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**Śrīla Śrīdhara Mahārāja:** This hard truth, this stern truth, we're to face, we're to fight out, we're to solve. Practical life, physical, practical. *Ke?*

**Devotee:** Mother Naika.

**Śrīla Śrīdhara Mahārāja:** But no news of Kṛṣṇa Kiṅkarā Prabhu?

**Vidagdha Mādhava:** No news Guru Mahārāja.

**Śrīla Śrīdhara Mahārāja:** The adverse circumstances with boldness and indifferently, but *Bhāgavatam* says he's your friend. Whom you think as your enemy, really he's your friend. That is the special instruction of *Bhāgavatam*. You welcome, and the undesirability will disappear very, very soon, very soon. Not only to tolerate indifferently, but to welcome as friend. Then in no time it will disappear. Ha, ha. What you say to be demon, that will turn into god. That is the key to success in our life.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Mahāprabhu says,

*trṇād api sunīcena, taror api sahiṣṇunā [amāninā mānadena, kīrtaniyaḥ 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]

With most humility, as you can command, and most forbearance, *sahiṣṇunā*. *Amāninā*, don't require any position, prestige. And at the same time you give prestige to one and all. With this attitude you go on with your cultivation of the Supreme Entity. This should be our attitude, and in no time you'll be successful. You'll give honour to all, but don't seek honour from anyone, not even from a dog. But give honour to everything, to tree, to insect, everything give their due, but don't demand. And be humble, that no opposition, you cannot be a party to any opposition. Still, any opposition comes you're to forbear patiently. This is the key to success, of the highest divinity, divine life. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. A man whose living in such a way he's living in the divine world, in other words. Gaura Hari. Gaura Sundar. Gaura Sundar. Can you feel? Bhargava Prabhu? Can you conjecture?

**Bhargava:** The instructions make my heart happy, your words.

**Śrīla Śrīdhara Mahārāja:** Instructions? Happy? So you're a member of that soil. Ha, ha, ha. Of that happy soil. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

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

**Bhargava:** Guru Mahārāja. It seems if one lives as a solitary *sādhu* or *bābā* in a rural scene one can live very simply. But when a *sādhu* takes up the preaching he has to establish Maṭhas, centres, then he's dealing with money.

**Śrīla Śrīdhara Mahārāja:** But this should be the firm object of his life.

*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam  
[rakṣiṣyatīti viśvāso, gopṭṛtve varaṇam tathā.  
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatīḥ  
evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]*

[The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."] [*Caitanya-caritāmṛta, Madhya-līlā, 22.100*]

When you're to work out these principles in details, you're to do many things. You're to go to the market to feed the Vaiṣṇava, all these things, details are there. So not much money making, and if you can, you can utilise all other's money in such flow they'll be benefited. This benefit - one cannot swallow the whole thing at once. But in order to draw them gradually to this path, some sort of *sukṛti* without their consciousness to be injected to them. For that purpose all these things are necessary.

Prana yatra yavata [?] You can engage some energy from some person, *prana*, life energy. *Artha*, one cannot give his life energy, he can give some money, that is also a form of energy. *Dhīra*, one can give suggestion, use his intelligence, his scholarship, for the service of such, *dhīra*. And *vācaḥ*, and one can also use his tongue for the service of all these things. They get some small salary, and in future they'll be drawn towards this truth, towards the main current. To help them all these things are necessary.

Once our Guru Mahārāja told to his disciples in the beginning when he started his Maṭha. "Give me one *lākh* of *paisa*." Say penny. "One *lākh* of penny I want. Collect it."

Then once at Bagh Bazaar Maṭha one gentleman donated three *lākhs* of rupees, for the construction of the Calcutta Bagh Bazaar Maṭha. Then one of his disciples told him, "Prabhu, master, you asked us to collect one *lākh* of *paisa*. But you've got three *lākhs* of rupees now."

Then Guru Mahārāja answered. "What I told, I've not got this. One *lākh* of *paisa* means from one *lākh* of people. I wanted to make *sukṛti* to one *lākh* of people. They'll give one *paisa*, one *paisa*, in this way I told. The *sukṛti* will be spread to the heart of one *lākh* of people, that I wanted. Not that one gentleman will give one *crore*, not that."

So to distribute this sort of idea in the groundwork requires that we shall get money, we shall ask someone to lend his energy, in this way, that way, words, intelligence, labour, and money. That means that, to spread this creed to the world for the help of others. All of a sudden one cannot come, like you, to give up everything and to hear such words. This position is also to be acquired, and gradually that is done. First *sukṛti*, *jñāta-sukṛti*, then *śraddhā*, then *sādhu-saṅga*. Then hearing and preaching all these things, gradual process. *Ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam*. Then surrendering, that is a part of surrendering ones own self.

**Bhargava:** Once the organisation was established and a constant cash flow had to come in...

**Śrīla Śrīdhara Mahārāja:** The organisation must be a living one. That must be wedded to the ideal, may not be a mechanical organisation. The organisation must be a living organisation. But the ideal must be, must have the whole whole within. This body, everything is there, but the life must be. Otherwise the eye, the ear, everything can be utilised if there's life, otherwise a dead body. So organisation is all right, it can help greatly to many of the people, but the life must be there, not mechanical things. The life is drawn, the spirit is drawn, as if it's a machine...

...

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

*pūjāla rāgapāṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]*

["The path of divine love is worshippable to us and should be held overhead as our highest aspiration."]

Our Guru Mahārāja gave his explanation for his engagement in so many gorgeous, splendid activities. That is to spread the credit of divine love. This *aiśvarya*, awe, reverence, splendour, this is necessary for the public, there is grandeur. The grandeur generally attracts persons, and when they're attracted by the grandeur, just like bait. To catch the fish they put some bait, and the fish come together and then catch them. Just as trapping, to catch the elephants or tigers, some sort of trap is arranged, and when they come they're caught. So grandeur attracts the public, and when after they're invited, in that meeting we try to spread the greatness of the love and the affection. By money we attract, by grandeur we attract, and we deal affection, love divine. For that purpose we shall utilise this. *Aiśvarya*, Nārāyaṇa, in Vaikuṅṭha. Then we're to pass to Goloka, through *aiśvarya*, through Vaikuṅṭha. Passing through the plane of grandeur, then we go to see the land peaceful, village nature civilisation, plain living, high thinking. Before that we have to cross Vaikuṅṭha, the land of grandeur, awe, reverence, majesty. Then crossing that if we can come to homely life, village life, we can understand the dignity of that plain living.

Otherwise, ordinary public thinks plain living as poverty. "He's a poor man, he's living hand to mouth, in this way, in a poor way. But a rich man he comes to live a forest life, so there must be something in this forest, plain life. He's left his grandeur, his splendour, and why has he come to live in the plain life in the forest, *tapovan?*"

This is high. So sometimes this is necessary, this money making, this splendour, all these things.

So *brāhmaṇas* are the head, and below them the *kṣatriyas*, the king section, the *kṣatriya*. The valour, the organiser, the fighter, the forceful, the power. Then above there is the *brāhmaṇaic* section, the scholars, the spiritual cultured people, above the *kṣatriya*.

In India, previously, the custom was a *brāhmaṇa* was walking, a *kṣatriya* is driving by that way, by the elephant, he must come down and give his honour to the *brāhmaṇa*. Then he'll pass him something, then he'll go. The *vaiśya*, a rich, wealthy man, he's also passing, and whenever he finds a *brāhmaṇa* he must get down from his carriage and give some honour to the *brāhmaṇa*. And with his permission he may again go.

That spiritual wealth is given honour to the wealth of this material, first. First knowledge, then valour, then finance, then ordinary labour. Four sections, as in army also, the various departments. The horse rider, the walking on foot, then on horse, on elephant, on the chariot, previously. Now the tank, and the rocket is there, and the soldier, the navy, the air force.

So a march from nescience to science, from ignorance to knowledge, from matter to spirit. A march of a nation. In the forefront, who have got affinity for some sort of culture about the spirit, about soul, spirit, God, in the forefront of the nation. And the next, the organiser, the powerful, the strength there. And then in the third section the financier, one who can collect money what is necessary for divine lives in helping different sorts of - with clothing with food, all these things. And the last of all the general labour, wherever they may be used, by the financier, by the *kṣatriya*, by the *brāhmaṇa*. In other words they do that, free worker. In this way *varṇāśrama*, *brāhmaṇa*, *kṣatriya*, *vaiśya*, *sūdra*. A nation is marching from ignorance to spiritual light. Hare Kṛṣṇa. *Kula-dharmāḥ sanātanaḥ* [1.39] In *Gītā* we find this arrangement is eternally beneficial, *sanātanaḥ*.

*cātur-varṇyam mayā sṛṣṭam, guṇa-karma-vibhāgaśaḥ  
tasya kartāram api mām, viddhy akartāram avyayam*

["According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me (Kṛṣṇa). And although I am the creator of this system, you should know that I am yet the nondoer, being unchangeable."] [*Bhagavad-gītā*, 4.13]

"I have done not as a matter of grace, but according to their intrinsic capacity, their merit. I've arranged in such a way, for their facility."

But *Bhāgavata-dharmāḥ* is something else. *Bhāgavata-dharmāḥ* is this, mentioned, wherever one may be, a *sūdra* may go independently without taking the position of a *kṣatriya* and a *brāhmaṇa*, direct recruitment to Vaiṣṇava. Only *sukṛti*, *śraddhā*, *sādhu-saṅga*. Not this general couching is necessary. This is mass movement, *varṇāśrama*. And these particular cases are Vaiṣṇavas. Wherever they've acquired some faith and some affection in Lord, by his previous life serving any Vaiṣṇava, he's, with suggestion he may go, avoiding this *varṇāśrama*, he may go straight to Vaikuṅṭha or Goloka. This is *Bhāgavata-dharmāḥ*. He may be a *brāhmaṇa*.

He says, "I'm not a *brāhmaṇa*, not a *kṣatriya*, not a *vaiśya*, not a *sūdra*. Neither a *sannyāsī*, neither a *vānaprastha*, neither a *gṛhastha*, neither a *brahmacārī*. I'm the servant of the servant of the servant of the Lord."

*nāham vipro na ca nara-patir nāpi vaiśyo na sūdro  
nāham varṇī na ca gṛha-patir no vana-stho yatir vā  
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher  
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ*

["I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa*, *kṣatriya*, *vaiśya*, *sūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī*, *gṛhastha*, *vānaprastha*, *sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 13.80]

The special group, they're guided by special principle. Wherever they may be, only catching the thread of affection towards the Lord, they start their life. *Bhāgavata-dharmāḥ*, path of devotion,

eliminating that *karma*, and *jñāna*, *yoga*, all these things. And *Gītā* has connected to *Bhāgavata-dharmāḥ* all this *varṇāśrama*, the *brāhmaṇa*, the *yogī*, the *karmī*, they're incomplete. They're only marching towards in a form, a mass march. But anyone specially qualified they'll be taken to Bhāgavata School, only through devotion. Everyone is qualified if they've got some sort of affection towards the Lord. He may be a man, he may be a beast, a tree also may be benefited, unconsciously. Now he's become a tree by the result of his previous *karma*, but within that some affection for the Universal Absolute. That is a separate thing, attraction, no calculation, *yukti*, or no position. They aspire after nothing but attraction. They don't know why they're attracted, but feel some unconditional attraction. Something like blind faith, that attracts them, by the way of surrender. Surrendering, that must be there, through faith only.

And in the *varṇāśrama* system there's some, for the masses, some sort of calculation is there, consideration is there. General march, mass march. And these are all particular cases, not mass, but they're also collected together, then they form a group. When the mass march of the ignorant towards the knowledge, *varṇāśrama* will be befitting for them.

And this is, our Prabhupāda, Guru Mahārāja, he tried to organise \_\_\_\_\_ [?] *varṇāśrama* against *daiva varṇāśrama*, they gave sacred thread to those devotees. This is *daiva varṇāśrama*, not this body *varṇāśrama*, this *sattva-guṇa varṇāśrama*, but this *nirguṇa*. But direct approach, that is also classification, he wanted to make it. Otherwise anyone and everyone, to save from the *sahajiyā* section, from the imitating section, he wanted to introduce a new form of *varṇāśrama*, named *daiva varṇāśrama*, in this special group. To make arrangement of similar devotees together, and give them engagement. Some financier, some organiser, some dictator, in this way. The preacher of the *brāhmaṇas*, then so many engineers, and labourers, they're all engaged, moneyed men also. Let them have some sort of, and they'll get direct *sukṛti* towards the Lord, and not indirect, through Brahmaloḥka, Virajā, Vaikuṅṭha, to Kṛṣṇa, not that, direct. The direct march, by special organisation, by special train, not stopping at every station.

Something like that he wanted to introduce, this *daiva varṇāśrama* - so sacred thread amongst them.

"At least, you're to think you're to cross the standard of a *brāhmaṇa*, and then to go. Otherwise you'll become *sahajiyā*, the imitationist. You'll imitate the higher Vaiṣṇava without that realisation, and that will be bad to you and to others also."

This we're to understand and feel within us. All must be engaged in the service, and that ideal must be there in the organisation. As a *brāhmaṇa* one may wear sacred thread, and without the nature of a *brāhmaṇa* he's nothing. By dress one cannot be a soldier, must have some training, some life of a soldier, then the dress of a soldier that will be beneficial. But the dress of a soldier, and the man within is not a fighting one, that won't be helpful to him or to others also, in such way.

Gaura Hari. Gaura Hari. Gaura Hari. But this is more intricate, it seems to be? Bhargava Prabhu?

**Bhargava:** Yes.

**Śrīla Śrīdhara Mahārāja:** *Varṇāśrama* and *Bhāgavata dharma*.

*Bhāgavata dharma*, " *eho bāhya, eho bāhya*." [Caitanya-caritāmṛta, Madhya-līlā, 8.59]

In Rāmānanda Rāya discourse you'll find. Where from it begins? From *varṇāśrama*. Then Kṛṣṇa *karmārpaṇa*, then *karma-tyāga*, then *jñāna-mīśrā-bhakti*. All these *varṇāśrama*.

" *Eho bāhya*." Mahāprabhu says. "Superficial, superficial, superficial."

"*Jñāna-sūnya-bhakti*. The faith, independent of energy and knowledge, faith, attraction towards Kṛṣṇa."

"Yes. It begins here. Here *Bhāgavata dharma* begins. May be a *yogī*, may be a *jñānī*, may be a *karmī*, in connection with God, but more of the mundane, and less of spiritual." And here Mahāprabhu says, "Here I give recognition, the *bhakti* proper, *śuddha-bhakti*, not mixed with grandeur, the scholarship, or financial talent, nothing else, pure devotion. *Eho bāhya āge kaha āra*. Now it begins."

*Jñāna-sūnya* means something like blind faith. Not blind, of course, but faith independent of scholarship and valour. There He gave recognition.

"This is pure devotional life. Go further. And before that, *karma-mīśrā, jñāna-mīśrā. Eho bāhya āge kaha āra*. Go further, go further, go deeper, go deeper." And came to pure devotion, "Yes, here it begins. We cannot avoid this to be superficial. Begin from here, go, march towards."

In *Rāmānanda-saṁvāda*...

**Devotee:** \_\_\_\_\_ [?]

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

**Bhargava:** Mahārāja. How can one learn how to take direction from the Lord in the heart?

**Śrīla Śrīdhara Mahārāja:** How can one...?

**Vidagdha Mādhava:** *Paramātmā*, Supersoul?

**Śrīla Śrīdhara Mahārāja:** Supersoul. What do you say?

**Bhargava:** How can one learn to listen, to hear the *Paramātmā*?

**Śrīla Śrīdhara Mahārāja:** *Paramātmā* may be an inner voice. *Ātmā* is there and besides that *Paramātmā*, the representation of the Lord is there. And one who has got clear introspection, can catch the dictation of his conscience, and also the divine impression, that is *Paramātmā*, coming. When we can make ourselves independent of the worries of this life, we may be able to catch the direction of the inner voice of *Paramātmā* within us. "That He asked me to do this, not to do that." We can catch that inner advice within.

Just as all may not catch the direction of his own reason. Whimsically they do this and that, no decision, no deliberation. Whimsically as a servant of his own whim, his own impulse, he acts. And sober man he finds decision in him and does accordingly. So further sober persons of higher realisation they can read what is the inspiration of the Supreme for him to work.

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

**Bhargava:** Mahārāja. If someone is brought up in a culture where he does not know the *śāstras*, can he also learn to hear *Paramātmā*? Like one Christian man I met...

**Śrīla Śrīdhara Mahārāja:** Yes. Without study of any scripture one can have dictate, catch dictation of *Paramātmā*. It is possible, if he's not internally very busy with mundane affairs. His heart, his mind, is very calm, and he's full of searching of higher existence, he may come to catch the dictation of *Paramātmā*.

The *yogīs*, they're after search of *Paramātmā*, the regulator of everything, all pervading spirit, the finest of the fine, *Paramātmā*. He's everywhere and trying to regulate everything, that is *Paramātmā*. And who's controlling from outside that is Brahman. And who has designed and destined He's Bhagavān.

**Bhargava:** Is it good for the *bhakta* to take some time in the day and silently meditate, trying to hear the Lord in the heart?

**Śrīla Śrīdhara Mahārāja:** Yes, that you'll find in *Bhagavad-gītā*, how, and what chance he'll try to find out *Paramātmā* within him, it has been recommended. But after all this said,

"But who has got, wherever he may be, but when he gets proper connection of Mine, he's to be considered superior."

Suppose to become a doctor that is necessary. So one after some primary education he takes admission into medical school. And one after higher education takes admission into medical school. He may be able to be more efficient, but the medical degree, this man after passing primary education he takes admission in the medical school. And one with some higher education, then again enters into medical or technical school, it does not mean that one with higher education if he enters into any technical school he'll hold the higher position in the medical examination. That is not guaranteed. Am I clear, no?

**Bhargava:** Yes.

**Śrīla Śrīdhara Mahārāja:** This is optional. The knowledge of *Paramātmā*, knowledge of Brahman, that is something optional. But this is compulsory, that we must come at last to the *bhakti* school. And from the beginning they're going on in the *bhakti* school, devotional school, *śuddha-bhakta*, with *śaraṇāgati*. And they, after some side education, they're again coming and taking admission into the devotional school. These are up to subtle degree, and this is eternal. Independently the *bhakti* school is independent. And they, after having some time passing in other education, again coming to take admission and going on in that school.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Prabhupāda was giving dictation to the commentary of *Caitanya-Bhāgavata* or something. Then some sort of money transaction, or Maṭha affairs are coming and interrupting him. He's compelled to give attention to some other topics than his dictation in the commentary of *Caitanya-Bhāgavata*.

Then some told that, "Why they come to disturb Prabhupāda when he's engaged in such superior service, as dictating commentary to a particular book? And they're coming and disturbing with these Maṭha affairs, management affairs."

Then another told, "The whole responsibility to manage the family of Kṛṣṇa is on the head of Rādhārāṇī."

Ha, ha. Major-domo, in English, major-domo, the leader of the house management.

So that function is not a negligent one. She's to look after everything in the family of Kṛṣṇa. Whole responsibility is with Her. So the scholarly aspect of the service, of the particular section, that is not the highest. *Jñāna-sūnya-bhakti*, every department is valuable for service. Nothing is less important. Hare Kṛṣṇa. According to the need of Kṛṣṇa, the degree, of the necessity of Kṛṣṇa, the valuation to be attached. What is His immediate want, immediate demand, we must give our best attention to that, accordingly. The importance, the value of the activity will be given to the necessity, the immediate demand of the Supreme Lord, whatever it may be. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. *Jñāna-sūnya-bhakti*. Automatic, spontaneous. Devotion is reflex action. What is reflex action? \_\_\_\_ [?] Voluntary, and another?

**Vidagdha Mādhava:** Involuntary.

**Śrīla Śrīdhara Mahārāja:** Involuntary, so just as within our body the digestion, the heart's activity, we're not conscious, that is not voluntary? But what is that? Reflex action or something.

**Devotee:** Second nature?

**Śrīla Śrīdhara Mahārāja:** But that has got some technical word.

**Vidagdha Mādhava:** Autotomic.

**Śrīla Śrīdhara Mahārāja:** That without our consciousness, our voluntary will, so many things are working underground, intuitively.

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