

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ...giving to the fortunate souls.

Mora sādhu manta eho van kori akasan cato dikhe kori vari san [?]

This is the conception of Kavirāja Goswāmī. There's something more but I forget. It is there you will find, very charming, heart touching things, and giving a, such clear conception. *Govinda-līlāmṛta*, in Sanskrit the *Govinda-līlāmṛta*, that book has been written by Kavirāja Goswāmī, where the *aṣṭa-kālīya-līlā*, the full twenty-four hours engagement of the *gopīs* with Kṛṣṇa, how, it has been described there. And in *Caitanya-caritāmṛta* in Bengali and Sanskrit, and that is purely Sanskrit. These two books has made him immortal, and given very, very high position among the *sādhus*. Kasturi Mañjarī is his name in Kṛṣṇa *līlā*, Kavirāja Goswāmī Prabhu.

And his place was that \_\_\_\_\_ Katwa and, Katwa and Ekacākrā, Nityānanda Prabhu's son Station Balarama. There you have to go two miles north from Balarama Station. There is (Jamatpur?) place of Kavirāja Goswāmī.

Once I went to visit that place and all through my request was to ISKCON, just try to improve that place, most important according to me. Who has given Mahāprabhu proper to us.

Prabhupāda, our Guru Mahārāja, told that (sarvansa?) *Caitanya-caritāmṛta*, all his, every part and parcel of it is *aprākṛta*, composed of the purest material, highest material. No part can be disregarded as less valuable, all of equal value, the whole thing, (sarvansa brahmani?). And in other books there are some things substantial, other things only to help that, so many stories etc, have been added. Even in *Bhāgavatam* so many stories which may not be necessary for us, but only to support the original thought they are devised. But *Caitanya-caritāmṛta*, never a letter to be found which has not got the highest value, such is impossible. Anything to be composed there necessary of elements of different type, generally, different type of elements necessary for the construction of a particular thing. But *Caitanya-caritāmṛta*, the wholesale: a golden temple or something more than that.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

If one can have gone through *Caitanya-caritāmṛta* he has got anything and everything within his fist. The *Bhāgavatam*, *Mahābhārata*, anywhere, *Veda*, any other, the central truth he'll be able to attain. Nothing in the theological world will be new to him. He will get the clue of adjustment in the theological world. If one can go through *Caitanya-caritāmṛta* in the right way he will have the key of the theological kingdom in his hands. In a gross or in a subtle way all conceptions of theistic world have been represented there in their own position. The outlook, the adjustment is such fine and perfect there within *Caitanya-caritāmṛta*.

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

*yasmin vijñāte sarvam evam vijñātam bhavati  
yasmin prāpte sarvam idam prāptam bhavati*

[“By knowing Him, everything is known - by getting Him, everything is gained.”]

What is the conception of the centre? Centre can represent the whole in it. The seed represents the tree. So if one can have knowledge in dissection of the seed, in the subtle form, he may get some knowledge of the tree there, it is possible. So,

*yasmin vijñāte sarvam evam vijñātam bhavati  
yasmin prāpte sarvam idam prāptam bhavati*

Apparently it seems to be impossible, ‘if one thing is known everything is known,’ a madman’s delirium. Apparently it seems like that, one thing is known everything is known. Then what is the meaning of one? One in many, how when one known everything is known? Nonsense: in this in the apparent understanding. But the *Upaniṣad*, the revealed truth, its central representation is such, that it is possible by knowing one, we can know many. This is the revolutionary assertion and we are to face with that in a sincere and an earnest way. How it is possible? This is such a great thing, a great truth cannot be buried underground. And we will dance that we are civilised, like madman. When we come to have recognition from within, then we get *śraddhā*, faith. Faith means to come to admit this fact, that if one is known many is known, everything is known. This impossibility if we can accept within our heart, then we are theistic people, we have got *śraddhā*, we have got faith, we have got faith. Otherwise our religious tendency is all hypocrisy, hypocrisy.

*‘śraddhā’ - sabde - viśvāsa kahe sudṛḍha niścaya  
kṛṣṇe bhakti kaile sarva-karma kṛta haya*

[“By rendering transcendental loving service to Kṛṣṇa, all subsidiary activities are automatically performed. *Śraddhā* means *viśvāsa*, faith, *sudṛḍha*, very firm and strong, unflinching faith. Faith in *sādhu-śāstra-guru*, faith in Kṛṣṇa, this is faith. If someone develops Kṛṣṇa *bhakti*, all their activities are finished, *kṛṣṇe bhakti kaile sarva-karma kṛta haya*. Nothing is left out if you have faith.”] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.62]

If you do your duty to Kṛṣṇa, all duties are done, discharged. If you can have such quality of faith, then you have got *śraddhā*. You are faithful. Faith is a divine thing. It has awakened in you. So in no time you will thrive, *śraddhā*.

*Sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi* [Śrīla Bhaktivinoda Ṭhākura]

Throw away everything which you think to be your property and friend. Try to sing the noble characteristic of *śraddhā*, that is faith, faith, *śraddhā*. That can only deliver you the infinite within you finite. The infinite that is giving you the news, the tidings that finite can come in infinite, you can get Kṛṣṇa, you can get infinite. Only such faith is the seed, otherwise how can you approach?

*Kṛṣṇe bhakti kaile sarva-karma kṛta haya*. In other words the finite can come in infinite. Infinite can come in finite. So that is the good news. This *śraddhā* can only take to you that prospect, that hope. So dismiss, disperse everything. Only foster, adore this *śraddhā*, the faith. And that you will, that will be able to give you everything. That will be able to

satisfy you fully. All others are partial adventure, and that will take you, to guide you in a blind lane. All are blind lane, only the royal road is *śraddhā* in the life of every soul.

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

**Devotee:** Mahārāja, you say that the infinite can come in finite form, what is the form that the infinite...

**Śrīla Śrīdhara Mahārāja:** It is not finite, but in the terms of finite you may think like that. But your feeling is satisfied by the infinite. What your preparedness in you for the, to accept, to welcome the infinite, that will all be fulfilled and more than that. All your earnestness will be fully embraced and compensated, and there you will feel still there is more and more, can't finish. But in qualitative aspect you'll be fortunate to meet that. Finite cannot finish its taste in infinite. But it is fulfilled with the proper qualitative aspect. The highest possible attainment of the *jīva*, *eka bindu jagat dubai*. One drop is sufficient to inundate the whole creation. It is such, it has been told like that. You will be lost in this sweet ocean. We are swimming in the ocean of nectar. We may swim, we may dream, we may do anything and everything, but sweetness is there. Sweetness to our utmost capacity when all will be cured, no aspiration more than that. Whatever is endowed in us that will have its fulfilment amply, more than that, beyond its capacity, rather, the capacity will be more increased and you will be satisfied. Hare Kṛṣṇa.

**Devotee:** Mahārāja, how our consciousness can bring us to the stage *śuddha Nāma*, chanting without offenses?

**Śrīla Śrīdhara Mahārāja:** That is the same thing, by the association of the *sādhu*, who has got that, who is living in that plane, and he's emitting that sort of ray outside. And if I be fortunate enough to come to him, with of course the favourable attitude, then I will be able to imbibe that, and that will help the quality of my, in the process of my taking the Name. So *sādhu-saṅga*, and next *śāstra-saṅga*. That is the favourable atmosphere, can only help. Just as the proper weather can help a patient: a patient is suffering from some disease and the doctor may recommend, 'you go to that weather and that will improve your health unconsciously, the air, the water: all these things.' *Sādhu-saṅga*, *sādhu-saṅga*, where the vibration of higher type, real type, to take advantage of that vibration, that will help improve, to remove the filthy character of my mind and awaken the Naming, the Name taking aspect in me to improve its condition internally.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Hari.

And that is *sevonmukhe hi*, *sevonmukhe hi*, the road to the Name is Vaikuṅṭha, spiritual, and the road to go to that, that of service, not of exploitation, nor of renunciation, that of dedication. And this dedication spirit within us can be improved by the association of the *sādhus*. *Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*.

[*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ  
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*]

[“Therefore the material senses cannot appreciate Kṛṣṇa’s holy name, form, qualities, and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord’s holy name and taste the remnants of the Lord’s food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is. In other words, the holy name of Kṛṣṇa can never be grasped by the material senses. Only by rendering devotional service, beginning with vibrating the Lord’s glories upon the tongue, can one realize Kṛṣṇa, for He will reveal Himself directly to the sincere soul. (*Bhakti-rasāmṛta-sindu*, 1.2.234] & [*Gauḍīya Kanthahara*, 17.56]

As much as we shall be able to improve our dedicating temperament, we’ll be nearer to the spiritual substance, spiritual existence, spiritual master, spiritual food, everything spiritual. To dive deep into the spiritual realm only to increase our capacity, our dedication, and that we can imbibe from the association of the *sādhū* and then *śāstra*.

Gaura Hari.  
Gaura Hari. Gaura Nitāi. Gaura Nitāi. Gaura Nitāi. Gaura Nitāi. Gaura Nitāi.

**Bhāratī Mahārāja:** Mahārāja, in the absence of the spiritual master, how does one keep the association...

**Śrīla Śrīdhara Mahārāja:** A spiritual master is not a limited thing. We must not fix limitation in him. Spiritual master I find in a figure, or any Vaiṣṇava, but at the same time it has been told that he’s God Himself. That aspect we should not ignore. One who can know who is his well-wisher if we know it properly what is well and who is my well-wisher; if I understand that. So the spiritual master may approach me by various lives and aspects, spiritual master.

But our Guru Mahārāja used to see in a small incident: “Oh, Bhaktivinoda Ṭhākura came. I could not understand him.” In many incidents he used to look like that. “Oh, Bhaktivinoda Ṭhākura came to me through him, but I could not take him.”

That is, always in search of his master. The bona-fide disciple is always living in the association of his master. And the master also cannot be idle without giving response to the bona-fide disciple. So in many ways, in many instances he may come to help us, it is also possible.

So that Guru, we won’t go to Guru to confine in a visual, mind, eye experience cage. What I know about Guru? Guru is He. Or Guru is a particular servitor of Him. But still it is in that Guru is He.

“I Myself is Guru to all.”

But that instruction of Kṛṣṇa may not be ignored. And also if the *yogīs* they can come hither and there to meet their objects. And the Vaiṣṇavas also by the will of God they can also go here and there in many ways and help. So we must have some extensive infinite idea about our Gurudeva, not a limited thing. But in different provincial interest, in different aspects, he may come to help to me. If I’m sincere my guardian’s eye is always vigilant over my head. He cannot forget me, his child, if I have got real interest in him. He, on the other hand, must have corresponding interest in me, cannot but be. So after all, *na hi kalyāṇa-kṛt kaścīd, durgatīm*.

[*pārtha naiveha nāmutra, vināśas tasya vidyate*  
*na hi kalyāṇa-kṛt kaścīd, durgatīm tāta gacchati*]

[“O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.”] [*Bhagavad-gītā*, 6.40]

If you are pure, the nature won't commit any mistake, environment is not going to commit any mistake or be jealous to your progress. His watching eye over you all! Mind your own lesson. Oil your own machine. And He's there, He's there. A true disciple's mind is always living in relativity of his Gurudeva. So we found here and there in many places, “Oh, Bhaktivinoda Ṭhākura, I could not. Bhaktivinoda Ṭhākura. Bhaktivinoda.” Always constant connection of Bhaktivinoda Ṭhākura, he lived.

One disciple came, Bhāgavatānanda, from Purī. Only a year or two perhaps he lived and he passed away. Prabhupāda began to cry. He wrote one article in *Gauḍīya* \_\_\_\_\_ Bhāgavatānanda, a Maṭha was established in his birthplace, Bhāgavatānanda Maṭha in Midnapore. And Prabhupāda, “Bhaktivinoda Ṭhākura came. I could not understand.” Profusely he was shedding tears.

As I told some several times that there was one Barrister, Mr. Norton, in Calcutta High Court. Aurobindo absconded and he wrote under disguise some article. And Norton finding his writings said, “Oh, here is Mister Gosh!” He went to trace, “Where is Aurobindo? This article it cannot be but that of Mr. Gosh. So enquire, enquire the office of this magazine, where he has got this article. So there you will find the clue where Mr. Gosh is living.”

\_\_\_\_\_ [?]

**Bhāratī Mahārāja:** So the *vapu* and *vāṇī* is unlimited and living.

**Śrīla Śrīdhara Mahārāja:** Yes, the *vapu* should be eliminated. *Vāṇī* may also be *vapu* only form of word. It was published in *Gauḍīya* but I had some objection to that. The *vāṇī* means the sound *vapu*. *Vapu* means this practical life, they took it. And *vāṇī*, it is said that, “What I say you take it, but what I do don't take it.” It is something like that. *Vapu* and *vāṇī*, they meant like that. “What he does, don't go to imitate. But what he says, his advice, they accept that.” What is that *śloka* in *Bhāgavatam*?

*īśvarāṇām vachaḥ satyaṁ, tathavacharitaṁ kvachit  
teṣāṁ yat svavacho yuktaṁ, buddhimāṁs tat samācharet*

[“The instructions of the great personages are always true, but their conduct and their practices may not always be useful to the beginners. So the sober person will accept those practices that are backed by his words, understanding that in his higher stage he may do something which may not be useful to those of a lower stage. He has such spiritual power that what may be seen as a defect in the beginner, cannot harm him in any way. Therefore the fair minded beginners will accept those practices which are in consonance with his instructions, as being useful to their progress.”] [*Śrīmad-Bhāgavatam*, 10.33.31]

Those that are great, their advices are always reliable, *vachah satyam*. *Tathaivacharitam kvachit*, but their practices are not always to be accepted, *acharitam kvachit*. *Teṣām yat svavacho yuktaṁ*, which is, the practices which is combined, supported by his advice: that should be acceptable to the intelligent section, because he's *paramahansa*. But for particular reason, he's old, so suppose in Ekādaśī day he takes something. So the, another man, "Oh, when he takes something, then we must take. If we are able to fast completely, why do we do? He's taking?" So, he's not feeling well.

Just as Mahāprabhu told to Haridāsa, "You are now old, you decrease your *samskāra*, *samskāra alpakāra* [?]"

Haridāsa Ṭhākura said, "I cannot fulfil my *nedistha samskāra* [?] What I have fixed that every day I shall take *tri lākha Nāma*, three *lākha* of Names. I can't fulfil."

"Oh! Why three *lākhs*? Now you are old, you minimize your standard."

So according to one's own necessity, a man of higher position, his practices, daily practices, may be a little slackened. But that should not be taken into account by an ordinary disciple. His instructions: always take, and practices, only those that are combined with instruction, that he will take.

So, what I told, from what point?

**Akṣayānanda Mahārāja: Vāṇī vapu.**

Śrīla Śrīdhara Mahārāja: *Vāṇī vapu*. So *vāṇī* means advice. But *vāṇī tattva*, one may say something in the meeting but he may not be so. Then he will accept his *vāṇī* and not *vapu*, not practice but his words, the *upadeśa*. But there we may find many who in the meeting will say something but he's not sticking to that sincerely. Then what to do? *Vāṇī* is also not acceptable always, *vāṇī, vapu*. So *vāṇī* is also *vapu*. If we want to analyze more finely then we'll find that *vāṇī* also *vapu*. Externally *vāṇī* is delivered in some way but internally he may think some other. Generally hypocrites do that. They say something and they do another thing. Not only even in sincerity they are lacking, *vāṇī, vapu*. It is very difficult to understand the inner man. By bombastic expressions and lectures one cannot be great. Inner personality to understand it is difficult. The inner man not the imitation can be in practice as well as can be in words and expressions, in lectures also, imitation maybe. But the man within that is different. So we must be very alert. Only sweet words won't do, sweet words. The sweetness of the sound: that is not *kīrtana*. One who can chant Kṛṣṇa *Nāma*, very sweetly, very touching, satisfying the ear, there are so many in this Orriya they can chant very sweetly the *kīrtana*, but that sound, sweetness of the sound that is not Kṛṣṇa Himself, it's something else.

This Rāmadāsa Bābājī, he used to take the name Kṛṣṇa and tears running from and through the nose also liquid things are coming. And at the two sides two men with some pieces of cloth always removing them. And he's shivering like anything for Nitāi Gaura Rādhā Śyāma Nitāi Rādhā Gaura Śyāma. That false thing is madly chanted and so many of the audience are charmed how he's taking the name, he's shivering, he's shedding tears, so many things, lost his senses of the outside world all these things. But,

What of sound? This *vapu* and this *vāṇī*, the *vāṇī* is coming and the *vapu* is shivering but still that is dismissed as offenses against the Vaikuṅṭha Nāma, because other conducts and also the false knowledge, false conception of the *tattva*, ontology, the Nitāi is Rādhā. If Nitāi is Rādhā we are to cancel out Sanātana Goswāmī and this Narottama Ṭhākura, and so many others, Bhaktivinoda Ṭhākura, and so many others. And he's dancing and chanting and weeping and showing so many feats.

**Bhāratī Mahārāja:** Mahārāja, it seems like a symptom of Kali-yuga that everyone limits, even in other societies besides Gauḍīya Maṭha, everyone limits their Guru to *vapu* and *vāṇī*.

**Śrīla Śrīdhara Mahārāja:** Eh?

**Bhāratī Mahārāja:** Everyone has a limited conception of Guru.

**Śrīla Śrīdhara Mahārāja:** Yes, *yo yac chraddhaḥ sa eva saḥ*.

[*sattvānurūpā sarvasya, śraddhā bhavati bhārata  
śraddhāmāyo 'yam puruṣo, yo yac chraddhaḥ sa eva saḥ*]

[“O Bhārata, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith - their internal and external nature is modelled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith.”]

[*Bhagavad-gītā*, 17.3]

The object of worship is not in dearth. Dearth of object of worship and no dearth of Guru in the world, a *guṇḍā* has also his Guru. What is Guru? *Yo yac chraddhaḥ sa eva saḥ*, *Bhagavad-gītā*, worshippers of many gods there are. There *śraddhā*, but the very *śraddhā* to be analyzed and seen what type of *śraddhā*, and that type of Guru and that type of *devata* is everywhere. So *sattvasya śuddhiṃ paramātma-bhaktiṃ*.

[*avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi ca śaṃ tanoti  
sattvasya śuddhiṃ paramātma-bhaktiṃ, jñānam ca vijñāna-virāgya-yuktam*]

[“For one who remembers the lotus feet of Kṛṣṇa, all inauspiciousness soon disappears, and one's good fortune expands. In other words, one becomes free from all material contamination, one attains liberation from repeated birth and death, and one's real spiritual life begins. As one's heart becomes gradually purified, one's devotion for the Lord within the heart awakens, and one realises the Paramātmā. Thus one gradually develops knowledge (*jñāna*), realisation (*vijñāna*), and renunciation (*vairāgya*).”]

[*Śrīmad-Bhāgavatam*, 12.12.55]

These \_\_\_\_\_ adulteration. What we are, what are our real necessity? That is to be found. If I am this body or I am this subtle mind? Or I am only the soul, a part of Brahmaloḳa? So many different stages of thinking, by the elimination!

*keśava tuwā jagata bicitra [karama-vipāke  
bhava-bana bhrama-i, pekhaluñ raṅga bahu citra]*

*tuwā pada-bismṛti, ā-mara jantraṇā, kleśa-dahane  
dohi' jāi kapila, patañjali, gautama, kaṇabhōjī,  
jaimini, bauddha āowe dhāi'*

*tab koi nija-mate, bhukti, mukti jācato,  
pāta-i nānā-bidha fānd so-sabu--bañcaka,  
tuwā bhakti bahir-mukha, ghaṭāowe biśama paramād*

*baimukha-bañcane, bhaṭa so-sabu,  
niramilo vividha pasār daṇḍabat dūrato,  
bhaktivinoda bhelo, bhakata-caraṇa kori' sār.*

[“Oh Lord! Your creation is a very wonderful type, different and variagated. My real pain however, is from out of separation from You. And here I am seeing a diverse character of different types, different sectarian views. But the real purpose of all these things is only our separation from You. If we are to diagnose properly, only our separate existence from You - separate consciousness - is the root of all this faithfulness. I am suffering from Your separation, but so many doctors of different types have come. They are running to me to cure me; Kapila - Śaṅkara, Patañjali - Yoga, Gautama, Kaṇada - everything produced from atoms - Kaṇada. Bauddha - that is, the dissolution of the mental system ends everything. Jaiminī, although good activity is transient, still, what to do? “Go on doing good activity and try to live happily; there is no other end to life.” They come apparently to represent You, but, when they give delivery to things, we find that either they advocate enjoyment or salvation; exploitation or salvation, that is in their fund and nothing else! In whatever dress they may couch, but ultimately if it is analysed we find either salvation, pleasure or this total dissolution into indecipherable something? But, to take us to that goal, only these two goals, they create various kinds of charming traps to catch us. But, ultimately, they lead us to these two and nothing else. Either the higher planes of life in the subtle world (for the time being) or complete annihilation, effacement. Why are they here? It is the view from the Universal standpoint; they have come to segregate those that are not sincere. Those that are sincere will not be affected by such canvassing. They come for only those half-hearted persons and take them away from this camp. Then, the devotees may go on in their own way peacefully. They won't be able to come to disturb them. They are in their own path. That is the underlying purpose of You. They have created multifarious very charming things for their canvassing. But anyhow, I might have been saved. I understand that definitely only the feet dust of Your devotees is everything for me - nothing else! I want only the holy feet dust of Your devotee. No other ambition I have got! And I have got this sort of yearning by Your Grace. So, Bhaktivinoda discarded them.”]

By the help of Guru and our *śraddhā* we are to eliminate so many tempting offerings will come to us from different directions. “It is the truth.” “It is *the* truth.” In this way with their own \_\_\_\_\_ that is selling pot they will come. “Oh, you want this? This is a very good thing.” And many canvassers will come and represent their things, dolls. So we have to eliminate through *śraddhā*. *Sukṛti* and *śraddhā* will help us to eliminate all the outer demands of the outer coating of our existence. And the inner soul he will be able to

recognize, ‘this is what I want.’ In this way the elimination will go, and one who can understand that thing, and what is gold and what is only glittering things that are not gold, in this way to understand. And that is the beginning, in the very beginning of Gauḍīya Maṭha. Tanma tamna tanma [?] “This is not, this is not, this is not.” *Neti neti*. “It is not, it is not, it is not.” In this way, but in this way there is infinite possibility. So through *śraddhā*, *nirguṇa*, *sakala chāḍiyā bhāi*, *śraddhādevīra*, the faith, faith in Kṛṣṇa, faith in Kṛṣṇa consciousness that is elimination mostly of *bhukti*, *mukti* and *viddhi bhakti*, all sorts of exploiting tendency and all sorts of renunciation tendency, avoiding tendency. And then also this service under restriction, *rāga bhakti*, that is natural, that is sincere, non artificial. We have appreciation for that. Mahāprabhu came to give that and *Śrīmad Bhāgavatam* has recommended that. We are to understand our thing. What is our need? What you say that may be fallible at every strata, so formal knowledge is no knowledge. That is in *Bhāgavatam*, Nārada Goswāmī’s *upadeśa*.

Gaura Haribol.

No vibas padam, bata hata no vibas padam [?]

The wind hunted boat, sometimes driven this side, that side, that side.

bata hata no vibas padam [?]

Uncertain position, uncertain position, wherever the wind blows the boat is running, carried by that. Any charm from any direction coming and swallowing me: that is nothing.

Astira siddhante ahino madiya hari bhakti lailate [?]

Must have our standpoint fixed. Unmovable standpoint we must have and that is the real wealth. We shall be able to know what is what. Anyone will come and catch me by the ear will drag me to a particular direction. And I am showing so many feats of devotional practices, that’s nothing. We must stand on the ground, have our stand and we will be able to know what is what. There are mainly of exploiters, different types of exploitation, and then that of renunciation, and then of *viddhi bhakti*. These are the *nikhila-bhuvana-māyā*...

[End of SCSMGLOBAL MP3 dated 82.02.23.B]

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