

83.03.29.A

Śrīla Govinda Mahārāja: [Quoting Śrīla A.C. Bhaktivedānta Swāmī Mahārāja] "From the very beginning I knew that he was a pure devotee of Kṛṣṇa.
_____ [?]"

So I wanted to associate with him. Kṛṣṇa and Prabhupāda Śrīla Bhaktisiddhānta Saraswatī Ṭhākura liked him to prepare me. Our relationship is very intimate. After the breakdown of our Spiritual Master's institution I wanted to organise another institution making Śrīdhara Mahārāja the head. Śrīla Bhaktisiddhānta Saraswatī Ṭhākura told me that Śrīdhara Mahārāja is one of the finest preachers of Kṛṣṇa consciousness in the world. So I wanted to talk him everywhere."

Bhakti Sudhīra Goswāmī: Take him.

Śrīla Govinda Mahārāja: "Take him everywhere. This was my earnest desire. But since he could not go around the world and preach, at least the people of the world should come to hear from him. For spiritual advancement of life we must go to someone who is actually practising spiritual life. So if one is actually serious to take instructions from a *śikṣā* Guru..."

Bhakti Sudhīra Goswāmī: Then there's a line missing, and it says, "...or instructing Spiritual Master, then I can recommend him, the one who's the most competent of all my Godbrothers. This is B.R. Śrīdhara Mahārāja."

Śrīla Govinda Mahārāja: Yes. "Śrīdhara Mahārāja. I consider Śrīdhara Mahārāja to be even my *śikṣā* Guru. So what to speak of the benefit that others can have from his association."

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: _____ ISKCON [?]

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Not ISKCON proper, but present artificial ISKCON.

Śrīla Govinda Mahārāja: This is possible...

...

Śrīla Śrīdhara Mahārāja: _____ [?] attracted you. Otherwise there was no chance of your coming with this book. But some special power influenced you to come, just in this day of His appearance, advent.

Bhakti Sudhīra Goswāmī: Yes. It is Your Divine Grace, because I asked you, I said...

Śrīla Śrīdhara Mahārāja: _____ [?] could not come. We thought you can't come, but suddenly the telegram and you already come. Especially with this book complete, in the birthday of Mahāprabhu.

Śrī Kṛṣṇa Caitanya Madras _____ [?] 1933-4. I carried that *Śrī Kṛṣṇa Caitanya* from Madras _____ [?] to Māyāpur Yoga-pīṭha, 1933 perhaps. It is now after fifty years. Similar book, original conception has come just in that book of Mahāprabhu. Gaura Haribol.

Bhakti Sudhira Goswāmī: You sent us one telegram saying that you made your heartfelt prayer to Mahāprabhu for our success. So it's only by Your Divine Grace, Guru and Gaurāṅga, that we're able to present this to you today.

Śrīla Śrīdhara Mahārāja: It commands the heart, for prayer. What you have produced, that is almost a medicine to encourage, to excite the heart to work for prayer.

...

Pure eyes are necessary to see the *līlā* of Gaurāṅga here. Only variegated prejudices are covering our real vision, or estimation. Vision and estimation covered by our own created prejudice. They can't allow us to see things independent of our own interest of different type. Interest of different type, like so many dusts covering the real glance. To see properly we're...

...

...the environment, what is there. The whole trouble is there. *Anyābhilāṣa, karma, jñāna*. Some fleeting desires, then some organised attempt to exploit, then indifference to the environment of different type. And to read the environment from the selfish standpoint, but not preparedness to receive the standpoint from the universal angle of vision. The trouble, the problem is there.

Bhuli bhuta bhakcak dulayi visaya dhuli te karmana sei para tattva bayhile dekhi te [?]

Gaura Hari, Gaura Hari, Gaura Hari. And not only unprejudiced, but there is also some positive qualification. That is interest for the *līlā* of Śrī Gaurāṅga, or Śrī Kṛṣṇa, etc. Not only to brush aside the undesirable prejudices within us, but positive affinity towards the real nature of things outside. Reality, by Itself and for Itself. By Itself in the background, but for Itself, that is floating over. Everything meant for Him. That positive prejudice is necessary for us. Everything for Him, for Him. And Gaurāṅga, Mahāprabhu came here with His party to introduce this vision that everything is for Him.

Beauty, Reality the Beautiful, and by serving the beauty we can contribute something to make it more beautiful, and to make others also beautiful. So service is the sacrifice, service, that is the unit of beauty, harmony. By sacrifice we can participate into a real harmony, and harmony is beauty. Harmony is beauty, and harmony contributed by the sacrifice of so many units, together for the common end. So we can make ourselves beautiful, environment beautiful, and we can add to the beauty of the beauty if we really can understand what is service and sacrifice ourselves to that positive. Die to live, self participation, apparently, self sacrifice, or self...

Devotee: Abnegation?

Śrīla Śrīdhara Mahārāja: Abnegation, negative side. Positively giving ones self, with that die to live, self dissipation or something. Disown the selfishness, the positive, dynamic. Hare Kṛṣṇa. Hare Kṛṣṇa. Then beauty will come on our front, the beauty. When our contribution will be for the beauty, beauty will come to flow, to show it on us. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Beauty, sweetness,

we all want sweetness, beauty, all these things. Inherent nature and that is harmless. But how to get that, *raso vai saḥ*, that is only by service.

*[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 realise Kṛṣṇa, for He will reveal Himself directly to the sincere soul."]

[*Bhakti-rasāmṛta-sindu*, 1.2.234]

The very gist of spiritual life is *sevonmukhe*, whether taking the Name, or talking about Him, or whatever form may be of the serving attitude. Innumerable types of service, the very life will be the serving and the dedication. Otherwise all imitation, all may be imitation. We should not be afraid of service life. Die to live, a very good expression. Die means our ego, who are we. Ego means a particular type of ego, and to die means to dissolve that ego. More and more you dissolve your ego, more and more you come in contact with the universal plenary position. So die, die, die to live.

*anyābhilāṣitā-śūnyam, 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]

[*Śrīmad-Bhāgavatam*, 11.21.11, purport]

Divine sound, it begins with the sound, sound aspect Mahāprabhu told, "The sound aspect of Divinity, begin with that and everything will gradually come before you, if you can approach the proper line, under proper guidance."

Gaura Haribol. Gaura Haribol. Gaura Haribol.

*strī-putrādi-katham jahur viṣayiṇaḥ [śāstra-pravādam budhā
yogīndrā vijahur marun niyamaka-kleśam tapas tāpasāḥ
jñānābhyāsa-vidhim jahuś ca yatayaś caitanyacandre param
āviṣkurvati bhakti-yogapadavīm naivānya āsīd rasah]*

["Something most wonderful and miraculous has happened because the Divine full moon Śrī Caitanyacandra has graciously illuminated the sky of everyone's heart, imbuing them with ambrosial transcendental love. Being deeply attracted by that, the materialists have given up talking about their wives, children and mundane affairs. The *paṇḍits* have given up arguing the scriptural

conclusions, the *yogīs* have given up the difficulty of controlling the breath, the ascetics have given up their austerity, and the impersonalist renunciates have given up their pursuit of impersonal philosophy. Now there is only one exclusive and super excellent taste, the nectar of pure devotional service, compared to which, nothing else is attractive any more.”] [*Caitanya-Candrāmṛta*, 113]

When Mahāprabhu had His descent here, Prabhodānanda Saraswatī, a preceptor of Gopāla Bhaṭṭa Goswāmī, he’s describing. *Strī-putrādi-katham jahur viṣayiṇaḥ*. Those who are busily engaged in household talks, for the time being, that was stopped. He began to talk about Śrī Gaurāṅga. Giving away their household talks, they began to talk about Gaurāṅga. What He’s doing? The general talk of every lip was Śrī Gaurāṅga when He came here.

Śāstra-pravādam budhā. And the scholars they’re fighting to find out the proper meaning of the *śāstra*, every Hindu scripture. They for the time being stopped that, and began to read what Śrī Caitanya Deva is doing, what He’s giving out to us, what is that? Is that the real purport for the whole scriptures?

Yogīndrā vijahur marun niyamaka-kleśam. And those controllers, the *yogīs* that are out to control their lower phase of life, and want to enter into higher and more subtle position of life, by controlling the air, the breath, they for the time being stopped that. ‘That we are trying so hard, by controlling our breath, we are going to achieve some astonishing stage of consciousness. But what this Nimāi Paṇḍit teaches here, that was very wonderful. That we should continue in our own way, or should we accept the course of Nimāi Paṇḍita recommended?’

Tapas tāpasāḥ. And those are very favoured of under going penances by voluntary appreciants on our free will, we can rather give loan to nature, pleasure. The first, I shall do some misdeed, and then suffer after that, no. I’m suffering in the beginning, and then I shall enjoy as a result of that penances. There’s a party whose business is like that. The suffering first, not that enjoying first and then suffering, no, suffering first, and then we shall enjoy. *Tapas tāpasāḥ*. They also gave up their policy for the time being.

Jñānābhyāsa-vidhīm jahuś ca yatayaś. The *sannyāsīns*, the renunciationists, they also for the time being stopped their culture about *Vedānta*. *Athāto brahma-jijñāsā, brahma-jijñāsā, janmādy asya yato, Why brahma-jijñāsā?* With everything coming out of it, so that is the prime cause, and we must be acquainted with the prime cause of the whole. It is most reasonable. *Brahma-jijñāsā*. They also left their campaign for the time being.

Jahuś ca yatayaś caitanyacandre param, āviṣkurvati bhakti-yogapadavīm naivānya āsīd rasaḥ. When Mahāprabhu came with a novel style of devotional sentiment, all lost their affinity in their respective departments.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. To understand Him, that requires great fortune, *bhāgya*. To eliminate exploitation, renunciation, and calculative service. Love, infinite sacrifice. Infinite sacrifice for whom? For whom? He’s meant, He’s 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.

pucaitav karma phalam sri krsnaya samut pi stuto [?]

All the religious experts, here they're all one in opinion, that all the results should be given to Kṛṣṇa, the all attractor. Kṛṣṇa means attractor, the all attractor. Who can attract? Who has got something, 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*, then *ṇa*, *ṇa* means (that vidivacara?) When religious receives, and when religious everyone feels satisfaction by that type product. *Kṛṣ - ṇa*. And He's accepted as the all consuming principle underlying. *Kṛṣ - ṇa*. Good or bad does not matter. Kṛṣṇa. Sun attracts water of different type, and then it also supplies in the way of the gas, the cloud, pure water, which is deserving 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 pure life, the existence of your existence, the desirability of your desirability. The basic principle of all our existence and hankering."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. *Jñāna-śūnya-bhakti, jñāna-śūnya-bhakti*.

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

So there is a plane where you need not try for 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-śūnya-bhakti, jñāna-śūnya-bhakti*. No necessity for you to calculate what is good for you, bad for you. But the atmosphere will do what is necessary on your behalf, and that will be perfect, good. So *jñāna-śūnya-bhakti, jñāna-śūnya-bhakti*. The most peaceful stage of life, *jñāna-śūnya-bhakti*, peaceful stage. And when you're labouring, engaging your reason, to full view, 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-śūnya-bhakti*.

Gaura Haribol. That is internal. Mahāprabhu says that. And still, you're not desired to be idle there. You'll have your engagement, and that is also very 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 something. 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, this, *jñāna-śūnya-bhakti*. Everything necessary for us automatically done towards highest satisfaction. Still, we're engaged in some loving service, more and more. And the company there is also suitable, and the competition is also there, but all happy competition. Happy competition harmonised by the same quarter which sometimes may be apparently seen to be clashing with one another, but still it is not so because the common interest comes and decides between them. In this way, from far away we're having separately.

Mahāprabhu came with all these things, as I told, to book a special train. Our Dhīra Kṛṣṇa Mahārāja, Goswāmī Mahārāja has pointed out that, a special train, left from Navadvīpa and went to Vṛndāvana, no halt in any place. *Jñāna-śūnya-bhakti*, Kṛṣṇa-loka, Vṛndāvana. 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 factor to select. *Anyābhilāṣ*, *karma*, *jñāna*, devotion, and this *prema-bhakti*, love divine, different planes. But go on with your *sukṛti*, previous *sukṛti* helps us for selection, and free will has got a 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 enforces. Which we used in different...

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