāvana in the camp of Śrī Rādhikā, Rādhārāṇī. Gaura Haribol. Of course all these things we can get by the most magnanimous heart, Nityānanda Prabhu etc.

*heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi dr̥dha kari' dhara nitāir pāy*

[Narottama Dāsa Ṭhākura's *Manaḥ-śikṣā*, 1]

Catch firmly the holy feet of Nityānanda. All else will come automatically to you. The Gaurāṅga will come and when Gaurāṅga comes everything comes.

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

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

*āmi - eka bātula, tumi - dvitīya bātula [ataeva tomāya āmāya ha-i sama-tula]*

[Mahāprabhu said: “I am insane, mad, *bāula - pāgala* - eccentric. I am one eccentric, and you are another. Therefore, we two are of the same class.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 8.291*]

Mahāprabhu says, “I am a madman and you are also a madman. So these talks are like mad talks.”

Extraordinary means mad, not accepted by the common intelligentsia. That is madness. What do you say? Not accepted by the common intelligentsia. They're besides them, abnormal. Normality is all exploitation, how we can increase the boundary of our exploitation.

Not satisfied with the earth, or to the moon, to the sun, ‘All should be engaged in our service. Now the fuel, the oil is going to vanish so sun should be forced to serve our purpose, the cooking, the motor driving, or the aeroplane driving, the sun should be made a public servant. As appointed by the Lord that He's giving so much grace to us we should worship Him, ‘No, no. We shall be so powerful we shall engage the sun to serve human society.’

Not with thankful eyes, ‘That sun, you are giving me so much facility,’ with gratitude, not in that type.

‘You sun, I am intellectual giant, I force you, come and serve us.’

Anyhow, exploitation, plane of exploitation, the plane of renunciation, that also has no position at present, then what to speak of the plane of dedication.

The fools, ‘We want to be king, and you want to be slave. You fool! You are undesirable element in the world. You will promote slavery, slave mentality. We hate you, we shall banish you. We shall efface your enemy culture. We can’t tolerate. You are the worst enemy. We are king, and you say we are slave. And you want that infectious disease in the intellect, the brain killer, you must be punished.’

Gaura Haribol. Gaura Haribol.

So we’re mad, and the madman’s talk.

I, when a B.A. student I read a book *Lander’s Imaginary Conversation*, whether do you know or not. There the Sidney and another philosopher, in the shade of a cool garden they’re talking, two philosopher friends.

One is asking, “What do you think my friend about the public workers? What is their position?”

Then other friend, “I take them as hotel boy, hostel boy. One who feeds someone vegetarian, someone fish, someone meat. But the hotel boy he’s not interested with that, he’s only cleansing the place and the pot, in this way, so public workers are of that position. What men are doing or undoing they do not take into their play, but rendering some sort of service, disinterested service. The rubbing of the dishes, to supply the water, to cleanse the place, quite inattentive and un-careful, what they’re eating, how they’re tasting or not tasting, good diet or bad diet, they’re indifferent to that, only rendering some service. So public workers are like that.”

It satisfied me very much at that time. The public, the Ramakrishna Mission, the social worker, whether he’s a diabetic patient, he should not be given sweet things, then his disease will be enhanced. No concern with that. So rendering service whether he’s going to die or whether going to good or bad, it does not matter for them, the public servants, they have this sort of social service.

Gaura Haribol. Gaura Haribol.

That has got some appreciation.

*kahibāra kathā nahe, kahile keha nā bujhaye,  
[aiche citra caitanyera raṅga sei se bujhite pāre,  
caitanyera kṛpā yānre, haya tānra dāsānudāsa-saṅga]*

[“Such topics are not to be discussed freely because if they are, no one will understand them. Such are the wonderful pastimes of Śrī Caitanya Mahāprabhu. Unto one who is able to understand, Śrī Caitanya Mahāprabhu has shown mercy by giving him the association of the servant of His own servant.”] [*Caitanya-caritāmṛta, Madhya-līlā, 2.83*]

Not to speak at large to the public, but still, those who are abnormal, super normal, they cannot but speak, deal with these things. But who will care to believe it? Won’t, no interest for the public – *kahibāra kathā nahe*, \_\_\_\_\_ who will come to believe? None! *Koṭiṣv api mahā-mune.*

[*muktānām api siddhānām nārāyaṇa-parāyaṇa  
sudurlabhaḥ prasāntātmā koṭiṣv api mahā-mune*]

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."]

[*Śrīmad-Bhāgavatam*, 6.14.5] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19.150]

On in a *crore*, that is also too much to say, ha, ha. *Sudurlabhaḥ, koṭiṣv api mahā-mune*. One in a *crore*, that is also too much to say. *Sudurlabhaḥ prasāntātmā koṭiṣv api mahā-mune*.

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

Gaura prabhu prema vilasa prabhu niskincana bhaktivinoda nama [?]  
Gopistitu bhakti kuti lakuste sitay nisa nama ganam murari [?]

mahāprabhu gaurāṅga sundara bada nitya nija nama bir [?]

He's madly dancing with His own Name. So sweetness, taking His own Name and dancing madly, how sweetness He finds there in His own Name! The sound aspect: that is ordained to come to save the world. He's tasting Himself and throwing to the world.

"Oh, how sweet My Name, My own Name it is how sweet, and how useful and effective," and throwing around and dancing. "Yes, this is a pleasing duty. It is really a duty, work, pastimes, of the high type, what I'm doing, dancing, throwing around the Name."

His Name, He Himself tasting His own Name and throwing around!

Gaurāṅga nagara bara nitya biya namabhi [?]

*Līlā*, this is *līlā*. *Līlā* means almost meaningless pastimes, meaningless; the meaning may not be estimated, meaningless means inestimable meaning, infinite meaning, that is *līlā*. *Līlā*, movements whose utility cannot be explained by any qualification. That is *līlā*.

Distributing His own Name and satisfied by that He's tasting Himself and dancing.

nitya niya namabhi [?]

Mahāprabhu Gaurāṅga Sundara.

And this is the place where Mahāprabhu did it, began such sort of pastimes, Navadvīpa. Then, if we get a little appreciation for a particle for the same, then when Akṣayānanda Mahārāja goes through the streets and some abuses and some push comes to his body, how should it be estimated? That valuation and this undesirability in this plane, how to adjust? How to adjust? Kṛṣṇa *līlā* is such, Gaura *līlā* is such, *aprākṛta*, this is *aprākṛta*.

Ete kele pite sai [?]

There's a Bengali proverb, if one can eat, fill the belly, his back can tolerate something. If one gets something to satisfy his belly, then he's ready to tolerate something, some injury to his back.

So, if you are to become a student of the class of such, that high circle, you venture to have an admission there, the little prickling in this sort of and the thorn is in your sole, how should you take? Perhaps if that would not exist it would have been injustice. He feels like that. If so smoothly then it would have been injustice. This is pleasure, this sort of toleration should be thankfully honoured, oh, thankfully honoured, worshipped, if we're connected with that highest of the highest aim. The prospect is so high, inconceivably high. And the thorn in the sole, or hot sand under the sole, not to be counted, but it is beautiful, it may add to the beauty. It may be harmonised with so much height it is all pleasure. It is all pleasure. This honour, we should be honoured, we should be bribed. We have come to study in a school of such high order and should we want any bribe for that?

What do you say, Akṣayānanda Mahārāja? Your push, the push you get that is an ornament; we may think it as an ornament.

A soldier when fighting may not get any hurt in the body. What type of soldier? You are a coward. No wound at your body to show and you say, 'I fought.' So that is honour? We can consider that to be honour?

Hare Kṛṣṇa. Hare Kṛṣṇa.

And then it may be sweet, 'Oh, this is in the plane of Gaurāṅga. They're insulting, they're beating; that is also adoration?' There may be another outlook, 'This is all adoration.'

Just as the guardian gives a slap to a child, by adoring, it may come to such extent also. That is also adoration.

That is Mahāprabhu's adoration, the Dhāma adoration. In this way may be so much precious our understanding.

Gaura Haribol. Gaura Haribol.

In consideration of the highest prospect we are to consider all these things in comparison. Then nothing is too much, nothing is too much, nothing is intolerable.

So it is said in *Bhāgavatam*, "If chastising comes from my Lord, should we disperse it with dishonour? No!"

Priya yadi man kori kore ei vatsan vedastu haite tabe haya koti vom [?]

"The scholars following the hymns of the *Vedas* are chanting in praise of My existence, My beauty, so many attributes, but if," Kṛṣṇa says, "If My favourite sweetheart is giving some stricture to Me that is more sweet than the Vedic praise, hymns."

Priya yadi man kori kore ei vatsan [?]

The Vṛndāvana is of such type. What is objectionable to another plane that is also sweeter there, the harmony of such degree and category, we are told. We are given that sort of idea. There we are to connect our fortune. We want to connect our fortune to our prospect in that plane. Mahāprabhu says, *koti-deha kṣaṇeke tabe chāḍite pāriye*.

[*sanātana, deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāriye, deha-tyāge kṛṣṇa nā pāi, pāiye bhajane, kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine*]

["My dear Sanātana," He said: "If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moment's hesitation." "You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him."]

[*Caitanya-caritāmṛta, Antya-līlā, 4.55-56*]

"In a second I'm ready to die *crores* of times if only by that deed I can get the grace of Kṛṣṇa. But it is not in that way to be achieved Sanātana. Patiently following what is recommended by the higher agents we are to follow that."

Gaura Haribol. Gaura Haribol.

Very satisfactory things have come today, very good things. Is it not? High idea!

Devotees: Yes. Amazing things!

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

Mahāprabhu says when requested by Sanātana to give the different types of explanation of *ātmārāma śloka*. "It does not come to Me ordinarily, but in the company of Sārvabhauma it came. I gave of course eighteen classes of interpretation. Now let me try by the influence of you how much meaning may come of variegated nature for this *śloka*." And sixty one type of explanations Mahāprabhu gave to Sanātana.

So it is by the influence of you all such things are coming through me. Kṛṣṇa is giving to you these ideas through me so you have much contribution for this sort of attraction of the highest ideal to this plane.

Sometimes Kṛṣṇa was requested to repeat the *Bhagavad-gītā*. He also told, "No, no. The circumstance drew from Me that sort of discourse. But without circumstance I can't produce that same thing."

Something like that! Gaura Haribol. Your attracting nature, your devotional nature, is attracting things from the high plane. And I am also feeling thankful for experiencing this sort of the flow, the current of such thought.

Gaura Sundara. Gaura Sundara. Gaura Sundara.

Our Guru Mahārāja once when delivering a discourse in Gaya, invited by some *grhastha* devotee, only I was present with him, and I did not take any paper and pencil or pen. But,

*satya-vratam satya-param tri-satyam, [satyasya yonim nihitam ca satye satyasya satyam rta-satya-netram, satyatmakam tvam saranam prapannah]*

[“The demigods prayed: O Lord, You never deviate from Your vow, which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation – creation, maintenance and annihilation – You are the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favour, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore you are known as *antaryāmī*, the inner force. You are equal to everyone, and Your instructions apply for everyone, for all time. You are the beginning of all truth. Therefore, offering our obeisances, we surrender unto You. Kindly give us protection.”]

[*Śrīmad-Bhāgavatam*, 10.2.26]

This *śloka* of *Bhāgavatam* he explained in such a beautiful and original way I was charmed. I never found such sort of meaning coming from it. So much so that I was embarrassed that I wanted earnestly to take them down so much so that I could not hear, listen, give attention to his speech very closely. I was between the (dynamo?). One time I’m following his thought, another time I’m eager to find out some pen and paper, so two things gone. Then anyhow what can I do, I came back.

But when Guru Mahārāja told, himself, he told me, “You are *goba gaṇeśa*.” A simple bad name, *goba gaṇeśa*! Gaṇeśa is the expert of writing, and *goba gaṇeśa* who is Gaṇeśa made up of this cow dung, that is *goba gaṇeśa*, useless.

He told that, “What came out from my mouth, from my lips today, so many fine points that I had also necessity to go over them more and more.”

When he appreciated, when he told like that, I had got some satisfaction, ‘Oh, then I have got some qualification of appreciation of what is high and what is – he also says that, ‘Very rare things came through his lips today.’ Then I repented that I can’t take down those, then I can appreciate, but unfortunately I could not keep them for others. So some sort of repentance and some sort of satisfaction that I could appreciate those things what is appreciated by my Guru Mahārāja so much that he says that, “Fine points came this time what I had also the necessity of going through once more.” So sometimes it comes.

Gaura Haribol.

It is His will Divine that is all conscious and free. Free plane may come down and may withdraw. Things like that, they can withdraw and they can come down at their sweet will. But something keeps, when trading, a part he goes away, some sort of touch remains there. He came and he went away, but some touch will be left there.

*Bhavārṇavam bhīmam adabhra-sauhṛdāḥ, nidhāya yātāḥ sad anugraho, sudustaram dyuman, bhavārṇavam bhīmam adabhra-sauhṛdāḥ. Bhāgavatam.*

*svayaṁ samuttīryya sudustaram dyuman, bhavārṇavam bhīmam adabhra-sauhṛdāḥ  
bhavat-padāmbhoruha-nāvam atra te, nidhāya yātāḥ sad anugraho bhavān*

[“O Self-revealed One, You are *bhakta-vāñchākalpataru*, the wish-fulfilling tree of the devotee. The great devotees surrendered unto Your Lotus Feet, who have crossed over this ghastly insurmountable ocean of mundanity, have left the boat of Your Lotus Feet in this world (in the *guru-paramparā* or in the line of Revealed Truth, *Śrauta-panthā*) - because, they are greatly affectionate to all beings.”] [*Śrīmad-Bhāgavatam*, 10.2.31]

The great sages, saints, they come here and go, crossing this ocean of life and death, but they leave their footprints for our use. That following that we also may cross this uncrossable ocean of mortality. This is in *Bhāgavatam*.

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

Today we stop here.

**Akṣayānanda Mahārāja:** You are such person.

**Śrīla Śrīdhara Mahārāja:** Nitāi Gaura Haribol. By your good will let my aspiration be for such thing.

**Devotee:** Your causeless mercy upon us.

**Śrīla Śrīdhara Mahārāja:** By sincere aspiration of the thing, that is our lookout.

Mahāprabhu. The heart aching disappeared: for fear, being afraid to hear all these things, then, so, so much attentive to this fact that he forgets his own business. That I have come to create some disturbance, he forgot that business...

[End of SCSMGLOBAL MP3 dated 82.01.24.B]

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