

[This transcript dated 82.02.20
corresponds with the SCSMNJ MP3 dated 82.02.19.E_82.02.20.B_82.02.20.C]
[Proofread by Paramānanda dāsa U.K]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: They feel that there is some threat from this side.

Śrīla Śrīdhara Mahārāja: Then, another danger is there that Hamsadutta Mahārāja has come out. Ha, ha, ha. He is a dangerous man.

Hare Kṛṣṇa.

Mādhava Prabhu: So, if a person has taken *dīkṣā*...

Śrīla Śrīdhara Mahārāja: What?

Mādhava Prabhu: If a person has taken *dīkṣā* from one of the ISKCON *Ācāryas*, but nonetheless he is feeling some genuine dissatisfaction; then should he be encouraged to remain *dīkṣā* with those *Gurus* and come to you for *śikṣā*?

Śrīla Śrīdhara Mahārāja: I can't follow.

Dhīra Kṛṣṇa Swāmī: He's saying; if some man has taken *dīkṣā* from an ISKCON *Guru* but he feels persistently dissatisfaction, should we encourage him to remain...

Śrīla Śrīdhara Mahārāja: Come here for *śikṣā*.

Devotee: For *śikṣā*.

Śrīla Śrīdhara Mahārāja:

[sekone *dīkṣā* dinote tade yade tara.....?]

In spite of the opposition of their *dīkṣā guru*, or by their conscious, if by their conscious, then no harm, but if after opposition, then it's to be considered, that how far he is genuine, sincerity, why he is leaving the place - the question of the standard of *śikṣā* or something else. So many questions to be known, why he has lost faith in the *dīkṣā guru*, these considerations are to be taken in. Now this Mukunda Mala created havoc.

Govinda Mahārāja: (Bengali)

Śrīla Śrīdhara Mahārāja: Our Jayatīrtha Mahārāja is trying to take Rameśvara Mahārāja here, trying his best to take him here to me. Jayatīrtha Mahārāja is trying hard to take

Rameśvara Mahārāja here, to me. But I don't know what attitude I shall have then about Rameśvara Mahārāja.

Mādhava Prabhu: Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Mādhava Prabhu: All the *Gurus* are upset over this issue, but Mukunda Mala is very happy. So why are they upset? Is their unhappiness because he is not becoming Kṛṣṇa conscious? What is their unhappiness?

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. (Bengali)

Govinda Mahārāja: (Bengali) Someone is coming. Mahārāja cannot see.

Śrīla Śrīdhara Mahārāja: Such a big figure approaching, I am thinking that () is coming.

Hare Kṛṣṇa.

.....

Gaura Haribol. Gaura Harbol. Gaura Haribol.

Mādhava Prabhu's question (Bengali)

That even my talk was little harsh, is it not? And excited.

Dhīra Kṛṣṇa Swāmī: Who's talk?

Govinda Mahārāja: Mahārāja's talk.

Dhīra Kṛṣṇa Swāmī: When?

Śrīla Śrīdhara Mahārāja: When Mādhava Prabhu began to put questions and I began to reply.

Dhīra Kṛṣṇa Swāmī: Oh, yes. That's right.

Śrīla Śrīdhara Mahārāja: At that day the talk was little rude, and excited, the answers. Is it not? It should not be. Should be more mild.

Govinda Mahārāja: Naked truth.

Śrīla Śrīdhara Mahārāja: Naked.

Govinda Mahārāja: Not truth but naked truth.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Not couched, dressed to suit the purpose of the public. Ha, ha, ha, ha. That means naked, truth. As Swāmī Mahārāja told *Gītā As It Is*. Not to suit the taste of the public, not dressed according to that.

Govinda Mahārāja: (Bengali conversation)

Śrīla Śrīdhara Mahārāja: (Bengali conversation)

Many different aspects in reasonable foundation, it is established formally.

(Bengali conversation with Govinda Mahārāja)

We can educate the three worlds by only, by the help of the knowledge that is in *Gītā*.

Govinda Mahārāja: (Bengali)

Śrīla Śrīdhara Mahārāja: Sārvabhauma gave negative side, and positive side Rāmānanda.

Govinda Mahārāja: Rāmānanda positive, Sārvabhauma Bhaṭṭācārya negative. (Bengali)

Śrīla Śrīdhara Mahārāja: (Bengali) Bhaktivinoda Ṭhākura in his *Śrī Kṛṣṇa Samhitā*, he has given this idea; that in the highest stage it may be seen that externally one may be a king, a ruler, a politician engaged fully in this, but at heart he may be a soft-hearted woman, a *gopī*. And as if she is enjoying the service of Kṛṣṇa. It is possible. Outwards, outwardly, he may have engagement in this external world, and inward may be another, quite different. In *Śrī Kṛṣṇa Samhitā* - differentiated between the two groups, *bāragrāhī*, *sāragrāhī*.

There are many who bear the burden of the *śāstra*, and the sayings of the *sādhu*, saints, can't understand the real purpose, but the memory is taxed with many quotations and many kinds of thought, but can't capture the very gist, the very substance. That is one class.

And another class, *sāragrāhī*, they collect the very essence of things and do accordingly. The *sāragrāhī* section, they apparently they do the same. Engaged in different public activities, this, that thing. So something will be common, in quarrel they will be peace maker, in such stage they come with this thing. Some sort of symptoms to be found in them. But in inner world it just may be soft and learning hard and where engaged in the confident service of Kṛṣṇa, it is possible. *Śrī Kṛṣṇa Samhitā*. Hare Kṛṣṇa. Outwardly one colour and figure and inward endeavour it is just opposite, it may be.

Dhīra Kṛṣṇa Swāmī: So Bhaktivinoda Ṭhākura, he was like that.

Śrīla Śrīdhara Mahārāja: Sometimes when he was in official works, at that time he was like that.

Govinda Mahārāja: (Bengali)

Śrīla Śrīdhara Mahārāja: In his last days sometimes he used to walk around taking the name quite naked, stark naked, and he gave instructions to his intimate attendants that if any person comes from outside then you will cast some cloth around me, wrapper.

je-dina grhe, bhajana dekhi/grhete goloka baya: [?]

Whenever I see that others are helping me in this Kṛṣṇa consciousness, then I think, I feel that it is Vṛndāvana, Goloka, my house is Goloka. Easily excited, that shows the function, the inner function, a slight connection come out.

We are trying, we are trying, we are engaged by outside experience, but we have to try to conceive the *līlā* of Vṛndāvana with some effort. But there is the opposite stage also. They are always there, inner experience, inner world. Sometimes they will have to come outside.

.....

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

First we came to join the mission. Sometimes newcomers, and when there was any talk of the outsiders, they are attacking *Gaudīya Maṭh*, any commentation, any litigation, all these things, the newcomers they would not be allowed to enter into that, that sort of talk. We asked, “Why? Everything is for Kṛṣṇa.” “No, this is *madhyama adbhikārī*, they can stand only, love and rapture. Whatever is for Kṛṣṇa that should be adopted. The *kaniṣṭha adbhikārī*, they cannot adjust with such things, the litigation, the commentation, that stern commentation of the opponents, all these things. This is meant only for the *madhyama adbhikāra* not *kaniṣṭha adbhikāra*. They should be kept aloof. That sort of arrangement we found. Then gradually when they are making progress and could understand that whatever is done for the service of Kṛṣṇa, the guarantee is the purity of *Gurudeva*, of the Vaiṣṇava, they are doing not for fame - but surrendered soul. It is difficult. One may, to leave this charm for women and money; that is easy to detect. But whether he is working for his own fame as a religious man, it is very difficult to detect that. “I am an *Ācārya*, I am a religious authority, and so many will revere me, I shall be like a king in the spiritual world.” That sort of thirst for good name and fame, that may remain within and it is very difficult that he has got no such hankering for name and fame but he has dedicated whole, surrendered whole for the Lord. There lies the rub. Ha, ha. There the difficulty, whether yes, what is the guarantee? Ordinary man can't measure, can't gauge that, the depth. So to do so it becomes necessary that we must also go, climb up nearer the level. Then only it is possible. From lower level it is not possible to measure how much he has got selfish hankering for name and fame, or fully given for the cause of Kṛṣṇa consciousness, or Gaura consciousness. It's very hard to detect that. So in order to do so we shall have to go up to level nearer; then only we can detect that. Surrendered, surrendered - how much affinity, how much close affection, how much identified with the real cause, the real cause. That is to do or die for the principal, do or die for the principal. In very subtle points that can be known by one who has got nearer approach, the plane.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Devotee: Mahārāja?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: What if we find this *pratiṣṭhā* within ourselves? We cannot give up the mission, so what should we do?

Śrīla Śrīdhara Mahārāja: What?

Dhīra Kṛṣṇa Swāmī: We find within ourselves desire for name and fame but we cannot give up the mission.

Śrīla Śrīdhara Mahārāja: That is by the recommended, the recommended activities which are meant for us to do. If we do that and find our inner affinity, the progress in the inner affinity, attraction for the thing, that will - the intensity of the attraction for Kṛṣṇa consciousness and () and desperate attitude for the cause, all these things will prove whether I am sincere.

[sayagra gauraha śikṣā?]

Simplicity, sincerity - that is the wealth by which we can purchase *lobha*. *Laulyam api mūlyam ekalam*.

[*kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate tatra laulyam api mūlyam ekalam, janma-koṭi-sukṛtair na labhyate*]

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya-līlā, 8.70*]

Only the purchase money is our greed, inner greed.

*bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka-kālah
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam*

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."]

[*Śrīmad-Bhāgavatam, 11.2.42*]

By these three tests we can measure the progress; affinity for the goal, for the destination; our apathy for non-Kṛṣṇa consciousness, sympathy for the positive and apathy for the negative. And also one's position, his position is being strengthened day by day. The faith is being strengthened day by day. These should be the criterion, progress in the positive and

withdrawal from the negative, and its strength more and more to advance. These three are written in *Bhāgavatam*. Even if non-Kṛṣṇa conscious things dealt, one devotee won't relish it. Very much disturbance he will feel. From the negative side that is the measurement. And whenever *Kṛṣṇa kathā*, talk of home, he will feel very encouragement, earnestly he'll be all attentive to hear minutely. And gradually the strength of such nature will increase day by day, with more earnestness, with more apathy to the negative, the strength, intensity.

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Haribol.

.....

Śrīla Śrīdhara Mahārāja: That their men will come and associate with persons here and without any cause, serious cause, we should not like to give indulgence to such events. They have come, they may see us soon, they may have taken some *prasādam* and bow down to the Deity and they may go. But if any particular important case is there, then of course we are to attend. Otherwise generally to satisfy curiosity, I have no time and energy to spare. Generally I am feeling disturbed that they are all thinking of me not in a sympathetic way.

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

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Śrīla Śrīdhara Mahārāja: You have seen *Śrī Kṛṣṇa Samhitā* by Bhaktivinoda Ṭhākura?

Bharati Mahārāja: Yes, I have that, some portions of it.

Śrīla Śrīdhara Mahārāja: Have you been through that portion where he has given, he has mentioned *sāragrāhī* and *bāragrāhī*?

Bharati Mahārāja: I have read that and also you've discussed it.

Śrīla Śrīdhara Mahārāja: *Bāragrāhī* and *sāragrāhī*.

Bharati Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That is to be very minutely gone through.

Bharati Mahārāja: You had used that when you were defeating Hiranyagarbho, when he came you were defeating him with this.

Śrīla Śrīdhara Mahārāja: Hiranyagarbho should be shown one article. Two articles we had about Lalitā Prasād by Prabhupāda himself. One [badha Rādhā?] another article he is engaged in the worship of [Urichandi?] The presiding Deity of the town was [Ulichandi?], Śakti, Kali *pūjā*.

Bharati Mahārāja: Viranagara?

Śrīla Śrīdhara Mahārāja: Viranagara, [Ugar?] And he is engaged, Lalitā Prasād, is engaged in the worship of [Ulichandi?], *śakti*, not of *śaktiman*, that is Kṛṣṇa, that is materialistic view he is possessed with. Clear description there. Imitation is not genuine thing. *Jara vilāsa* and *cid vilāsa*, serving and enjoying, may be similar but not same, the opposite, dedication and exploitation opposite. Both are very busy, very busy to work for their satisfaction. But satisfaction connected with the senses or the satisfaction of the senses of Kṛṣṇa, just opposite. [sāragrāhī vāragrāhī?] Even going through the various scriptures one may not understand the real purpose. What is the gist, what is the aim of the writings, it is very difficult to understand, what for.

Athāto brahma-jijñāsā. Athāto brahma-jijñāsā. The reason for *brahma-jijñāsā*. And *dharmajijñāsā* by Jaimini and *brahma-jijñāsā* by Vyāsa in *Vedānta*. [*Karma-mīmāṃsā* and *kurma-mīmāṃsā*?] *Athāto brahma-jijñāsā* by Jaimini and *Athāto brahma-jijñāsā* by Vyāsa. Inquiry is present in both the treatise.

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

Dhīra Kṛṣṇa Swāmī: Mahārāja, in the beginning *Nārada Bhakti Sūtra*, doesn't he have the equivalent towards, "Now is the time to inquire about *bhakti*."

Śrīla Śrīdhara Mahārāja: [parano bhakti isvari?] [*Sandilya Sūtra, Nārada Sūtra*]

But all of them collected and harmonized in *Bhakti-rasāmṛta-sindhu*. Full-fledged theism, theism He is, He is, how He is, how He is. Theism means this, *Om*, *Om* means theism; in the bud, then tree, branches, flowers, fruits - and ripe fruit.

[gulitam phalam bhāgavatam, rasa, raso vai sa, rasam labhda anandam dihoti?]

Rasa is controlling the whole market in different phases, in different appearance, but *rasa*. According to purity of the *rasa* the standard of life is being dignified, the qualitative difference; *rasa* in exploitation, *rasa* in renunciation, and *rasa* in service, and dutiful service and spontaneous service. And also *śanta*, *dāsya*, *sākhyā*, *vātsalya*, *mādhurya* - the different groups, the differentiated symptoms, criteria are difficult to detect.

Only a spiritual expert is he who can detect those subtle differences between the different stages in different *rasa*. And in one *rasa* also there are so many personifications. There is also gradation. Knowledge is gradation, experience of gradation. It is spread to the extreme. Even in Kṛṣṇa conception; the Svayaṁ Bhāgavan, then Svayaṁ Prakaśa, then Prabhava Prakaśa, Prabhava Vilāsa - in this way. Even there is gradation of Kṛṣṇa Himself, what to speak of the servitors. Svayaṁ Bhāgavan, then Svayaṁ Rūpa, Svayaṁ Prakaśa - then Prabhāva Prakaśa, Vibhāva Prakaśa, then Prabhāva Vilāsa, Vibhāva Vilāsa - in this way permutation combination in mathematics it is going on. What to speak of other, then Kṛṣṇa, Balarāma, then *Caturvyūha* in *Dvārakā*, then in *Vaikuṅṭha* - *Caturvyūha* Nārāyaṇa *Caturvyūha*, then the twenty-four extended Vilāsa extension that is extended functions or delegated figures; in this

way. Then Kāraṇodakaśāyī, Garbhodakaśāyī, Kṣīrodakaśāyī. Then this Matsya, Kūrma, Varāha, these *avatāras*. Then this *yuga-avatāra*, then *śaktyāveśa avatāra*, *manvantara avatāra*, so many, according to their function, so many stages, so many intensity, degree, classification in *svāmīsa tattva*, and then *vibhinnāmśa taṭasthā jīva*, and then this *māyic* world. And there also, *prakṛtermahān ahaṅkara pancatran mahatrāni*, then [pancan bhu, pancan brha, isa?] development.

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

The full fledged material evolution; and also the spiritual dedicative evolution there, and it is always dynamic, always progressive. Hare Kṛṣṇa. And we must have some concrete experience, a real touch with reality.

In the words of our Prabhupāda; “The honey is in the stop of file, the mouth is closed and the bee, just sitting on the, or sitting over the glass thinking that, 'I am tasting honey'.

Such case is there also.

[Mane mano mankalokar?]

He is cheating his own mind, ‘That *Kṛṣṇa līlā* is such.’ Externally they are dealing with men and women in a particular process and they think that 'we are enjoying that *līlā*.' Like Candidāsa and others, they also say that we are, by our physical conduct and behaviour we are tasting the same thing as in Vṛndāvana. And Hiranyagarbho has entered that section. So he will be master in no time, a master of Goloka, a master of Vṛndāvana - no time, very ready made things he is getting there.

I heard that one *bābājī*, he had reputation of a good character; that he does not mix with women, he keeps his character good. But when he has died, so many men and women of that sect they're assembled, gathered there. Then one *bābājī*, or one women, the *mattajī* she is lamenting 'Oh, the *bābājī* dead but he could not reach Goloka.' She was very lamentable because he could not reach Goloka, because it was supposed that he did not mix with any women. Then another lady came out, 'Who says that he had no Goloka, I know it fully. He had my association.' She came forward to give certificate to the dead *bābājī* that he had connection of Goloka. *Vaikuṅṭha* means moral and *Goloka* means immoral according to them. Engaged in immoral activities, men and women, and they are experimenting with *Goloka*. And those that are of a little moral temperament they are lost, according to them. He remained in *Vaikuṅṭha*, he could not understand what is *Goloka*. This is their fashion, of dealing with Kṛṣṇa consciousness. A most filthy, immoral; and *Hiranyagarbha* has entered that clan, make believe. He is not wasting time like us in philosophising, or ontological labour, but he has already attained that *rasa* and going on, tasting.

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

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

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

So I like to retire now, friends.

Dhīra Kṛṣṇa Swāmī: Jaya Om Viṣṇupāda.....

[End of tape/or MP3, dated 82.02.20_82.02.19.E]

[The SCSMNJ MP3 dated 82.02.20.B, corresponds with this transcript,
after the following verse]

Śrīla Śrīdhara Mahārāja: *Mādhurya* and *audārya*; both simultaneously existing.

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvī purā deha-bhedam gatau tau
caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa svarūpam*

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.5]

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

[The transcript of the SCSMNJ MP3 dated 82.02.20.B starts here]

Jayatīrtha Mahārāja: The tendency to truly distribute the glories of the Lord, throughout the environment, that will grow naturally with along with the development of devotion on the inner plane.

Śrīla Śrīdhara Mahārāja: Within. So *kīrtana* has been accepted as the most efficient to enhance his own inner wealth. Distribute your good will to others and as reaction that will come to help you in your development. Good will, exercised, that will enhance the degree. Distribution means attraction, attraction and distribution, both are co-relative friends. One does not live at the cost of the other; but they are co-operating. Think good for others and your own good will be thought out automatically.

Jayatīrtha Mahārāja: So this is the real basis of the position of the *Guru*.

Śrīla Śrīdhara Mahārāja: Yes.

Jayatīrtha Mahārāja: He who has sufficient good will for others may be considered *Guru*. I think this must be that.

Śrīla Śrīdhara Mahārāja: Self-forgetfulness. Christ said self-forgetfulness, self-sacrifice in Socrates, and self-forgetfulness is in Christ we are told this way. In Mahāprabhu we find self-forgetfulness - only difference in quality. Where the distribution, self-forgetful distribution, in what layer, that is the difference, in what plane? That may be in mundane plane - distribution of food and clothing, and then in the learning - the plane of ordinary, this scientific education, etc., and the reaction for the distribution of creating atom bomb, atom bomb market. To distribute atom bombs to others; that is to invite suicide. And their distribution of love – that will bring love in its retinue.

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

Jayātīrtha Mahārāja: There they have the principal of deterrents, nuclear deterrents. But we've got loving adherence, adherence, opposite I think.

Śrīla Śrīdhara Mahārāja: I don't follow.

Jayātīrtha Mahārāja: The militarists they say that, “If I have enough atom bombs then I will be able to deter the tendency of the other party to attack me with their atom bombs.” So this is the principal of mutual deterrents.

Śrīla Śrīdhara Mahārāja: The mutual - both are in competition in the wrong plane.

Jayātīrtha Mahārāja: Yes. So both sides are always having to build more and more bombs in order to deter each other.

Śrīla Śrīdhara Mahārāja: Tit for tat. One is accumulating tit another is accumulating tat.

[Group laughter]

Devotee: But you are distributing bombs of *bhakti* in our hearts.

Śrīla Śrīdhara Mahārāja: That sort of strength was with my Guru Mahārāja. Single handed he began to challenge the whole of the world. “Everything what you are busy in, all trash, give up, poison, poison. Try to invoke the mercy of Kṛṣṇa. The whole world is suffering only for the dearth of Kṛṣṇa consciousness.” [Kṛṣṇa kathā bevikra?] he told, “I don't admit any famine, any famine in this world, but only the famine of Kṛṣṇa consciousness.” Repeatedly that was told by our Guru Mahārāja. “Only famine of Kṛṣṇa consciousness, no other famine I admit. I'm not prepared to admit any type of famine in this world, only *Kṛṣṇa kathā*. Give Kṛṣṇa consciousness to all, they are alright, they are not in want. This is a concocted dearth of unnecessary things. Everyone has got ample, only he must be conscious of his own real self, who is he. They are so much busy about nothing. After phantasmagoria they are running after. Only their attention should be directed towards the truth and they will find they are alright. Only one problem - that unconsciousness to Kṛṣṇa, mind your own self, mind to God and no want in this world.” Repeatedly and very strongly he told. And single handed he began his fighting.

And one day he remarked to a barrister in Calcutta; "I began ten years ago. I wanted only one, but I have got five hundred to speak the same thing on my behalf". The barrister he challenged "Do you like to convert me?" When he was saying to him why he was doing all these things, do you want to convert me? "Yes, I want to convert you, if only you give little attention. But you are not giving attention - how can you convert? In only five minutes I will convert you if you give proper attention." He told. "One day I began to preach singly and now five hundred I have got within these ten years." So how happy he would have been to find so many faces from the civilized world of the day - would have been happy.

Gaura Haribol. Gaura Haribol.

Kṛṣṇa kathā [durvikra?] My ear still remembers that experience. *Kṛṣṇa kathā* [durvikra?]...

"No want, no famine, only the want of Kṛṣṇa consciousness in this world, no other famine." Very strongly he repeatedly told.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: On the appearance day of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura Prabhupāda we read that there was one address given by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura to the *sannyāsīs* who were going to preach in the west in nineteen thirty-three perhaps. It was his farewell address to them and encouraging them in the preaching work in the west and all of the devotees who that were listening to that, they became very ecstatic to hear Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's words at the very beginning of the preaching work in the west.

Śrīla Śrīdhara Mahārāja: Where do you find, in *Gauḍīya*?

Jayatīrtha Mahārāja: It was published in one book called *Śrī Caitanya's Teachings*. A collection of some articles and speeches I think.

Śrīla Śrīdhara Mahārāja: By whom? It was edited by whom?

Jayatīrtha Mahārāja: It was collected together by that Tīrtha Mahārāja.

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

Jayatīrtha Mahārāja: He instructed them at that time that they should employ the method of propaganda as explained by Caitanya Mahāprabhu,

*trṇād 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]

He said that that should be the method they employ in their propaganda in the west - that that would be successful.

Śrīla Śrīdhara Mahārāja: Yes. And Swāmī Mahārāja did that. His life was also at stake, but still with divine confidence he marched on.

Jayatīrtha Mahārāja: Maximum risk, maximum gain.

Śrīla Śrīdhara Mahārāja: Ha, ha. No risk, no gain. That is *mahā-bhāva*. To risk means *mahā-bhāva*. And to gain means *rasa-rāja*. Who can risk? The negative and the positive. Negative is risking and thereby gets the positive, to attract positive. To risk means to attract positive. There is a Bengali poet, one lady, [Brahma type?], she is writing...

(Bengali verse)

...of course it is collected from *Vaiṣṇava Darśana*.

(Bengali verse)

Perhaps the wife is addressing to her husband "You have snatched my ego from me..."

(Bengali verse)

And leaving me quite empty, and I feel that I am very much fortunate, being quite empty. You are so perfect, that you have taken everything from me. I feel I am empty and I consider myself to be very fortunate, that I have nothing and everything you have taken away from me. You are such perfect. You are such perfect that you have snatched everything from me and I feel that I am fortunate."

Hare Kṛṣṇa. Gaura Hari. Just as Mahāprabhu said:

[yat kuru mara hara sa eva bhare?]

That *ratha-yātrā* celebration He chanted an ordinary poem in some ordinary book. The corresponding thought was couched in Sanskrit by Rūpa Goswāmī.

*priyaḥ so 'yam kṛṣṇaḥ sahaçari kuru-kṣetra-militas
tathāham̐ sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya spṛhayati*

[Upon arriving in Kurukṣetra, Śrīmatī Rādhārāṇī said: "O My dear friend, now I am at last reunited with My most beloved Kṛṣṇa in Kurukṣetra. I am the same Rādhārāṇī, and He is the same Kṛṣṇa. We are enjoying Our meeting, but still I wish to return to the banks of the Kālindī, where I could hear the sweet melody of His flute sounding the fifth note beneath the trees of the Vṛndāvana forest."] [*Padyāvalī*, 383]

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

Dhīra Kṛṣṇa Swāmī: Mahārāja, why do you say that it was ordinary?

Śrīla Śrīdhara Mahārāja: What?

Dhīra Kṛṣṇa Swāmī: Why do you say that it was ordinary what Mahāprabhu...

Śrīla Śrīdhara Mahārāja: Ordinary?

Dhīra Kṛṣṇa Swāmī: Yes. This verse...

Śrīla Śrīdhara Mahārāja: Ordinary – that it was produced by some people, worldly poet; that is ordinary - worldly poet, not from scripture. But it is collected from an ordinary epic, in the social epic. There is one book named [*Kavya Prakash?*], in Sanskrit. There a quotation from the ancient poem, poetry book, one *śloka*. There it is mentioned that one lady she says that, "Before my marriage, I loved some gentleman and I met him in the jungle on the banks of a river. That was at night, a moonlit night, and the season was also the spring. But in course of time I am afterwards married to that very gentleman and I find that the same moonlit night and so sweet odour is coming from the flowers from the garden also, and he is the same man, I am the same lady. Still my mind is always attracted by that environment where we first met before our marriage." The general poetry is like that, in a particular ordinary – that is social or worldly book.

And Mahāprabhu chanted that *śloka* when He is dancing just in the front of the chariot of Jagannātha. He was chanting that *śloka* - but ordinary people cannot, even his *pārśada*, they could not understand why that particular poem from a particular social book, He is chanting and madly dancing before Jagannātha. And Rūpa Goswāmī:

ei ślokerā artha jāne ekale svarūpa, [daive se vatsara tāhāṅ giyāchena rūpa]

[This verse appears to be the hankering between some ordinary boy and girl, but its actual deep meaning was known only to Svarūpa Dāmodara. By chance, one year Rūpa Goswāmī was also present there.] [*Caitanya-caritāmṛta, Madhya-līlā*, 1.59]

Only Svarūpa could understand why He is chanting that *śloka* which is considered to be a nasty one. But Rūpa Goswāmī came, that year, and he composed a parallel *śloka* giving it the proper meaning and connection with Vṛndāvana *līlā*. Rūpa translated in this way; that Rādhārāṇī has met Kṛṣṇa in Kurukṣetra. And there he says, "I am that Rādhā and He is that

Kṛṣṇa. But My mind is always attracting Me to Vṛndāvana, I can't get any satisfaction here. Both the main figures, both of us present. But I don't have any sense of real enjoyment. My mind is always being attracted to Vṛndāvana.”

*priyaḥ so 'yam kṛṣṇaḥ saḥacari kuru-kṣetra-militas
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya spṛhayati*

[Upon arriving in Kurukṣetra, Śrīmatī Rādhārāṇī said: "O My dear friend, now I am at last reunited with My most beloved Kṛṣṇa in Kurukṣetra. I am the same Rādhārāṇī, and He is the same Kṛṣṇa. We are enjoying Our meeting, but still I wish to return to the banks of the Kālindī, where I could hear the sweet melody of His flute sounding the fifth note beneath the trees of the Vṛndāvana forest."] [*Padyāvalī*, 383]

Rūpa Goswāmī wrote that and on a plantain leaf it was written, put under the thatched hut where he was living.

Mahāprabhu was going for taking bath in the sea and Rūpa Goswāmī had already left for taking bath and Mahāprabhu was waiting there for some minutes perhaps. Then Rūpa Goswāmī will come and he will meet Him and then he will go to take bath. Suddenly He looked above and under the thatch something was written in a plantain leaf there. He took it and saw, and He was in meditating mood and He is asking Svarūpa Dāmodara. He knew the handwriting of Rūpa and when Rūpa came Mahāprabhu is asking Svarūpa Dāmodara, "Svarūpa, how is this that Rūpa, he has understood the meaning of My heart? I chanted some ordinary *śloka* from the ordinary book and danced madly. The purport, real purport is known by him. How it is possible?"

Svarūpa Dāmodara told, "You don't understand this Master? It is Your grace. The cause is only Your grace to him. No other way. There can be no other way to enter Your heart. But Your grace has made him so dignified. You have opened the door of Your heart to him and he has entered there and got everything."

"Yes, I did so Dāmodara Svarūpa. I did so. He is a good soul and he is qualified to deal with this subtle divine love. So I have fully given him what I have got. And not only that, I request you also to give your whole self to that boy. He is really a fit person to deal with all these higher ecstatic things." Mahāprabhu recommended.

And then Rūpa came and Mahāprabhu gave a slap. "How can you know My inner feelings?" Ha, ha, ha. He gave a slap on his back.

Gaura Hari. That was in Siddha Bakhula, still the place is there, Siddha Bakhula. Haridāsa Prabhu's place, Siddha Bakhula, this incident took place there, Siddha Bakhula.

Sudhira Goswāmī Mahārāja: With Mahāprabhu and Rūpa Goswāmī in Siddha Bakhula?

Śrīla Śrīdhara Mahārāja: He met with Rūpa-Sanātana. Rūpa-Sanātana used to live with Haridāsa Ṭhākura in Siddha Bakhula. And Mahāprabhu met them there. Because they had some intimate association with the Muslims, and so the Hindus or the Brahmins or the priests of the temple of Jagannātha they were scrupulous not to touch them. So they used to live

there, in some secluded place where they may not have any complaint against them. *Tṛṇād api sunīcena, taror api sahiṣṇunā*. They themselves were very careful not to come to any criticism by the public of that day. So Rūpa-Sanātana used to take their abode with Haridāsa Ṭhākura. That was a garden of the Guru Kāśī Mīśra of Pratāparudra, the Emperor.

Mahāprabhu, He begged for that place. "I want that" He asked "a solitary place that will be little far from Jagannātha temple, not very far and a solitary place, I want where I should sometimes live in a peaceful manner. I want such a place." Then Sārvabhauma, or someone recommended that Kāśī Mīśra's place. That is very solitary and that is not very far off, and still secluded place. So Mahāprabhu begged from Kāśī Mīśra, "I want that garden house for My own purpose."

Kāśī Mīśra, he said, "Everything belongs to You. Whatever You select You may have it freely."

So Haridāsa Ṭhākura was placed there in that Siddha Bakhula. And Rūpa-Sanātana used to live there. Twice they came and lived there, Rūpa-Sanātana, twice or once. Sanātana once perhaps he came. And Rūpa - to some he presented his writings. That was discussed by Mahāprabhu along with Sārvabhauma, Rāmānanda and Svarūpa Dāmodara. And that was appreciated very much. So much so, when Rūpa Goswāmī showed his *Guru-vandanā; anarpita-carīm cirāt* [*Caitanya-caritāmṛta, Ādi-līlā, 1.4*], Mahāprabhu, Śrī Caitanya deva, could not tolerate. He said,

[Pratistha te haile nindad lokan?]

"You have in your description, you have been too much liberal. And this equates to blaming one, to put blame in one - exceedingly praise, praise of extreme degree; that equates to almost blame."

[Pratistha te haile nindad lokan?]

"You have made too much of Me. So much so that you have blamed Me."

[Pratistha te haile nindad lokan?]

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ purāṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah*

["May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."] [*Caitanya-caritāmṛta, Ādi-līlā, 1.4*]

"No, he has dedicated to his *Guru*, *Guru* should be praised in such a way. He has done rightly, nothing wrong." In this way.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Have you finished your *pāraṇa*?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: All?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: *Pāraṇa*. Nine thirty or sometime within that you must take something, *Ekādaśī pāraṇa*.

Devotee: Today it's nine fifty-seven.

Śrīla Śrīdhara Mahārāja: Now?

Devotee: No, nine fifty-seven, after one hour.

Śrīla Śrīdhara Mahārāja: *Pāraṇa* time or now?

Bhakti Sudhīra Swāmī: Hari Carana Prabhu, we have already broken, we have already done the *pāraṇa* at around seven thirty.

Śrīla Śrīdhara Mahārāja: Seven thirty *pāraṇa*. Gaura Haribol. Gaura Haribol.

Devotee: I also feel like I am breaking my fast this morning after several months of missing yourself. This morning I am also breaking fast.

Śrīla Śrīdhara Mahārāja: I am talking just before - [Pratistha te haile nindad lokan?]
“To make too much praise that means blame oneself.”

[Group laughter]

Devotee: Śrīdhara Mahārāja, how important is it to break fast the day after *Ekādaśī*? Is that very important to break fast in the early morning?

Śrīla Śrīdhara Mahārāja: To break fast that is the pre constituent part. The *pāraṇa* is also considered to be part of that *vrata*. Everything is service, nothing is enjoyment of aggression, but still it is considered to be part of the *vrata*, *pāraṇa*. So such importance is attached here that if that day the birthday of Vāmana or Varāhadeva, the *pāraṇa* time must remain fixed. And there, *janma* time; that respect, that is shown to the birthday, that will come earlier within *pāraṇa* time, and not that the *pāraṇa* will go later. Such importance is given. Because *Ekādaśī*, the observance of *Ekādaśī* in toto it is very important, as importance is given by the *śāstras*.

Devotee: Sometimes the *pāraṇa* time is calculated to be very early in the morning.

Śrīla Śrīdhara Mahārāja: Sometimes according to the combination of *tithi* [nakṣatra?], etc., they have calculated.

Devotee: In England sometimes the *pāraṇa* time is before sunrise. It says on the calendar break fast after sunrise and before a certain time ...

Śrīla Śrīdhara Mahārāja: That is to be adjusted calculating in the almanac. From Navadvīpa and Vṛndāvana a thousand miles difference, so how they calculate the difference in observance – and that should be extended to the west, according to the mileage. Because the America - just the opposite; when day there is night, there is noon, there is midnight, and Vṛndāvana and Navadvīpa, how differentiation, and in that idea that should be lengthened.

Devotee: Sometimes the *pāraṇa* time comes before we are finished with our morning program. Then we should break fast before morning program is finished? What is the result if one does not break fast?

Śrīla Śrīdhara Mahārāja: That combination of the calculation of the Ekādaśī *tithi* by the sun and the moon's - generally by moon's movement, the *tithi* is formed. So that is for the astronomers.

Akṣayananda Mahārāja: He's asking, "What if by chance one does not do that?"

Śrīla Śrīdhara Mahārāja: Then Jīva Goswāmī Prabhu has written, he has recommended to come later not earlier. If one is in a foreign land and he does not find any almanac or any trace, then he observes it towards later time, not earlier. That has been advised in general.

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

Devotee: Mahārāja, the other day I was here and you said that Mahāprabhu comes every Kali-yuga.

Śrīla Śrīdhara Mahārāja: Every Kali-yuga as giver of *Hari-Nāma*. *Nāma kṛṣṇa nāmāmṛtam*, and not as Rādhā-Govinda *militam*: ordinary *yuga-avatāra*. Not only here; in Vṛndāvana also, in every Dvāpara-yuga Kṛṣṇa comes, but only *yuga-avatāra*, not Rādhā-Govinda *līlā*. Rādhā-Govinda *līlā* is eternal in Vṛndāvana in suppressed way. Here also Navadvīpa *līlā* eternal suppressed, underground. But not come on the surface of *prapañca*. But it is eternal, has got connection with the eternal. The subtle most plane is always present in the gross thing. The either, the electricity is present everywhere, in stone, wood, in brick, everywhere, and also transcending this material. So the higher planes are so subtle, and so real; that it holds up, it supports all sorts of existence. And that is at the bottom, or within, or surpassing, transcending. So everywhere that is. The subtle most thing, and its quality, its movement is always there. Only it comes over the surface - asserts sometimes and in disguise present always.

*yathā mahānti bhūtāni, bhūteṣūccāveṣv anu
praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham*

["O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I also exist within everything and at the same time I am outside everything."] [*Śrīmad-Bhāgavatam*, 2.9.35]

“I am everywhere; I am nowhere.”

Ether is everywhere; ether is nowhere, according to experience.

Devotee: Mahāprabhu is golden colour when He comes?

Śrīla Śrīdhara Mahārāja: Yes. But it varies in the case of ordinary Kali-yuga. In *Nārada Purāṇa* we find,

[sukha akha varna?]

The colour of a parrot, it is also mentioned. The Varāhadeva is sometimes in black and sometimes in white colour. In different *kalpas* the colour may be different. Sometimes it is mentioned. But golden colour this [asta..... yuga?] because it is the colour of Rādhārāṇī which is fixed, golden.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Devotee: Mahārāja?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: When Mahāprabhu comes, does the whole universe become emptied?

Śrīla Śrīdhara Mahārāja: Empty? Why?

Devotee: All the souls become liberated?

Śrīla Śrīdhara Mahārāja: Not empty, but just like the current of the Ganges, or a river, passing and then again filled up. That is also where the question all liberated? There also the question was put as you put it now.

[Haridas jiv sunya habe?]

The question from the other side, it was put.

[sukhya jive urudya kari ve?]

It will be filled up from the subtle plain of *Brahmaloka*.

Devotee: Is that the same thing with Kṛṣṇa and Rāmacandra?

Śrīla Śrīdhara Mahārāja: You see, for the time being in particular, suppose on the day of independence the government orders to release all the prisoners. Prisoners are released, then again prisoners begin to come and fill up; in this way. Hare Kṛṣṇa.

Devotee: Mahārāja, does that mean that the living entities that are in this universe at the present time were not here in this universe when Mahāprabhu was here?

Śrīla Śrīdhara Mahārāja: What?

Akṣayananda Mahārāja: "Those who are living here now, they were not here at the time of Mahāprabhu, they came after Mahāprabhu?" He is asking.

Śrīla Śrīdhara Mahārāja: Came after Mahāprabhu we may take it. And some of His *pārśadas* are also here and there scattered. They are sent for some good purpose.

Devotee: Where did they come from? Did they come from another universe?

Śrīla Śrīdhara Mahārāja: Generally they come from *Brahmaloka*. The infinite source is there; *ākṣara*.

*dvāv imau puruṣau loke, kṣaraś cākṣara eva ca
kṣaraḥ sarvāṇi bhūtāni, kūṭastho 'kṣara ucyate
uttamaḥ puruṣas tv anyah, paramātmety udāhṛtaḥ
yo loka-trayam āviśya, bibharty avyaya īśvaraḥ*

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord).

But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe."] [*Bhagavad-gītā*, 15.16-17]

Kūṭa-sthaḥ, the marginal plane is also infinite. A line can be infinite, a plane can be infinite, a solid also can be infinite. The marginal plane - that is also infinite.

Devotee: Is it possible in transmigration to go from one universe to another?

Śrīla Śrīdhara Mahārāja: Maybe; one universe to another universe. And generally after death, to enjoy the good and bad results of *karma*, they are transferred here and there to another *brahmāṇḍa*, to another planet also. Generally the ordinary people that have got attraction for the earthly pleasure, after death they are transferred to the moon, the moon being intimately connected with the earth. Again they have to return here for enjoyment or

something. And those that are a little of renunciating character they are allowed to cross the attractive plane of the earth and to go further on other planet. *Uttarāyaṇam* [When the Sun passes on the northern side - *Bhagavad-gītā*, 8.24], and *dakṣiṇāyaṇam* [When the Sun passes on the southern side - *Bhagavad-gītā*, 8.25]. In *Bhagavad-gītā* it is mentioned:

[*śukla-kṛṣṇe gatī hy ete, jagataḥ śāśvate mate*] *ekayā yāty anāvṛttim, anyayāvartate punaḥ*

[These two paths of the residents of this world who are apt to follow the methods of renunciation and exploitation are known respectively as the bright and dark paths, and they are universally accepted as eternal. By the bright path one attains liberation, and by the dark path one takes rebirth in this material world.] [*Bhagavad-gītā*, 8.26]

Someone goes to *uttarāyaṇam*, toward the Sun, taking the knowledge, the path of renunciation, the *yogī*, the *jñāni*, they go crossing the attractive portion of the Earth. And those that have got attraction here, they go to Moon and they come back. But they do not have this body of flesh and blood, so no such food is necessary. So only thinking that they have got some position where they stay, with this idea they can pass their time in Moon. Though no such food, no such things, but only just as in a dream one may think that “I am taking a shelter, rain coming, I am to take shelter under some shed.” It’s all in the imagination; something like that. They hold the position of Moon. Then they again come shortly here to fulfil their purpose here. They have got some interest, debt, some debt and some gain and loss, they are connected with this relativity so they have to come here for attraction. *Ekayā yāty anāvṛttim, anyayāvartate punaḥ*.

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

[End of SCSMNJ MP3 Dated 82.02.20.B_02.19E_02.20.B

END OF SIDE 'A'

[Start of SCSMNJ MP3 dated 82.02.20.C]

Devotee: *Yuga-avatāra* for Dvāpara-yuga yet He appeared on the brink of Kali-yuga.

Śrīla Śrīdhara Mahārāja: What?

Akśayānanda Mahārāja: Kṛṣṇa is *Avātara* for Dvāpara-yuga, then why He came just at the beginning of Kali-yuga?

Śrīla Śrīdhara Mahārāja: Every *yuga* - recommended a particular duty for that *yuga*. In Satya-yuga, also in Treta-yuga, in Dvāpara-yuga and also in Kali-yuga; every *yuga* what will be the specific duty of that *yuga*, suiting to the season. So to recommend and to inaugurate that He generally comes; that is *Yuga-Avatāra*. He comes many a time but this is one sort of

coming down, one type, this *Yuga-Avatāra*, to inaugurate, to open what should be the duty of that particular age, He comes Himself and He does it by His own practice and asks people to go on in that way.

Dhīra Kṛṣṇa Swāmī: But his question is, “Then why does Kṛṣṇa come at the end of Dvāpara-yuga and not at the beginning?”

Śrīla Śrīdhara Mahārāja: He does for the necessity, the necessity of this *yuga* for the Rādhā-Govinda *līlā*. That was the main purpose of coming towards the end.

Devotee: Mahārāja, How is it that Caitanya Mahāprabhu had Mādhavī devī as an intimate associate?

Śrīla Śrīdhara Mahārāja: Not intimate associate, but Mādhavī devī has her - amassed divine love to such a degree that a particular section told that she is a great devotee (in *audārya*) of Mahāprabhu; Mādhavī devī. Mādhavī devī means Śikhi Māhiti and Mādhavī devī who is Mādhavī devī?

Devotees: Śikhi Māhiti’s sister, sister of Śikhi Māhiti.

Śrīla Śrīdhara Mahārāja: Śikhi Māhiti yes. A particular section in Orissa, they are of that opinion that Śikhi Māhiti and Mādhavī devī, they were very much attached towards Mahāprabhu. They were great devotees, devotees of a high order of Mahāprabhu in Orissa. But that is not generally accepted by the Gauḍīya School. They show some respect to that opinion of the particular section of Orissa. In this *Avatāra* only there is two and a half. One is Śikhi Māhiti and half is Mādhavī devī, because she is women so half. That is also not easy to be accepted. The women figure, only for the figure she will be given less benefit. That is also not proper. A particular section is of that opinion. It is (recommendatory?), not real.

Devotee: So Mahārāja, exactly what offense did Choṭa Haridāsa perform?

Śrīla Śrīdhara Mahārāja: We should take it as Mahāprabhu by His own person, He’s teaching it to the public. He was not actually so; but he was made to play the part of such a person. And outwardly that was given serious objection, that in the name of Mahāprabhu he went to beg something from the lady. Mahāprabhu did not like that.

This is to warn us that a particular plea, under the plea of preaching or something, we should not try to satisfy our carnal desire which is within our heart. Outwardly I am going to meet a person as if for the service of Kṛṣṇa or serve the *sampradāya*, or some benefit divine. But if within our heart there is something underground and the satisfaction of that, for the satisfaction, for the real satisfaction of our inner lust, if we apply or use the plea of preaching coming in connection with the outside; that is a very serious offense.

Do you follow?

Outwardly the plea of the God's service but inwardly at the same time I want my sense satisfaction. That has been condemned in a very strong way. That is very punishable.

[*veda nā māniyā bauddha haya' ta nāstika*] *vedāśraya nāstikya-vāda bauddhake adhika*

["The Buddhists do not recognise the authority of the *Vedas*; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the *Māyāvāda* philosophy are certainly more dangerous than the Buddhists."] [*Caitanya-caritāmṛta, Madhya-līlā, 6.168*]

Half truth is more dangerous than falsehood. To take the advantage of the service and under that disguise to go on one's own sense pleasure, to seek sense pleasure under the colour of devotion, that is a serious offense. It has been showed there, "That you are making your good feeling subservient to the lower tendency. You are asking your Gurudeva to serve you." - Such a serious thing.

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

That is a warning. We must be very careful for that when we are preachers.

Nitāi Gaura Haribol.

And that punishment was given outwardly, but Choṭa Haridāsa, he used to sing around Mahāprabhu and Mahāprabhu could hear his song, and other devotees also could hear, but outwardly he was sacrificed.

Jayatīrtha Mahārāja: Once one of our ISKCON *sannyāsīs*, apparently had fallen into sense gratification. And afterwards he committed suicide thinking that this was the only way of atonement. But later Śrīla Prabhupāda said it was not a very good idea.

Śrīla Śrīdhara Mahārāja: Mahāprabhu showed that extreme exemplary of punishment, but still, for the, on our level, we should not deprive ourselves from the valuable time in this human birth, most valuable. We must repent and will again take advantage of this human birth time to utilize. That was extreme case, Choṭa Haridāsa. Mahāprabhu had to be so much strict because He was conserving the love divine which is so similar to the mundane lust. So to show the great difference between love divine, *bhaja prema*, and what is going on here, the lady love, so to show that though it may look to be similar this is just the opposite. So such strict, to keep up the standard, purity of the standard, He had to apply to take to such serious punishment. "Under no circumstances this should be taken as that."

Devotee: Mahārāja, if a *sannyāsī* falls down, does he lose the grace of Caitanya Mahāprabhu? If he again takes up the service of the Lord, can he regain the grace of Caitanya Mahāprabhu?

Śrīla Śrīdhara Mahārāja: Of course temporarily he loses, but...

*bhūmau-skhalita-pādānām bhūmir evāvalambanam
tvayi jātāparādhānām, tvam eva śaraṇam prabho*

["For those who have stumbled and fallen upon the ground, that very ground is the only support by which they can arise once again. Likewise, for those who have offended You, O Lord, You alone are their only refuge."] [*Skanda-Purāṇa*]

Again he will try to get up and go on. Fallible creature we are, we won't leave any stone unturned. If we fall down on the ground again with the help of the ground we shall try to stand up. And when the *Guru* and the *sādhu* are there, by their forgiveness also we may begin fresh life again; on behalf of God, and they may sanction the mercy.

Devotee: So Mahāprabhu behaves that way with Choṭa Haridāsa but not with everyone?

Śrīla Śrīdhara Mahārāja: Not everyone.

Parvat Mahārāja: Would it be correct to assume that He did that...

Śrīla Śrīdhara Mahārāja: But He did not like. There is another, Kala Kṛṣṇadāsa, who was enticed in the south. He took him here and then dismissed him from His company. But Nityānanda Prabhu gave him some service engagement and kept within the fold. He is more generous.

Once one when we were preaching in (Elor?), in Andera desha, myself, this Mādhav Mahārāja, at that time Hayagrīva Brahmācārī, and others, two or three. We are preaching in that (Elor?) town. Then it so happened that one of our *brahmācārīs* he perhaps had connection with a lady and we are living in a (chotri?) that is a *dharmaśālā* - rest house. And at night some people came with the cry that the *brahmācārī* has been found in the room of that particular lady. I was at that time aching with headache, I was lying in the room and they came and they aroused this Mādhav Mahārāja, the Hayagrīva Brahmācārī, and told that such things have happened.

Then Hayagrīva Prabhu cleverly told that, "Mahārāja is sleeping and his health is not well, so tomorrow morning he will come and we shall do what is necessary." Then after they went away, Hayagrīva Prabhu silently saying to me, "Mahārāja have you heard what things are going on?"

I told, "Yes, I have heard everything." Then what to do?

At that time our Guru Mahārāja was at Madras Maṭh. I asked him, "I think you remove this boy just now. Just now consult the railway guide, the train, whether the Madras side or the Bengal side; immediately remove him from this spot. And then in the morning we shall see what to do."

So Hayagrīva Prabhu took his bedding and he put outside under the shade of a tree. And came back and asked him, "You go." So he went to Madras. So just now at that time, one o'clock, a train is going towards Madras (Elor?) station. And he was sent to Madras. Then in the morning they came, Hayagrīva Prabhu he told that, "When Mahārāja he woke at night I related everything to him and he was very much enraged and he immediately dismissed him,

[and has driven.....?] Where he has gone we don't know.” Then of course the culprit was not there so things were arranged smoothly.

Then Tīrtha Mahārāja, that old Tīrtha Mahārāja he was in Madras - Prabhupāda to open Dhaka Maṭh. Anyhow he came to know, “Why you have come and something like this. Then Tīrtha Mahārāja gave a good whipping and drove him away from the Maṭh?”

And he was living in Madras. He was with some industry there. And within six months Prabhupāda again visited the place. And he was coming now and then, "Please accept me."

Then we told him that Prabhupāda is coming shortly, at that time you come, then we shall recommend your case. Then Prabhupāda came and that boy also came and we asked Prabhupāda, “That boy is still in Madras Town and he is taking some business here and he is coming now and then and he wants to be reinstated. What we can do?”

Prabhupāda told, and it was a strange thing to us, he told "Mahāprabhu did not accept such persons so I can't. But Nityānanda Prabhu kept them. So your attitude should be to keep them.”

Then we were perplexed. Prabhupāda says “I can't accept him because Mahāprabhu did not accept. But your duty should be to give him shelter because Nityānanda Prabhu gave shelter.” In this way, for the time being we were perplexed. Are we disobedient to you that we go against your order? But anyhow he told that “Nityānanda Prabhu...”

In another time also I was in Calcutta Maṭh; letters coming, someone is reading letters to Prabhupāda. One letter came from Kurukṣetra Maṭh that one gentleman he was driven from the Maṭh for such action, intimate connection with lady. They're driven out. Then again he has come to Kurukṣetra to join. Then the Maṭh commander of the place has asked Prabhupāda permission. “That he is coming and I have kept him here and whatever you like to say I am to do that.”

Then Prabhupāda, considering the letter, said, “Only connection with the *sādhu*, that can help us, help the *jīva*. *Sādhu-saṅga*, *Kṛṣṇa nāma* - that is the only way to our relief. But, there is no other way, so how can I drive away that man? Then he will have no alternative.” So he asked him to keep him, no other way.

Another time Prabhupāda told, I had some complaint against some big men in our Maṭh that his monetary transaction is suspected. Prabhupāda in the beginning he chastised me; “You have also attraction for money. You are a *sannyāsī*. Why should you have so much attraction for money? The money may be thrown into water. If necessary for the pleasure of Kṛṣṇa, money may be thrown into water. What is money?” In this way he rebuked me somewhat. Then after few days in Madras Maṭh, I was there he was also () Suddenly he took *Bhāgavatam* to me, “Your answer is here.”

*sva-pāda-mūlaṁ bhajataḥ priyasya, tyaktānya-bhāvasya hariḥ pareśaḥ
vikarma yac cotpatitaṁ kathañcid, dhunoti sarvaṁ hṛdi sanniviṣṭaḥ*

[One who has thus given up all other engagements and has taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to the Lord. Indeed, if such a surrendered soul accidentally commits some sinful activity, the Supreme Personality of

Godhead, who is seated with everyone's heart, immediately takes away the reaction to such sin.] [*Śrīmad-Bhāgavatam*, 11.5.42]

If any devotee he has got some fault, or anything undesirable is seen in him, he is not to be punished for that. Either expulsion or any other punishment, he is not to be punished. Why? He is engaged in a particular thing, that is the service of the Lord and that is the, that can fetch the highest value. So if he is given some punishment or expulsion that cannot cure him, purify him. The highest form of purification is in which he is already engaged and that can purify to the highest degree. So, no other punishment of any form is necessary for him. He should be allowed to go on in the service and in no time he will be purified. So it will be injustice.

So in *Bhāgavatam* [11.5.42], *sva-pāda-mūlam bhajataḥ priyasya, tyaktānya-bhāvasya hariḥ pareśaḥ, vikarma yac cotpatitaṁ kathañcid*. Anyhow, if any malpractice is found in him, *vikarma yac cotpatitaṁ kathañcid, dhunoti sarvaṁ hṛdi sanniviṣṭaḥ*, Hari, staying in his heart, He will purge out everything, He will sweep out everything. No other punishment or any alternative arrangement should be made; for *ananya-bhāḥ*, who has exclusively given him for the service of Kṛṣṇa, no other practice. That was shown to me.

Hare Kṛṣṇa.

So that is the reason. So sometimes from the outward it appears awkward that he committed something wrong, and still he is given indulgence. Sometimes from outside it seems to be awkward, but still that is the theory.

*api cet su-durācāro, bhajate mām ananya-bhāḥ
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ
[Bhagavad-gītā, 9.30]*

“Sādhu are sādhu, measured from the standard of this, My *satva*, *raja*, *tama* *guṇa*, or *guṇamay*, which is misconception. So from the plane of misconception, good or bad should not be applied to My devotee who is working in the *nirguṇa* plane. This law does not apply there, in the case of *ananya-bhāḥ* who is in *nirguṇa* plane, who has accepted exclusive devotion to Me is all in all.”

Exclusive devotion to Kṛṣṇa, serving promise, devotedness to Kṛṣṇa, when this has been accepted broadly in the soul, then whatever he commits in the calculation of this mundane plane good or bad; that should be ignored totally. Because that is of good or bad, both is unreal in the misconception area and there whatever little he can collect that is *crore* times, of infinitely greater value than any valuation, high valuation of this world of miscalculation. That is the conception. Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. *Īśāvāsyam idaṁ sarvaṁ* [“Everything is controlled and owned by the Lord.” *Śrī Īsopaniṣad*, 1] And here; “This is mine, this is yours. Why you have stolen my thing?” All false, good or bad, everything is false. In the absolute sense everything belongs to Him. He is His servant. In the necessity of service what he has done,

perhaps he has stolen a flower and dedicated to Kṛṣṇa, not only it is stolen but from whom it is stolen he will be benefited, unconsciously. So nothing can be wrong.

Hare Kṛṣṇa. Gaura Haribol.

Absolute consideration and the relative consideration.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

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

Devotee: Mahārāja, I have a question on another subject matter.

When the *jīva* is in the grips of *māyā*, how much independence does he actually have?

Śrīla Śrīdhara Mahārāja: According to his position. A tree has got less independence, free will; a man has got the maximum. And also in that it is the gradation, it comes in this way: *āvṛta-cetana*, covered consciousness; then *saṅkucita-cetana*, narrowed consciousness; then *mukulita-cetana*, blooming consciousness. And there comes *āvṛta-cetana* - the trees; the narrowed consciousness - the animals; the blooming consciousness - human beings. And then also classification [.....?]

As much as going higher so much responsibility. And when in dense darkness his movements will be less productive and may be dealt with mercy, more grace. And as much as occupying higher position, their crimes should be given more importance. In this way it will be judged. As much freedom, as much sense of responsibility, so much the degree of punishment should be attached. If a *sādhu* does something wrong of course in his line, then there will be a bigger punishment. Punishment means in the Vaikuṅṭha, in a general way, in Vaikuṅṭha no punishment. Only you accept yourself more, what is gone is gone. Let the dead past bury its dead. With new energy begin. The most lenient position, in Kṛṣṇa consciousness they enjoy. But there the quality of sacrifice must be of a very high type. He's dealing also with very valuable thing, because the whole self surrendering creed to be signed there in Kṛṣṇa consciousness. Everything belongs to Him, nothing to me. Nothing to me, such high degree sacrifice to be - that want to be signed sincerely. Then he can come under such merciful consideration.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Devotee: Mahārāja, if real *bhakti* begins at the *brahma-bhūtaḥ* stage, what is this shadow *bhakti*?

Śrīla Śrīdhara Mahārāja: *Sādhu bhakti*.

Devotee: Shadow.

Śrīla Śrīdhara Mahārāja: Shadow, shadow *bhakti*.

*brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktim labhate parām*

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."]
[*Bhagavad-gītā*, 18.54]

What do you say?

Devotee: Prabhupāda talks in the *Nectar of Devotion* about shadow *bhakti*.

Śrīla Śrīdhara Mahārāja: What does he say?

Other devotees: Shadow attachment; mentioned in *Bhakti-rasāmṛta-sindhu*, shadow attachment. (To the others) What's that called, *para - apara*?

Śrīla Śrīdhara Mahārāja: *Sai bhakti*.

Devotee: Shadow attachment, *asakti*.

Śrīla Śrīdhara Mahārāja: Shadow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: *Saia rati*?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: *Saia rati*. That is of two kinds which is not genuine. That is divided into two; one reflection, another shadow. Shadow is considered to be the higher than the reflection; reflection in *māyāvādā*, really no faith. Faith is already, the foundation is a concoction. And in the case of *saia* it has not reached to the degree of reality, but still it is in the real path. That is *saia rati*, nearness. Nearness of the reality is shadow, but no intermediate intervention. But in the reflection that is *pratibimbati*, there is that non-confidence, a barrier between the two. So *pratibimbati* is very lower and *saia rati* is nearer to the reality, but not reality proper, that is *saia rati*.

Gaura Haribol.

In *Hari-nāma-cintāmaṇi* it has been described - by Bhaktivinoda Ṭhākura.

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

Jayatīrtha Mahārāja: So that means that the *jīva's* feelings are still in the relative plane but they are somehow moving in the direction of the absolute plane.

Śrīla Śrīdhara Mahārāja: Moving in the direction but far away from the reality. It has not touched reality, but come near.

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

Devotee: Mahārāja, Kṛṣṇa says, *Man-manā bhava mad-bhakto* [*Bhagavad-gītā*, 18.65] “Fix your mind upon Me.” When we fix our mind upon Kṛṣṇa the mind becomes purified. When the living entity ascends into the spiritual world, does he enter the spiritual world with his purified mind or does he have to leave behind his purified mind?

Śrīla Śrīdhara Mahārāja: He has real mind and this is shadow mind. What we are possessing at present that is shadow mind. Mind is a plane where this sympathy and apathy live, sympathy for something and apathy for something. *Sankalpa vikalpa* – “I want this, I want to reject this, I want to avoid this.” These two opposite desires live in mind. And there also the mind is there, everything is there. And this is self-centred and that is God-centred. That would be the response.

[anil rday mor mor van vrndavan, mane mane eko koro mani?]

Mahāprabhu says. They have got their mind, their thinking, “I want this for Kṛṣṇa, I don't want this for Kṛṣṇa.” Kṛṣṇa is the object of interest there, the aim of interest, His love, His satisfaction. And here it is self-centred, or this mundane centred, this land centred, or family centred, or some other centred, than that of Kṛṣṇa.

Devotee: So is it possible to say that the only difference between the material mind and the spiritual mind is a question of purification?

Śrīla Śrīdhara Mahārāja: A question of purification and the criterion is that Kṛṣṇa interest and other interest. One may sacrifice for the country; but that is not Kṛṣṇa. The Kṛṣṇa sacrifice, preparedness for the satisfaction of Kṛṣṇa to the utmost - that should be the criterion. And everything is there and this is perverted reflection.

What's the time?

Akṣayānanda Swāmī: Five to ten, almost ten.

Śrīla Śrīdhara Mahārāja: Almost ten.

Gaura Hari.

So, Jayapataka Mahārāja, no, Jayatīrtha Mahārāja, are you to return to Māyāpur in the evening?

Jayatīrtha Mahārāja: Yes, in the evening.

Śrīla Śrīdhara Mahārāja: In the evening.

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

So Dhīra Kṛṣṇa Mahārāja, arrangements should be made to take rest at noon here for Jayatīrtha Mahārāja.

Akṣayānanda Swāmī: Here is our eternal rest.

Śrīla Śrīdhara Mahārāja: What?

Akṣayānanda Swāmī: Our eternal rest is here.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.
Who has come along with you here? Where are they?

Jayatīrtha Mahārāja: Śrīmad Bhāgavatam dāsa.

Śrīla Śrīdhara Mahārāja: And?

Jayatīrtha Mahārāja: Kiśora-Kiśori dāsa, he is my second initiated disciple from America. And then Satyavak Prabhu came with me also.

Śrīla Śrīdhara Mahārāja: He is old?

Jayatīrtha Mahārāja: Satyavak? Yes, he is our old God-brother whose living in Māyāpur.

Parvat Mahārāja: He comes every year.

Śrīla Śrīdhara Mahārāja: But who comes along with you from London?

Jayatīrtha Mahārāja: Śrīmad Bhāgavatam dāsa came along with me from London.

Śrīla Śrīdhara Mahārāja: I want to make some inquiry about the health of Vaiṣṇava Carana, and his mother.

Jayatīrtha Mahārāja: You can inquire from Kiśora-Kiśori I think. He may know something.

Śrīla Śrīdhara Mahārāja: Are they well?

Devotee: Oh yes.

Śrīla Śrīdhara Mahārāja: They are doing well?

Devotee: Very good.

Śrīla Śrīdhara Mahārāja: Alright. I got letter from her, Vaiṣṇava Carana and also his mother, a letter; a month ago perhaps. And I gave reply also. And it is mentioned there they will come on pilgrimage, for pilgrimage in India. Do you know anything about that?

Devotee: I don't know when they'll be arriving. I don't know.

Śrīla Śrīdhara Mahārāja: They mentioned in the letter they may go on pilgrimage to India before this Dola Yatra ceremony. And I asked them that at that time you must come to see me. I consider you to be my daughter.

Jayātīrtha Mahārāja: I have heard only one report about them, and that is they are your unconditional servants. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Vaiṣṇava Carana is a promising Vaiṣṇava. When the Govardhana Śīla was mentioned by to him by someone that when Mahārāja, that is myself, when I came here with Govardhana Śīla I began. "Oh how wonderful" remarked the boy. That boy remarked "How wonderful". Who came from his heart. "That this *Math* was begun only with Govardhana Śīla, how wonderful." That showed his heart, inner heart.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Jayātīrtha Mahārāja: We also think it's very wonderful.

Śrīla Śrīdhara Mahārāja: Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
This is Gupta Govardhana, Giriraja in Navadvīpa.

[Caitanya saraswata matha bara udgītā kirtiri jaya Śrī.....?]

Means Govardhana, Kolera dvīpa Giriraja

(Sanskrit.....?).

Aim is Rādhā-Govinda's service; line is that of Rūpa Goswāmī. Who are we? From Caitanya deva to Sarasvatī Goswāmī, the flow of the instructions we are bridged there and our stay is near Govardhana. *Aparādhā banjana*.

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

So then Vaiṣṇava Carana is not expected to come here - this evening?

End of the tape, and transcript

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