

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

83.3.27-28-29 + Bhajans

Guru Mahārāja: you take this, this is your diet, you must have to take this diet. This consideration, service is consideration. Hare Kṛṣṇa. Discrimination in the help.

*bhārata bhūmite haila manuṣya janma yā'ra
janma sārthaka kari' kara para-upakāra*

"One who has taken his birth as a human being in the land of India should make his life successful and work for the benefit of all other people (by preaching *nāma-saṅkīrtana*, the chanting of the Holy Name of Kṛṣṇa)."

(*Caitanya-caritāmṛta*, *Ādi-līlā*, 9.41)

Mahāprabhu says: "You are born, you have got good fortune to be born in India, the land of religious culture, mainly. Religious consideration has been given the primary importance in this land we find. So you have got a birth fortunately here. Now what will be your duty? *Janma sārthaka kari'*: First you yourself try to get the truth, know the truth. You fulfil your life, you attain fulfilment of your own life, then go to help others.

syama asiddha katamanya saday ?

One who is imperfect, how will he help others? At least under the guidance of someone perfect you go to help others. Otherwise in the name of help you do something wrong. To extend real helping hand it is necessary, indispensable, that you must have some proper guidance, connection with the truth actual. Otherwise it will be only gesticulation, barren movement, aimless.

Hare Kṛṣṇa.

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Bhajans recorded from here

End of side A, 27/28/29-3-83 + *Bhajans*

Start of side B

Bhajans

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Guru Mahārāja: and calculative service, love, infinite sacrifice, infinite sacrifice. For whom? For whom? Who is meant, who is in a constitutional position to be the receiver of all of the whole. That peculiar position, that Absolute Centre, that

Absolute Centre who can consume them and digest, who can receive the produce of all and can digest them, and can distribute them in some form or other.

Like the stomach receives the food and distributes properly. Stomach knows how to distribute and what sort of food where. So put food into the stomach, not into the liver or to the lungs.

kritayat karma phalam sri krsnaya samat pitat stu ?

All the religious experts here they're all one in opinion that all the results should be given to Kṛṣṇa, the all attractor. All attractor Kṛṣṇa means attractor, the all attractor. Who can attract? Who has got some supernatural power for attraction, He can attract. Kṛṣ - ṇa, two functions to draw and to distribute and the distribution makes everyone happy. Just as the stomach draws the food and distributes it in the form of blood or something. So Kṛṣ - ṇa, to attract everything that is not a small matter to attract everything. And then Kṛṣ - and then ṇa, na means that *vidhi vacaca* ?

When religious receives and when religious everyone feels satisfaction by that type of product. Kṛṣ - ṇa. And He is accepted as the all consuming principle underlying. Kṛṣ - ṇa. Good or bad does not matter. Kṛṣ - ṇa.

Sun attracts water of different type and then it also supplies in the way of the gas, the cloud, pure water which is desirable for us. He attracts water of different types but when he gives back it is very healthy. So Kṛṣ - ṇa, connect with that, Mahāprabhu told that, connect with that. The life of your life, the existence of your existence, the desirability of you desire. The basic principle of all our existential hankering.

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

And the *jñāna sunya bhakti*, *jñāna sunya bhakti*, some oxymoron or something like which seems to be of opposite concern. Just as when we are a child in the mother's womb, no knowledge for our own improvement is there, a child. But the motherly affection helps her/him. And Mahāprabhu says to attain that stage that will be most desirable and judicious, judicious. Throw yourself in some motherly care, the land of affection, opulent affection, affection herself that will nurture you. Your intellect of the child is unnecessary when in it's very early stage as a baby. No growth of care taking intellect there but automatically in such position s/he's well handled.

So there is a plane where you need not try yourself for your good, it is automatically done. Try to acquire that plane for your home where everything is automatically and perfectly done to satisfy your selfish, satisfy your real welfare, automatically done.

Jñāna sunya bhakti, *jñāna sunya bhakti*, no necessity for you to calculate what is good for you what is bad for you but the atmosphere will do what is necessary on your behalf and that will be perfect good. So *jñāna sunya bhakti*, *jñāna sunya bhakti*, the most peaceful stage of life, *jñāna sunya bhakti*, peaceful stage. And when you are labouring engaging your reason to improve you sometimes by exploiting the environment, or how you can look after your own interest. So much trouble, the stage of this trouble it is not a good life. A good life is to acquire such a stage, such a plane of life where automatically everything is done to my best interest, *jñāna sunya bhakti*.

Gaura Hari bol!

That is intelligence, reason, Mahāprabhu says that. And still you are not desired to be idle there, you'll have your engagement. And that is also very peaceful, peaceful.

Suppose if you can get any service where all our fundamental necessities are free, the quarter, the food, all free, and then we work some. The indispensable necessities of life are automatically supplied, we have no worry for that. And then also we do some service quite happily, something like that, the *jñāna sunya bhakti*. Everything necessary for us automatically done to our highest satisfaction. Still we are engaged in some loving service more and more. And the company is also there suitable, and the competition also is there but all happy competition, happy competition harmonised by the same quarter which sometimes may be apparently seen to clash with one another. But still it is not so because the common interest comes at the side between them, in this way. From far away we are having some idea. Mahāprabhu came with all these things, as I told, on a special train, to book a special train. Our Dhir Kṛṣṇa Mahārāja, Goswāmī Mahārāja has pointed out that, a special train booked from Navadvīpa and to leave Vṛndāvana. No halt in any place. *jñāna sunya bhakti*, Kṛṣṇa-loka, Vṛndāvana line.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

We are to be educated what is to be desired, what should be our summum bonum of life, that is all important, all important factor to select. *Anyābhilāṣa, karma, jñāna*, devotion and this *prema bhakti*, love divine. Different planes. *Bhāgyavān jīva, sukṛti*, previous *sukṛti* helps us for selection and free will has got little part to play.

*brahmāṇḍa brhamite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*

"Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service." (*Caitanya-caritāmṛta, Madhya-līlā, 19.151*)

The resultant of all different lives, the forces which you used in different past lives, the resultant of that comes to us as fortune. And that should be the prime cause as a sort of free will helped by that we can try to have.

The attraction may come independent of our intellectual conception, calculation. Intellectual calculation may not always understand. So *ruciḥ, śraddhā*, faith. Intellect cannot explain always but *śraddhā* guides us to such an aim, destination, the *śraddhā*. "I won't be satisfied with that which is less in standard from this." Our inner hankering. But intellect cannot always satisfy that feeling, that inner feeling of necessity, but with the *sādhu saṅga*. So our company with the *sādhu*, that can help to clear the doubts in the intellectual plane, and help the faith to make progress in a sound way, *sādhu saṅga, śāstra saṅga*. But the most original thing required that is faith, *śraddhā*.

yo yaṁ śraddhā sa eva saḥ

(According to their capacity, rank, and dignity, Kṛṣṇa distributes to all souls
the juice from the sweet sea of transcendental mellows)

The classification of *śraddhā*, mundane, mundane *śraddhā* also there, but not proper, *śraddhā* proper

End of recording, 27/28/29-3-83 + *Bhajans*.

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