

[This transcript dated 82.02.25 is located 12:50 minutes into
the SCSMNJ MP3 dated 82.02.24.C_82.02.25.A]
[Proofread by Paramānanda dāsa. U.K]

Śrīla Śrīdhara Mahārāja:...she does not want to give recognition of Chandravālī, Nanda, Yaśodā, and the Vṛndāvana, so many things must come, for her praise. Only Kṛṣṇa is the object of her praise, admiration, and all eliminated. She can't see the greatness, the nobleness, of the paraphernalia; only Kṛṣṇa. This is artificial.

“If you want to be My devotee, become a devotee of the devotee. One who is a devotee of the devotee, he's My real devotee.”

And, “I can't recognise the greatness, the nobleness of the devotee of Kṛṣṇa,” and eliminating them, “I am good and Kṛṣṇa is good.” And all eliminated; what is this? “No greater person than myself, only Kṛṣṇa, and myself. And all eliminated.” This is madness.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, is opulence, money, an indication that Kṛṣṇa is being pleased or served properly in the temple, if there's money and many devotees and so on?

Śrīla Śrīdhara Mahārāja: That is not the criterion, money is not criterion, and if by Kṛṣṇa's wish money is also utilised in the service; that also may be. But that is not the only criterion.

Even Sanātana Goswāmī when he's putting to Rādhā-Mādhav-mohan only a quantity of butter, and only putting into the fire and he's offering that and taking it.

Sāragrāhī janadanah, Kṛṣṇa does not accept anything material. But what the devotee offers Him with his own earnestness, that earnestness is taken by Kṛṣṇa, the *vāragrāhī*. He's *cetana*, and He's spiritual, and the spiritual element – that in a worshipper, what he gets by the offering, Kṛṣṇa takes that, the inner tendency is accepted by Him, not the outer, outside.

There is a tale that there was one devotee in Purī, Mādhav dās. He was a man, a devotee of *sākhya-rasa*. So much so that we are told that Jagannātha told Mādhav, “I shall go to steal from the garden of a particular *panda*. You are to follow Me.”

“What is this my Lord - Your pastimes? Alright, what You will, I must carry out.”

Then at night, taking Mādhav, He has come, entered the garden of jackfruit. And Kṛṣṇa went up the tree and He's snatching and they fell. There was sound. The *panda* came out.

“Who is there, stealing my jackfruit?”

Kṛṣṇa's leaving His over-cloth on the branch He jumped and ran away.

And the man found this Mādhav. “Oh! You are that Satan. At daytime you sit by the side of a road and beg, for you are a big *sādhu*. And at night you have come to steal my jackfruit.” He gave a good beating.

“Kṛṣṇa took me...”

“Kṛṣṇa took, Jagannātha took...”

[Devotee laughter]

...came to steal with you. You fool. You want to convince me that.”

“That is His sheet you see.”

“Oh. You have stolen the over-cloth of Jagannātha you have stolen and put there, and you want to befool me.”

He was taken and was brought, took him to the King, and of course a good beating.

Then Jagannātha gave a dream to the King as well as to the leader of the priests. “I went with Mādhava to steal jackfruit, and Mādhava is beaten and I have taken all those beatings in My body. And please arrange to apply some medicine on My body.”

Then there was a great upset. “Mādhav is really such a devotee. Jagannātha Himself given dream both simultaneously to the King and the leader of the *pandas*.”

Then Mādhav left the place; went to Vṛndāvana. “Now people will throng to see me, that I am such a high devotee. I won’t be able to tolerate all these...” So he went away.

And it is told, written in *Bhakta-mala*, that Mādhav, when collecting some fried gram, he offered it to Bankibihari, their temple. And he took himself. And Bankibihari is of course daily worshipped, that arrangement, the *bhoga*, *raga*, everything. But at that time the servitor of Bankibihari, he was of a high type, and he could feel Bankibihari’s satisfaction after *bhogam*. That day, he says that Bankibihari’s face is not very peaceful. He had not taken anything it seems. Then he told, “I must have some flaw.” So again he prepared new *bhoga* and again placed. Then also, after short time he removed, he came to see the face of the Deity and found Him uneasy; the Deity is uneasy. So he began to cry. “I am so sinful my things are not being accepted, my Lord, by my Lord. What is this? What shall do?” He fasted. “I can’t eat. I can’t take *prasādam* when I feel that Bankibihari did not touch it.” Then without taking food he’s lying on the bed and in his coma he says, he sees that Bankibihari told that,

“It is not your fault. But I cannot feel well. I feel sick. That Mādhav, My devotee has come from Purī, and he has offered Me that *channa*, fried gram, and I took that in such quantity that I can’t eat anything. A full belly I took and I fell sick.”

[Devotee laughter]

So external grandeur that is no criterion; only fried gram, that may cause so much filling that He becomes sick. *Vāragrāhī janardana*.

And there is another story that that mongoose in *rājasūya-yajña*. The mongoose only rolled in a spot where a *brahmin* was staying at the time of *dubikṣā*. So much degree of sacrifice was only perhaps rice or bread, some two or three fares, but the degree of sacrifice was great, and in the *rājasūya* so many mass collections from the King and a big *yajña*, a gorgeous *rājasik*. So *sattvic*, *rajasic*, *tamasic*, the *yajña* of three kinds in this world, anyhow devotion is covetable for the Lord. *Prema*, God is fond of *prema*, not any external grandeur. Rather grandeur may go on to a little extent in Vaikuṅṭha, this may be, but Vṛndāvana especially they’re all subterranean, not fond of any gorgeousness. Plainness, simple, and *prema*, devotion, love, sacrifice, affinity, surrender. That is the wealth admired in Vṛndāvana, specially.

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[The transcript dated 82.02.25 starts here]

Parvat Mahārāja:.....in my zone. That is the proof they are the devils. Keep creating the troubles.

Śrīla Śrīdhara Mahārāja: He's most affected because Dhira Kṛṣṇa Mahārāja is very near to him. His zone is nearer to Dhira Kṛṣṇa Mahārāja, so he's most affected; and also nearer to Hansadutta Mahārāja. Is it?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: So naturally he will be very much excited.

Aksayānanda Mahārāja: His nature is also like that.

Śrīla Śrīdhara Mahārāja: He's also challenging also; alright.
No discussion begun about my request, proposal?

Parvat Mahārāja: He said the meetings did not start yet, just preliminary.

Śrīla Śrīdhara Mahārāja: Alright. Where is Mādhava Prabhu, is he here?

Aksayānanda Mahārāja: He came at two o'clock in the morning, so he may be tired.

Śrīla Śrīdhara Mahārāja: So late he could manage to come?

Aksayānanda Mahārāja: Yes. He also went late; he went at seven o'clock and came at one or two in the morning. So they must have had a long talk into the night.

Bharati Mahārāja: Six hours.

Parvat Mahārāja: Only Hrdayananda Mahārāja came into the room and after a calm introduction he also became like a lion or tiger, agitated.

Śrīla Śrīdhara Mahārāja: Who?

Parvat Mahārāja: Hrdayananda.

Śrīla Śrīdhara Mahārāja: And how many lions are there?

[Group laughter]

One Ramesvara - then Hrdayananda, these two, and perhaps Bhagavān is also not a less one, Bhagavān dās. Then three, and...

Parvat Mahārāja: They are waiting for Kirtanānanda Mahārāja to arrive.

Śrīla Śrīdhara Mahārāja: He's a sober man. At least very meek and speaks very little. Kirtanānanda Mahārāja, last year he came here, Kirtanānanda Mahārāja.

Parvat Mahārāja: Tamala Kṛṣṇa Mahārāja.

Śrīla Śrīdhara Mahārāja: Tamala Kṛṣṇa Mahārāja is very shrewd and clever.

Devotee: More like a tiger.

Śrīla Śrīdhara Mahārāja: He may be lion or tiger, but in my case he's considered with little calmness perhaps.

Hare Kṛṣṇa. Gaura Hari.

And how is Satsvarūpa Mahārāja? Little sober?

Devotees: Yes he is sober. He is trying to remain neutral.

Aksayānanda Mahārāja: Neutral but not positive.

Śrīla Śrīdhara Mahārāja: And what about Gopal Kṛṣṇa Prabhu?

Parvat Mahārāja: His name is on the table for *guru-ship*, this year. Him, Bhakti Tīrtha, the black *sannyāsī*, he will be the first black *ācārya* for the black community.

Śrīla Śrīdhara Mahārāja: Bhakti Tīrtha comes from Africa?

Parvat Mahārāja: Well, no, he's American, but he's negro.

Śrīla Śrīdhara Mahārāja: Negro, Bhakti Tīrtha.

Parvat Mahārāja: And also Panchadravida Mahārāja.

Śrīla Śrīdhara Mahārāja: Panchadravida, in Madras?

Parvat Mahārāja: Panchadravida Mahārāja in South America, Mexico.

Śrīla Śrīdhara Mahārāja: South America.

Parvat Mahārāja: Mexico.

Śrīla Śrīdhara Mahārāja: Panchadravida.

Parvat Mahārāja: These are three of the names on the table for *ācārya*-ship.

Śrīla Śrīdhara Mahārāja: Consideration of *ācārya*-ship.

Parvat Mahārāja: They know that you are forcing them to do this.

Śrīla Śrīdhara Mahārāja: And not Svarūpa Dāmodara?

Parvat Mahārāja: We didn't hear about it.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Not any Indian?

Aksayānanda Mahārāja: Yes, Gopal Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Indian, Punjabi, comes from Punjab?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And no trace of Caitanya dāsa, Caitanya pāda, that absconder in Punjab?

Aksayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: No trace?

Aksayānanda Mahārāja: No, he's gone. Apparently he was arrested in Australia.

Śrīla Śrīdhara Mahārāja: What?

Aksayānanda Mahārāja: He was found and arrested in Australia.

Śrīla Śrīdhara Mahārāja: Arrested?

Aksayānanda Mahārāja: Yes, many months ago. Almost a year ago he was found in Australia and he was arrested.

Śrīla Śrīdhara Mahārāja: Arrested for the interest of ISKCON?

Aksayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Oh.

Aksayānanda Mahārāja: What happened to him after that I don't know.

Śrīla Śrīdhara Mahārāja: He sold away the building and many properties of ISKCON.

Hare Kṛṣṇa. Hare Kṛṣṇa.

And no news about Hansadutta Mahārāja?

Parvat Mahārāja: He's said to be completely ousted of ISKCON.

Śrīla Śrīdhara Mahārāja: Oh, ousted.

Devotee: Ejected.

Śrīla Śrīdhara Mahārāja: Ejected. Hansadutta Mahārāja. So he is already a dead member of ISKCON.

Aksayānanda Mahārāja: But that's not official. No official decision in that way.

Śrīla Śrīdhara Mahārāja: But he's hopeless, hopeless case for the ISKCON.

Devotee: That they say.

Śrīla Śrīdhara Mahārāja: That they say. That they say. This is not a unanimous decision, objection, that they say, but he may not be so, is not so.

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

Anyaiar vriti vana yatsar vata sarvada?

Direct and indirect method, we may approach a cause. But direct approach is more healthy and helpful; *ānukūlyena-kṛṣṇānu-śīlanam*.

[*anyābhilāṣitā-sūnyam, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā*]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11]
[*Caitanya-caritāmṛta, Madhya-līlā*, 19-167]

And *prātikūlyena-kṛṣṇānu-śīlanam*, that is also possible, to cultivate in indirect way. That is also possible, but that is not very desirable. *Ānukūlyena-kṛṣṇānu-śīlanam*, to cultivate about Kṛṣṇa in favourable way, in positive way - that is desirable, by elimination of the indirect side. But indirect side is not less important. It is approaching to the highest stage of devotion in any way or other. It is necessary. It is a necessary part; indirect.

Devakī is indirect to Yaśodā. Yaśodā is always afraid of Devakī, Vasudeva. "They will come to claim the child as their own. How can it be?"

And in Rādhārāṇī's camp they think that Chandravālī's camp, group, they are anti, indirect to the direct camp. So in all *rasa* there is harmony in discord.

When Kṛṣṇa begins His play along with the friends, two parties of course, one side with Kṛṣṇa and another side with Balarāma. And then the other cowboys they are divided, divided. But two sides, Balarāma and Kṛṣṇa, represent two opposite sides, when playing began, and others divided into two. And they began to fight and who will be defeated, their punishment is that they will carry the men of the other party on their shoulders; in this way some sort of service punishment.

Hare Kṛṣṇa.

Balarāma was very strong; on the other side Śrīdāmā was very strong. Śrīdāmā came to Kṛṣṇa's party, Kṛṣṇa was less strong; Balarāma sufficiently strong. So Balarāma one party, and Kṛṣṇa another party, and Śrīdāmā must be in the party of Kṛṣṇa. In this way and then the playing began, Their two parties fighting. And Balarāma generally did not accept that He's defeated. His party is defeated He won't accept that. So whenever that party pronounced that, "Your party defeated", Balarāma became enraged. "No. You are wrong." That was His nature.

Hare Kṛṣṇa. Hare Kṛṣṇa.

And sometimes some demons also entered into the parties, taking the form of a cowboy. There's this Pralamba, then Baumāsura, they mixed within the party. And they are seeking opportunity of taking on the shoulders taking away any of them. So Baumāsura he wanted to carry Balarāma into the depths of the jungle. And when Balarāma could understand that he's a demon and not anyone of our party, then such a big blow He put on his head.

Hare Kṛṣṇa.

Enjoyer, enjoyed, then also sub groups of different *rasas*. In this way it is the necessity of the nature of *līlā*, bifurcation. Thesis, antithesis, synthesis; synthesis means there are many antithesis, otherwise synthesis, harmony means many, many and one, one and many, purity and plurality. That is harmony, plurality must be there.

Neho namastika kincana?

Who will say that many and they are not independent, they are meeting in a common cause, (no nama?), not many because they are harmonized into one. So in opposition it is said (neho namastika kincana?) there is no variegatedness...

Śaṅkarācārya whose sacrifice is many has accepted only one.

Mahaprābhū told, 'This is not proper acceptance of the revealed truth. The many must have recognition and the one also have recognition. Both plurality and unity, both should have recognition, not only one. Why do you say there is no (nama?), no variety, no plurality? You have no right to say that. If plurality is not there then what is the necessity of saying, what is the necessity of saying that there is no plurality? Plurality is there and still there is

one who is connecting the, and controlling the plurality. So the plurality and unity, both exist simultaneously. You have to admit this.' This is the conclusion of Mahāprabhu.

But Śāṅkarācārya he sacrificed the wholesale plurality, diversity; that only one is there. No plurality. Then necessarily it becomes non-differentiated, non-specified, *nirviśeṣa*.

*apāṇi-pādo javano grahitā, [paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ
sa vetti vedyaṁ na ca tasyāsti vettā, tam āhur agryaṁ puruṣaṁ mahāntam]*

[“The Lord has no hands or legs, yet He walks and touches. The Lord has no eyes or ears, yet He sees and hears.”] [*Śvetāśvatara Upaniṣad*, 3.19]

No leg no hand, no hand no leg. But He can run and He can catch. *Paśyaty acakṣuḥ*, no eye, but He can see. *Sa śṛṇoty akarṇaḥ*, no ear, but He can hear.

Then Śāṅkarācārya accepts only one part. No ear, no eye, no leg, no hand.

But Mahāprabhu says, ‘No, you must accept both. He has no leg but He can run, He can walk.’ What does it mean? He can see, but He has no eye. What should be the meaning? The eye is there but the eye is not of the fleshy eye as we have got. This is the purport. The leg is not like the leg that we possess. The eye is not so that we have got. But He has got His eye. So,

Prakṛta nisedi kori aprakṛta sthapan?

That is the conclusion of Mahāprabhu. Not this mundane, but He has got but spiritual. Spiritually He has got everything. And this negative-ness only will apply to the mundane characteristic. Otherwise He can see so He has got eye. But He has got no eye; that is no eye similar to us. That should be the purpose of the Vedic *mantram*. Everywhere we have to take in that way.

Sarvaṁ khalv idam brahma, whatever we see it is Brahman, *sarvaṁ*. Śāṅkarācārya says, “No *sarva*, no many, but only one Brahman.”

But Mahāprabhu says, “No. *Sarvaṁ* is also existing; otherwise no necessity of saying such. But one is the master and they are subordinate, in a system, the controlled and the controller; in this way, otherwise no necessity. If it is not existing then what is the necessity of your talking so much? Whom you have come to preach? What is the necessity of preaching if they are not existing? That is also, *Māyā* is also there. *Māyā* has got its existence otherwise why you have come to remove *Māyā*? If *Māyā* does not exist, if misconception, misunderstanding does not exist at all then what is the necessity of your talking so much to remove misunderstanding? It is there. So misconception, the possibility of misconception is also there, it is a reality. It is reality that misconception, provincial, local conception, it is also there. The relative is also there, not only absolute; absolute, relative, both co-existent. This is *cid-vilāsa*. Not the negation of a particular thing but the adjustment; adjustment of everything with the whole.

Gaura Hari. Gaura Hari. Gaura Hari.

So, Kṛṣṇa is considering in the case of Śiṣupāla how he will be killed. A meeting, Kṛṣṇa, Balarāma, Udhava, three discussing; what Kṛṣṇa says Baladeva giving opposition. Kṛṣṇa wants

a policy to be adopted. Baladeva, “What is this policy? You please leave it to Me. I shall go and kill him straight. What is the policy - this and that - I don't understand.”

Then Udhava he's trying to pacify Baladeva. And it is represented very cleverly in (marga?)

(Ukta musala pani na?)

...in the ornamental way, what the (musala pani?) has told - (musala pani) is Baladeva - (musa?) means this club. (musala pani?) Baladeva, that gives a hint that He does not rely on any intelligence or politics. He wants to solve everything with the club, with the strike of His club. (musala pani?) that He has got less intelligence, but wild force. (musala pani?)

Then it was arranged that the *rājasūya-yajña* is advancing and Śiśupāla will be, all will be invited and Kṛṣṇa will be given by the Pāṇḍavas the highest position. And that Śiśupāla won't be able to tolerate and he will abuse Kṛṣṇa in a very boisterous way. And then Kṛṣṇa already promised that hundred offenses He will pardon to Śiśupāla's mother, His maternal aunt. And that will be fulfilled and he will be killed there. These all were presented by Udhava in that meeting. And the ultimately what to do - that was by accepted Balarāma.

Gaura Haribol. Nitāi Gaura Haribol.

Opposition is also service. In *madhurya rasa* also, opposition may be seeming opposition. *Bama-bhāva*, *bama*. Of course this is very higher topic. Rādhārāṇī's nature is *bama-bhāva*, *bama*. What it is offered from the side of Kṛṣṇa, She flatly refuses that. And that increases excitement in Kṛṣṇa. That is a peculiar thing (niyantor-bama?) The highest type of, what is (niyaka?)

Devotee: Hero, heroine.

Śrīla Śrīdhara Mahārāja: Hero, heroine; the highest type of heroine. She will possess that sort of attitude, always opposing the hero, such a tendency. It is supposed to be highest quality – so, all these things. So opposition is also a particular service to the cause. In harmony it has got its position, otherwise what is the necessity of harmony? The greatest opposition force, if one can control, there is the real capacity or real (saptasamskar?) superiority of harmonizing principal. The greatest opposition force can be harmonized by whom? He is the expert of harmonizing of the harmonizers. So harmony - harmony means to control opposite forces. And it must have to be such powerful that it will come to...

Rāmacandra told, once when Lakṣmaṇa fell when hit by the *sakti shil*, a peculiar type of weapon of Rāvaṇa, *sakti shil*; perhaps by Indrajit. Rāmacandra repented very much and He told - afterwards...

Desi desi kalatrani?

"We can get the, wife may be available in every province and country. (desi desi?) Friends also we can have from many countries.

(Anta desh na pasyami yat pradarsh aho data?)

But no land is seen where a brother from the same mother can be found."

That was the wailing of Rāmacandra. But Lakṣmaṇa told from the opposite side. Rāmacandra said a friend like brother is never available anywhere. But Lakṣmaṇa He told from the opposite angle of vision.

(garbastha kira hanthara?)

"The brother is the worst type of enemy. Because when he comes in the mother's womb, the elder brother, he cannot suck the breast of the mother; milk. When the brother is in the womb, the elder brother is deprived of the mother's milk of the breast.

(garbastha kira hanthara?)

(bhū istha crohatta?)

When he comes out of the womb of the mother then he, the brother, captures the lap of the mother. And the elder brother is dispossessed of the lap of mother.

(bhū istha croha dahatta?)

That lap of mother is dispossessed by the elder.

(veda ne dana hantara?)

When he's grown up, he comes to take the share of the father's property, claims, 'I must have equal share with you.'

(vanasti vati samoripur?)

So brother is the first class enemy of the brother." That was argued by Lakṣmaṇa Himself.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Opposition, still Rāmacandra He could control brothers. Harmony, Rāmacandra also we find He left Sītā, banished Her, banished Sītā when She was with child. Only by the remark of an ordinary subject He banished Sītā. Then when there was a particular sacrifice Rāmacandra was asked by the ṛṣis that, "You must marry. Without wife such sacrifice cannot be performed so You have to marry." - That *aśvamedha-yajña*. Then Rāmacandra refused to marry. Then there was a compromise. Then a golden statue of Sītā, that will be prepared and that will be on the left side of Rāmacandra when He will begin to give Himself in the actual sacrifice. And this was agreed. And when that news reached Sītā, Sītā thought first, "Rāmacandra has only one wife, Sītā, while Dāsarātha had several thousand, His father, but Rāmacandra only single wife. (Eka patni dar?). Kṛṣṇa (bahulav?) in Dwārakā had thousands, but Rāmacandra only

one, Sītā. And Rāmacandra, of course apparently, dealt with Her very cruelly. But when Sītā heard that Rāmacandra is performing *yajña* Sītā knew that He must have to marry again. But when She heard that Rāmacandra with a golden statue of Sītā on His side is performing *yajña* and He did not marry...

End of side 'A'

[End of SCSMNJ MP3 dated 82.02.24.C_82.02.25.A]

[Start of SCSMNJ MP3 dated 82.02.25.B]

Śrīla Śrīdhara Mahārāja: ...She had Her satisfaction to the highest degree. “He’s so faithful to me. I am not banished from His heart, I am banished externally for the policy of government, but actually I am not banished from His heart.”

So harmony; how the things of opposite types can be harmonized by higher principle. To harmonize things of a particular plane, energy of the higher plane is necessary to harmonize. Thesis, antithesis and synthesis; anything, there must be something anti, cannot but be, some opposition, some opposite conception; every statement, some opposition, and to harmonize that. Hegel says that is the process of progress. Process of progress, progress means this; whatever there will be some opposite conception of opposition possibility. He possibility of opposition and then to do away with the opposition greater harmony is necessary.

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Highest type of harmony is so that diversity ultimately help it. The opposition helps the main flow. Not only harmonized but it enhances the beauty of the harmony. When harmony is successful then it becomes the necessity of beauty, beauty and harmony - same thing. Beauty and harmony, harmony generally perhaps used in the sound world and beauty in the eye world, eye and ear; but anyhow, the opposition enhances the beauty. If there would not be any diversity then beauty is not possible. Different things will be and they will harmonized and that is beauty, *vilāsa*. Otherwise it will be jumbled together in *nirviśeṣa* [undifferentiated] *brahma*.

So Kṛṣṇa represents beauty and His harmonizing capacity exceeds, supersedes everything. Even stealing is beautiful, lying is beautiful, whatever He does, His wickedness is also beautiful. The conception of the greatest harmony: that can harmonize anything and everything. Nothing can be there that He cannot harmonize. So the opposition what is very objectionable, the stealing, the lying, debauchery, so to say, is inconceivable in Him all harmonized. All harmonized, so sweet, no enemy. Enemy also becomes friend in harmony. Beauty means that, harmony means that.

Gaura Haribol.

Not afraid, *advaya-jñāna*.

*bhayam dvitīyābhiniveśataḥ syād, [īśād apetasya viparyyayo 'smṛtiḥ
tan-māyayāto budha ābhajet tam, bhaktyaikayeśam guru-devatātmā]*

["Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called *māyā*. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshippable deity and as his very life and soul."] [*Śrīmad-Bhāgavatam*, 11.2.37]

The origin of fear only comes from the lack of harmony. Fear's born from disappointment of harmony, otherwise no place of any fear. *Bhayam dvitīyābhiniveśa*, undesirability is represented in Sanskrit as *bhayam*. *Bhayam* means apprehension, fear, originates from lack of harmony. *Bhayam dvitīyābhiniveśataḥ syād*, second interest. Common interest, one interest, if we can reduce many interests into one interest, as parts of one interest, then there is harmony, no fear. Only fear from separate interest, clash between separate interests. But if that can be linked in common interest, no fear, *bhayam dvitīyābhiniveśataḥ syād*.

Īśād apetasya viparyyayo 'smṛtiḥ: the first stage that we are afraid, we have got apprehension. Why? *Dvitīyābhiniveśa*, we are suffering from the mania of second interest, separate interest. So we are afraid, we have got apprehension, *dvitīyābhiniveśa*. *Īśād apetasya*, when does it come to effect, to take place, this apprehension? *Īśād apetasya*, when we deviate from the common-most idea, common master, common controller, common guardian, then only we suffer from apprehension. The (gadi?), the disease of apprehension, arises only when we lose, we separate ourselves from the common controller, common guardian of all. *Īśād apetasya*, the master consciousness, that we have got a master, we have got a controller and he is common to all, and his interest represented there in that common master. *Īśā, īśā jñāna*, I have got my master and he is to look after that and he is master of all, so no apprehension. So deviation from the consciousness of a common master, common guardian, the apprehension comes to us. *Īśād apetasya viparyyayo 'smṛtiḥ*, and then when deviated, one is minus of the common guardian, then *viparyyayo*, he comes in a very unfavourable circumstance. Losing that common master consciousness he comes in a very dreadful position, *viparyyayo*. *Viparyyayo 'smṛtiḥ*, and forgets he's puzzled, and forgets his own self, real self and self interest also he loses, *viparyyayo 'smṛtiḥ*, he's beside himself, *'smṛtiḥ*.

Tan-māyayāto budha ābhajet tam, then if he can come to know anyhow by the help of the external *sādhu*, it is His *māyā*; then who can control the *māyā*? That will go to fight with *māyā*, illusion, misconception, the forgetfulness of the centre, the forgetfulness of his guardian. Then he appeals to the guardian, the guardian himself.

*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*]

If we fall on the ground, with the help of the ground we stand again. So our forgetfulness of our guardian, that is the cause of all the disasters in which we find ourselves. And again the only way to get out of this, to be reinstated in that idea of guardian, common guardianship, and that is effected by the *sādhus* that are normal, that have not deviated from God consciousness. With their help we are to appeal to that all controlling agency and then we can again be reinstated in that *īśa jñāna* that I have got my master. I have got my master to whom, in whose holy feet I am to take shelter. I am to surrender to my master, the life of surrender will again come, will take, and everything is there, only we shall always be conscious of our guardian, the highest harmonizer.

The problem is one, only one problem; that we deviate from the consciousness of our guardian, and the only way to get out of the trouble, is to become conscious of our common guardian. That is God consciousness, Kṛṣṇa consciousness. Back to God back to home, back to Godhead. Only one problem, we are deviated from Godhead and we shall try to go towards Godhead. We should go back to Godhead. And only one word that is necessary what is necessary, back to Godhead, back to God, back to home. The general problem is this. And by so many variegated ways that is to be promoted. But the main thing is this.

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

So Kṛṣṇa consciousness, the centre of highest harmony, and harmony is sweetness, harmony is beautiful, harmony is Kṛṣṇa, harmony is our guardian, harmony is our mother, guardian, harmony is our master. That is sweetness; that is *rasa*. No enemy, no apprehension I'll be devoured by the inauspicious elements around.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Rāma. Hare Rāma. Rāma Rāma. Hare Hare.

That guardian came to us from door to door, Gaura Nityānanda, "Take us. I have come to you, take Me." Gaurāṅga, Nityānanda, from door to door. "Accept Gaurāṅga, I'll be sold to you without any price. No price necessary, I'll be sold to you. Only you take to Gaurāṅga."

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

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

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