

83.04.06-12-14 B

[00:00 - 01:10]

Śrīla Śrīdhara Mahārāja: "Eho bāhya āge kaha āra." [*Caitanya-caritāmṛta, Madhya-līlā, 8.59, 61, 64.*]

And *bhidyate hṛdaya-granthīś. Ahaitukī apratihātā.* No knowledge can take us to the plane of devotion. It independently comes by *sukṛti*. From that plane anyhow any connection develops without our consciousness, this mad consciousness, and anyhow takes us, helps us to take us there in that plane. *Sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ.*

*[bhaktis tu bhagavad-bhaktasaṅgena parijāyate
sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-saṅcitaiḥ]*

["Actually we can recognise a *sādhu* by *sukṛti*. Apparently we can know him from the *śāstras*, the scriptures, because the *śāstra* helps us to know who is a *sādhu*, and the *sādhu* gives us the interpretation of the *śāstra*. So *sādhu* and *śāstra* are interdependent, but the *sādhu* holds the more important position and the *śāstra* has the secondary position. The living *śāstra* is the *sādhu*, but to know who is Guru, who is *sādhu*, we are to consult the descriptions given about them in the scriptures. The symptoms of the *sādhu*, both of the Guru as well as the disciple, have been written in the *Bhāgavatam*, in the *Gītā* and in the *Upaniṣads*."]

[Bṛhan-Nāradya Purāṇa]

Through the agents we can have that contact, association. And to have the association of the agents that means *sukṛti, jñāta* or *ajñāta sukṛti*, which originates most from that plane, and not produced from here.

Bhidyate hṛdaya-granthīś, chidyante sarva-saṁśayāḥ. That plane will say clearly to you. "Oh. I am yours. You are searching Me. I am yours. Is it not."

"Yes. You are mine."

All differences gone in a second. The touch of that magical flow, at once will say: "Oh, you are Mine, though it is I am yours." No calculation, no scientific research, anything, is necessary for that. Heart to heart. *Bhidyate hṛdaya-granthīś, chidyante sarva-saṁśayāḥ.* Then you are out of all negative influences, possibilities _____ [?] *Chidyante sarva-saṁśayāḥ, kṣiyante cāśya karmāṇi.* The tendency to make you captivate in the plane, that is futile, that is a trifle thing, then it vanishes very soon. *Mayi dṛṣṭe 'khilātmani.* When the positive duty of the parties is effected any way.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Generally the scholars, it is difficult for them to understand. "Why the *jñāna*, _____

[?]

Bhagavad-gītā is also preaching too much for *jñānam*, and that *jñāna* is eliminated totally from our prospect. What is this? *Jñāna*, where we find our own self, our own interest, *jñāna* means this knowledge that helps us to know our own interest by comparative study. That is thoroughly to be eliminated? What is this? We can't accept this. That is almost suicide." The scholars will think like that. "That to give up the charm of *jñāna*, knowledge, that means to commit suicide. How can we

accept such a foolish proposal? *Jñāna śūnya*, devoid of knowledge, never, it is impossible." Even sincerely they come to think if anything is above knowledge, they can't, it is suicide, suicidal to give up knowledge. But *Śrīmad-Bhāgavatam* has given a big hammer...

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: ...on the head of the *jñāna*. "You are responsible for all these troubles, you calculation. Ha, ha, ha. Self calculating agent, he has contaminated this disease, to everyone, and create havoc in this world. And so much cheating and gaining, all these things, all your creation."

You can think, when a boy, he has got no knowledge to look after his own interest, how he's managed to be grown safely in the mothers lap? Where is your knowledge at that time? Does it come to help him? No. So all of you in the very beginning, without knowledge you have come up, and there is such arrangement in the nature, in God's domain. Without knowledge also, thousands, *lākhs*, *crores*, millions, they're coming out to the stage of knowledge, and a child, where is the knowledge? You can't say, suicidal.

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

*bhidyate hṛdaya-granthīś, chidyante sarva-saṁśayāḥ
kṣīyante cāśya karmāṇi, mayi dṛṣṭe 'khillātmani*

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

All friendly, and what you conceive to be your own interest, that is not your interest at all. Your knowledge has frustrated you, cheated you there, to select your own interest. You are wrong in the very beginning. That is not your interest, there is error in the diagnosis. *Chidyante sarva-saṁśayāḥ, kṣīyante cāśya karmāṇi, mayi dṛṣṭe 'khillātmani*. And *Gītā* says also:

*bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ, jñātvā mām śāntim ṛcchati*

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

"Don't keep anything for you. Give everything to Me. And know that I am the best looker of your interest. And then you will find peace within you, no other remedy. I am all in all, all controller, but I am your friend. The position is really such and it is only your duty to understand that the all controller is your friend, you're well represented there, than your half knowledge. Your interest is fully represented, not ignorantly represented as you think, represented there. Then you'll find real

peace in life. *Suḥṛdam sarvva-bhūtānām, jñātvā mām śāntim ṛcchati - prapnoti* - You will attain peace of life. *Mayi dr̥ṣṭe 'kḥilātmani*. Everywhere I'm represented as your well-wisher, everywhere. I'm there and I'm your guardian, I'm your well-wisher, I'm everywhere. So no apprehension from any corner. Then you must find real peace in life."

Hare Kṛṣṇa. *Suḥṛdam sarvva-bhūtānām, jñātvā mām śāntim ṛcchati*. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Mahāprabhu tried to show this way to peace of life, one and all, everyone, no poverty. Any number can be accommodated, only non-accommodating temperament must be removed. All accommodation, well accommodation everywhere.

madhu bar taritarutay matukarum tushinhava madena santosh adi _____
[?]

This aspiration, general aspiration of the *ṛṣi*s. Honey, everywhere there is honey, honey, honey. From all sides, there is honey for you.

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

Nityananda Prabhu, He fell flat at the door of all He visited. "Take the Name of Gaurāṅga. I'm giving a card to you for admission in the fold of Gaurāṅga. Please take it, please take it." And He's weeping and He's falling on the gate and He's pouting there, rolling. "Accept this card, keep it with you and think that you are in the fold of Gaurāṅga. Everything will be done on your behalf. The chance has come, don't lose it, don't lose it." In this way He begged from door to door.

*[yena bhaje tāre bale danta tṛṇa dhari, āmāre kiniyā laha bala gaura-hari]
eta bali nityānanda bhūme gaḍi yāya, sonāra parvata yena dhūlāya loṭāya*

[From Locana dāsa Ṭhākura]

[*Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 4]

[Śrīla Śrīdhara Mahārāja's collection of *śloka*s, 608]

The golden mountain is rolling at the gate of the householder, weeping and pitifully entreating. "Keep this card, admission card, I'm distributing, come to distribute."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. _____ [?]

Anurādhā dāsī: Anurādhā dāsī.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi. Nitāi, Nitāi.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Hare Kṛṣṇa. Gaurāṅga Sundar.

Nṛtyam niya nāma bhir. Dancing with His own Name, taking His own Name and dancing.

Nitāi. Nitāi. Nitāi. Gaura Sundar. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...Vasudeva Vipra, Vasudeva Datta and Vasudeva Gosh, four Vasudevas, in Mahāprabhu's *līlā*.

[15:50 - 17:11 ?]

...there will be a fight, and at the end of the fight it will be seen that all other aspirations have gradually died. And aspiration for Kṛṣṇa consciousness only standing, and all other fighting members against Kṛṣṇa consciousness gradually banished. That will be the outcome of the fight. When Kṛṣṇa He begins fight once, the fight will continue to the end, and in the last it will be seen that everything, everyone must retire, banished. And Kṛṣṇa consciousness is reigning there. None can cope with it. So the greatest prospect in ones life is Kṛṣṇa consciousness. None can stand in fighting with Him, the Reality the Beautiful. The grandeur, the money grandeur, the strength, force, everything will have to retire and fall at the feet of Beauty. Reality the Beautiful.

And beauty is aggressive. Beauty does not depend on the female side, that is to attract the man, aggressor, not of that type. Here beauty is predominating, and all concerned are rather passive, negative side. Beauty is asserting. Reality the Beautiful that is assertive, that is not passive. And He can conquer everything. We're all prey to beauty, ultimately. Neither money, nor even knowledge. Neither energy, nor knowledge can stand when beauty comes to capture us. *Ānandam, sat, cit, ānanda. Cit - jñāna*, for energy, knowledge. And *ānandam - rasam*, beauty, harmony. That is the Supreme Most, Supreme Most. Ultimately,

*na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, [durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmnī baddhāḥ]*

[Prahāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."]
[*Śrīmad-Bhāgavatam*, 7.5.31]

We cannot understand that our inner hankering is only for beauty, for *rasam*, for ecstasy, the highest kind of joy. Everyone, whether they know or may not know, but it is so. The *rasa*, the sweetness, is threatening everyone.

"You are My slave." Ha, ha. "I'm sweetness. Whether your knowledge or your energy, that is all under My disposal. You ultimately want Me and nothing else, neither money, nor anything, but you want really Me. You know or may not know, I'm your Master." Ha, ha, ha. "Everything is My slave. I'm sweetness, I'm beauty, I'm ecstasy, I'm harmony. I can harmonise anything and everything. Everything is under My feet. All else are seeking - in search after harmony."

Martineau he told it is beauty. Hegel perhaps harmony, and beauty. *Rasa, ānandam. Ānandam brahmaṇo vidvān.*

[yato vācho nivarttante, aprāpya manasā saha / ānandam brahmaṇo vidvān, na vibheti kutaścaneti]

["As one gets subjective realisation of the transcendental blissful aspect of the Supreme Divinity, he sheds fear completely for all time. Such a realised man of wisdom is freed totally from negative thoughts. Having his thoughts fully attentive to the All-Blissful Divinity, he is spared from such torture. Such is the secret doctrine."] [*Taittirīya-Upaniṣad*, 11.9.1]

The greatest thing, the highest thing is *ānandam, rasam*. _____ [?]

*tasmād idam jagad aśeṣam asat-svarūpaṁ
svapnābham asta-dhiṣaṇam puru-duḥkha-duḥkham
tvayy eva nitya-sukha-bodha-tanāv anante
māyāta udyad api yat sad ivāvabhāti*

[Therefore this entire universe, which like a dream is by nature unreal, nevertheless appears real, and thus it covers one's consciousness and assails one with repeated miseries. This universe appears real because it is manifested by the potency of illusion emanating from You, whose unlimited transcendental forms are full of eternal happiness and knowledge."] [*Śrīmad-Bhāgavatam*, 10.14.22]

_____ [?] Cestitam vasudeva yena patena bhagavan _____ [?]

*ahny āptārta-karaṇā niśi niḥśayānā, nānā-manoratha-dhiyā kṣaṇa-bhagna-nidrāḥ
daivāhatārtha-racanā ṛṣayo 'pi deva, yuṣmat-prasaṅga-vimukhā iha saṁsaranti*

["Such non devotees engage their senses in very troublesome and extensive work, and they suffer insomnia at night because their intelligence constantly breaks their sleep with various mental speculations. They are frustrated in all their various plans by supernatural power. Even great sages, if they are against Your transcendental topics, must rotate in this material world."] [*Śrīmad-Bhāgavatam*, 3.9.10]

Ahny āptārta-karaṇā. By daytime very much tired with all their senses utilised some purpose or other. *Niśi niḥśayānā.* And at night their sleepless night they're passing with much anxiety, *niśi niḥśayānā.* *Nānā- manoratha-dhiyā kṣaṇa-bhagna-nidrāḥ.* If going to take some sleep, no sound sleep is possible. In any time and every time the sleep is being broken by some furious dream, *kṣaṇa-bhagna.* *Daivāhatārtha-racanā.* Whatever they're designing and making plans that is all disturbed and demolished. *Ṛṣayo 'pi deva, yuṣmat- prasaṅga-vimukhā iha saṁsaranti.* All these ambitious persons if they're not in accordance, in tune with You, they're only passing from up, down, up, down, in this way. In various ways they're showing so many feats and practices. You are the only connection of peace and solace. Otherwise without Your connection, however powerful one may be, his future is uncertain. He's a play doll in the force of this _____ [?] nature. The *ṛṣi's*, all speculationists, all research scholars, all speculationists. They're all play dolls in the hands of this nature. But only those that have got connection, have come in connection with You, they can find

success of eternal and continued peace in life. You are peace personified. Without Your connection no achievement can give satisfaction to anybody, however greater position they may hold temporarily.

Devotee: Where is that verse from? That verse that you just quoted Mahārāja, where is that verse from? Who is saying this?

Śrīla Śrīdhara Mahārāja: In *Bhāgavatam*.

Devotee: Who is saying this?

Śrīla Govinda Mahārāja: Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura, in Chatak Parvat.

Devotee: Oh. That's Prabhupāda. This is his commentary, lecture?

Śrīla Śrīdhara Mahārāja: And many *ślokas* he used to tell and explain. And one of the *ślokas* which generally he used to explain. And last days when he was in Purī Maṭh in Chatak Parvat, there on the wall, three or four *ślokas* are there written. And one is this *tasmād idaṁ jagad* [*Śrīmad-Bhāgavatam*, 10.14.22]. And *ahny āpṛtārta-karaṇā* [*Śrīmad-Bhāgavatam*, 3.9.10]. _____ [?] Some *ślokas* are written there I now just remember. We were there at that time _____ [?] Gaura Hari bol. Nitāi. Ha, ha. "Do or die."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: That was his maxim. "Be preacher, finish yourself in preaching, in distributing nectar given by Mahāprabhu. Finish yourself in distribution of nectar." The general's order was like that.

Once Parvat Mahārāja he told, "I went to preach towards the official quarters in Hoogly. That generally, mainly they're all daily passengers. They go to Calcutta and they're engaged there, and then come home in the afternoon. And no time to attend any meeting or anything at night." He went to preach in that locality, and told, coming back, reported to Prabhupāda, "None will hear that 'you are all the servant of Kṛṣṇa.' Even they're not eager to hear that they're eternal servant of Kṛṣṇa. If you supply some music with me then they may come to hear the music, that *kīrtana*. Otherwise this naked talk 'that you are all servitors of Kṛṣṇa' none will come to hear."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Then in return Prabhupāda told, "You go and speak to the wall and you yourself hear."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: That was his reply. "Go, talk to the wall and hear yourself."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: So what type of general he was. "Die preaching. Die distributing nectar." The general was of such temperament.

And Swāmī Mahārāja went to the west, and he was imprisoned for three days without food in a room. Eh?

Devotees: Hmm. Yes. That Brahmānanda.

Śrīla Śrīdhara Mahārāja: By Brahmānanda, and then Brahmānanda became - fell on his feet, he was conquered.

Only a few books and *karatāla*, and the tuft of hair and the advent of Tulasī. Ordinary dress, with a sleeper, he alighted in Boston, or where?

Devotees: Boston. Yes.

Śrīla Śrīdhara Mahārāja: And like non entity, and then when he came out, all so called forceful things under his feet.

What is power? Knowledge apparently, and then love, with due consideration. Energy, knowledge and love.

*[śreyān dravyamayād yajñāḥ, jñāna-yajñāḥ parantapa]
sarvaṁ karmākhilam pārtha, jñāne parisamāpyate*

["O Arjuna, subduer of the enemy, of those various sacrifices, the sacrifice of knowledge as mentioned, *brahmāgnāv apare (gītā, 4.25)* is far superior to the sacrifice of various articles, indicated by *brahmārpaṇam brahma haviḥ (gītā, 4.24)*, because all action ultimately culminates in knowledge."] [*Bhagavad-gītā, 4.33*]

All the activities vanish into knowledge. And,

*bahūnām janmanām ante, jñānavān mām prapadyate
[vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ]*

["After many, many births, the knowledgeable person (who happens to attain the association of such a pure devotee) finally comes to understand that the whole universe of moving and stationary being is of the nature of Vāsudeva alone, inasmuch as all are subordinate to Vāsudeva. Having grasped this conception, he surrenders unto Me. Know such a great soul to be extremely rare."] [*Bhagavad-gītā, 7.19*]

"And after all his wonderful attempts after all, *jñānī* come to take, to surrender to My feet."

"That I can't measure. I came to measure and acquire and to get - of the world, but it is not possible. Rather I surrender, to what I came to conquer. He's worth surrendering. He's my guardian. To whom I came here to collect some servants, but now I have found my Master. I'm to surrender to Him, my Master, not to collect servants. "I'm king and everyone I've come to collect

servants, my workers under me." But no, it is just the opposite. I must surrender as a slave to the Master."

The world is such within. The environment is not barren, neither a Sahara, but it's full of nectar. Not objective but subjective. Not only subjective but homely affectionate. It can give shelter to me for eternity, home, guardian, the world. I'm a traitor to me. And the world will teach me that you become your own friend. You are now your enemy. You at present you're your enemy. But you must be your friend. Such harmony you're to find out.

*uddhared ātmanātmānam, nātmānam avasādayet
ātmaiva hy ātmano bandhur, ātmaiva ripur ātmanaḥ*

["The living being must be delivered from the dark well of material life by means of the mind detached from sense objects, and he must never in any way be flung down into the material world by the mind enchanted by sense objects - because the mind is sometimes his friend, and in another situation the very same mind is rather the enemy."] [*Bhagavad-gītā*, 6.5]

"The soul is his own enemy, or the soul is his own friend. Both sides is possible. At present you are your own enemy, but you're to become your own friend. If you can find Me, then through Me you'll be able to understand that harmonious position. How sweet the world, how sweet Me, and how sweet everything. You have made yourself enemy, not only to you but to the whole environment. Only all exploiting another. You're living in a mood, everyone wants to exploit another. Otherwise cannot maintain his existence in this vicious plane. But that is not your real acquaintance. Really you're child of a soil where everyone is everyone's friend. And now, you cannot live without feeding you with the environment. Always that, consuming, consuming, consuming. That is not your proper aspect. Giving, giving, serving, serving, that is your holy aspect within, and there you are. And there also Myself is. I'm also there in that plane."

Śṛṇvantu viśve amṛtasya putrāḥ. "You are child of the nectar soil. You listen to Me what I say. You are not mortal. This should be the first call to everybody sensible. You here, you wander in the desert, but you're a child of nectar lake. You hear Me what I say. Stop all activity and hear Me. You are not a child of this desert, but you are a child of the nectar soil. Now what to do, you decide. Come along with Me. I shall take you to your home, so sweet."

That should be the words of everyone to anyone he comes across. That was told by our Guru Mahārāja. "No other business. *Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa.* Whomever you meet, no other talk, only this talk. Save yourself, help thyself. This is the only talk relevant here in this plane of human society. Save yourself from mortality, save yourself. That should be the only normal words that must come out from every mouth here. Save yourself. You are being swallowed, devoured by the demon of death. Save yourself. Without that talk all other talks are irrelevant. "I'm going to the south pole. I'm researching atom bomb. I'm doing this and this." This is all nonsense, all irrelevant. Save thyself. This is the way. And save all you meet. That should be the only normal talk here. Otherwise everything is madness."

What do *you* say?

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: And this was my Guru Mahārāja's method. Gaura Hari bol. So strongly he came out. "Save yourself, save thyself my friend, save thyself." Hare Kṛṣṇa. Mahāprabhu.

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa
[kabhu nā vādhibe tomāra viśaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]*

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."]

[*Caitanya-caritāmṛta, Madhya-līlā, 7.128-9*]

"Whomever you meet, talk about Kṛṣṇa. Save him. Don't be afraid that you're holding the position of a Guru. Only a mediator, you're carrier of the news, you'll consider yourself. Guru means that. And not that just sitting on the throne you'll enjoy the service of the disciples. A mediator _____ [?] Post Office runner.

Devotee: Mail man.

Śrīla Śrīdhara Mahārāja: Ah! Mail man. Always moved and say, "Do this, save yourself, save yourself, save yourself. No time, save yourself. _____ [?] A tuft of your hair of your head is caught by the god of death, and by some jerk he will take you immediately, no time.

Hare Kṛṣṇa. So Guru means that, a carrier of this news to anyone and everyone, with heart. "What do you do my friend? Are you not aware that death is approaching you? Save yourself. Come by this way you'll be saved."

With this much urgency and sincerity we shall live and move. Then we're followers of Śrī Caitanya, we're followers of Bhaktisiddhānta Saraswatī Ṭhākura, and also of A.C. Bhaktivedānta Swāmī. Hare Kṛṣṇa.

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