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Śrīla Śrīdhara Mahārāja: ...aspiration _____ [?] more defined existence, *līlā mādhurya*. So now and then, few and far between, it is found that these self satisfied *ātmārāma*, they're captured by some higher agency, their balance disturbed.

Mahāprabhu told the *Bhāgavatam* to Vasudeva. "By this you can guess that there's superior existence."

*prāyeṇa munayo rājan, nivṛttā vidhi-ṣedhataḥ
nairguṇya-sthā ramante sma, guṇānukathane hareḥ*

["O King Parīkṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord."] [*Śrīmad-Bhāgavatam*, 2.1.7]

They find pleasure when they talk about the pastimes of the Superior Entity. Though they have no want, they do not admit that they've got any want in life. But still some positive existence of the higher society they admit, here now and then we find mentioned in the scriptures.

And so following that thread we're to find out that there world and if we do, scientific way, if a scientific search is possible above that world, the first deed surrender. And the degree of surrender you'll be allowed to find within you that world coming down. This is devotional area, pure devotional area is such. Not only you will be passive, not aggressive, passive, and most inviting nature, heart, creates hunger. Expected helpless expectation.

His sweet will may come or may not come, may come or may not come. You're to wait for years and years. Sometimes a thief will come, sometimes again withdrawn, but other thieves will all take care. *Viraktir anyatra*. No other things of this mundane world will be able to produce any small point of satisfaction. Waiting for that peculiar type of ecstasy.

Otherwise life is useless, tasteless, tasteless, without any fulfilment. That slight touch will convince us that the fulfilment of your life is very, very high standard. At that time the lives of the devotees can help you a great deal, as it is given in *Ambrosia, Prapanna-jīvanāmṛtam*. The realisation of the great personages, that will encourage you in that. "Oh, here I found how happy they have become coming in connection with that great substance, or existence." These are the witness, evidence, in *śāstra* and *sādhu*, they'll be our beacon light. In the uncertain future of us, the beacon light to give us hope. Hare Kṛṣṇa. Light houses, so *sādhu* at every stage, at every day's stage our capital will be those light houses. In the infinite ocean light houses will be our guide, beacon light. That will be all solace to us, *sādhu*, and their light how happy, happier than us.

So the path of faith, path of faith, and hope, and the negative value will, that what we've already got that is nothing, that will push us. What you have got this has got no value. But what prospect we hear about us, that is very hopeful, very hopeful. What we have realised already this is not sufficient for us.

"I'm not satisfied with my present position. But *ātmārāma*, one who is satisfied with his own, the prospect of his own position as soul, *jīva* soul."

There is a layer where they find satisfaction with their own present realisation. But very few of them get a risk and to go above, and they then find those beacon lights, uncertain area, how to go. But it is very easy when they're in a group, *sādhu-saṅga* group. By the help of one another they can march in an unknown area, *saṅga-bhadra, sādhu-saṅga*, it becomes very easy. Of similar

nature with a particular group they are marching towards the unknown, under the guidance of the *śāstra, sādhu*.

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja, we like to feel that we're part of your group. Maybe some lifetime...

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Badrinārāyaṇa: But you know how to read the map.

Śrīla Śrīdhara Mahārāja: I am swimming in the ocean with the beacon light of Guru Mahārāja and so many others. It is infinite. None can say that "I have made some tangible progress." Ha, ha, ha, ha. Hare Kṛṣṇa. It is infinite. Gaura Hari. Gaura Hari. Gaura Hari.

"I want to be a property. I am master's property." We're to consider like that. Property of my master and not master myself. That should be our position. There will be someone who will take care of me as his property. That will be our good fortune that some higher agent will think of me as his property and take care wholesale.

Badrinārāyaṇa: So that is why we came here Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhakti Vijñāna Bhāratī Mahārāja: The medicine which you are dealing is very potent.

Śrīla Śrīdhara Mahārāja: Practically if we really want to come in connection with *śuddha-bhakti*, what is the pure devotion, how far faith should go? That is die to live, that Hegelian expression is very helpful, die to live.

Sudhīra Goswāmī Mahārāja, he wanted to give the name of the book *Die to Live*.

I told, "No. *The Search for Śrī Kṛṣṇa. Kṛṣṇānusandhāna. Brahma-jijñāsā*. In *Veda* we find *Vedānta, brahma-jijñāsā*, a general hazy of the whole structure, *athāto brahma-jijñāsā*, in *Vedānta*. And that was, when giving life came to the hand of Mahāprabhu, *kṛṣṇānusandhāna*, search for Kṛṣṇa. What is *brahma-jijñāsā* in the plane of knowledge, *brahma-jijñāsā*, "now I like to make enquiry about the Absolute."

He's a subject, He wants to enquire about the Absolute, and the Absolute is personified in Mahāprabhu, Kṛṣṇa, and He's mad, "I'm searching for Kṛṣṇa, where is Kṛṣṇa?" When life is given to *brahma-jijñāsā* then the *brahma-jijñāsā* became *kṛṣṇānusandhāna*. "He's personal, He's loving, He's beautiful. I'm mad to find Him, that Absolute. And that *brahma* is endowed with love, then no longer enquiry, but I'm mad to find out Him, my other half, I can't stand half, I can't tolerate my half position. I want my fulfilment with the other half, coming in connection with the other half, madly enquiring. The *brahma-jijñāsā* is an abstract thing, like it seems to be a luxury. To a Vaiṣṇava the *Vedānta* enquiry will be like a type of luxury. But when living, that *jijñāsā* when endowed with life it will come madly searching, "Where is that beauty? What is that love, sweetness, my friend? I want to meet Him." That came in Mahāprabhu and when it came in the hand of Mahāprabhu that enquiry after the Absolute in *Vedānta* that got life as *kṛṣṇānusandhāna*, search for Kṛṣṇa, as a general attitude, search for Kṛṣṇa.

And how that is possible? So I wanted to add into the title, in the lower portion, through dedication. And what is the characteristic of dedication? Die to live. And love means die to live, that is love divine. Every second you are dying and through that new death you are attaining. Just as a diver in the sea whose searching for the jewels within the ocean. In every dive he comes out with some new jewellery. So die to live, accept something like death and come out with new jewel in your hand.

Gaura Hari. Gaura Hari. Gaura Hari. Die to live. Search for Kṛṣṇa. And also I added that first in the beginning, all risk no gain, but when we make some progress then we find, all success and no risk. Ha, ha. What I thought to be a risk that was *māyā*, unnecessary. Ha, ha. That's a diseased condition. I thought that this is my home, a mortal world, this is a good province, I thought. But when I can get out of this mortal area and find an eternal identification of myself, "Oh, this is a world of disease, a warning, to come in living body that is a diseased condition of the soul." So no risk all gain when we attain higher position. And at the present we shall be all risk no gain, there is no hope, fixed and sure, certain hope until I can come to that position. And that is independent of me, higher existence. Only by their sweet will I can be taken in, I have nothing to do, only my fortune, but still, that sort of realm existing.

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

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja. The *Prākṛta-rasa Śata-Dūṣaṇī*. Ha, ha.

Śrīla Śrīdhara Mahārāja: _____ [?] Hundreds of defects in the imitationist school.

Bhakti Vijñāna Bhāratī Mahārāja: Imitationist. Should it be Vaiṣṇava imitationist?

Śrīla Śrīdhara Mahārāja: Imitationist of the true Vaiṣṇavism.

Bhakti Vijñāna Bhāratī Mahārāja: For the Western countries it has to be presented in a way they can relate to it.

Śrīla Śrīdhara Mahārāja: Be careful about the pseudo Vaiṣṇava, so-called, so-called imitationist Vaiṣṇava. Hundreds of warnings against the physical charm of pseudo Vaiṣṇava. Something like that.

Bhakti Vijñāna Bhāratī Mahārāja: Physical charm?

Śrīla Śrīdhara Mahārāja: Physical, and mental also, material charm of the pseudo Vaiṣṇava. What is this called? Beckoned? They're inviting, "Come to us, we're Vaiṣṇava." But be careful, hundreds of...

Bhakti Vijñāna Bhāratī Mahārāja: One hundred warnings.

Śrīla Śrīdhara Mahārāja: Warnings.

Bhakti Vijñāna Bhāratī Mahārāja: Not faults, warnings.

Śrīla Śrīdhara Mahārāja: Warnings, against the call of pseudo Vaiṣṇava imitationist. Hare Kṛṣṇa.

Devotee: I have read many times...

Śrīla Śrīdhara Mahārāja: You have read?

Badrinārāyaṇa: Many times about Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's love for the printing press.

Śrīla Śrīdhara Mahārāja: Oh yes. He gave the name of *br̥hat-mṛdaṅga*, the greater *mṛdaṅga* means that playing the musical instrument, *mṛdaṅga*, *br̥hat-mṛdaṅga*, it is very big *mṛdaṅga* whose sound will go far, far away. That name was given to press by him. And we're told that you are getting the chance of utilising yourself in that *br̥hat-mṛdaṅga* and you have got some ability to do that. Our Aranya Mahārāja has intimated that he may help the press affairs nicely when he will come here with a good mind to do that and he's able also to do that. Nitāi Gaura Hari bol.

...

Bhakti Vijñāna Bhāratī Mahārāja: Every day that would be taken into Calcutta for distribution, by train, or how did that work?

Śrīla Śrīdhara Mahārāja: *Nadīyā Prakāśa?*

Bhakti Vijñāna Bhāratī Mahārāja: *Nadīyā Prakāśa*, yes. How was that distributed, in Calcutta?

Śrīla Śrīdhara Mahārāja: By canvassers in Navadvīpa, then Calcutta, so many subscribers. When the preaching party moved from different parts of the country they also collected subscribers, in this way. And also in the Calcutta market, in the Navadvīpa area station, big stations also they're like hawker, the *brāhmacārīns* came to spread like hawkers. Red clad *brāhmacārīns* they're hawkers, "*Nadīyā Prakāśa, eka paisa, Nadīyā Prakāśa, take, one paisa,*" distributed.

And so many persons used to come to ridicule those boys.

"You have no parents to take care of you? You are let loose for this unnecessary activity? What are you doing? You are devouring, swallowing your own future, you boys go, go home. With red clad come to canvas newspaper, what is *Nadīyā Prakāśa*? You are faced with such adverse position and pushing *Nadīyā Prakāśa*."

As you are doing something in a more civilised way, canvassing books and you want something, donation. And specially in the enemy camp, this Navadvīpa town was the enemy camp. The *bābājī* and the *goswāmī*, it is particularly meant for them. You *bābājīs* not against, writings are against *bābājī* and *goswāmī* and *smārta paṇḍit*, so Navadvīpa is a good place to circulate. Ha, ha, ha.

Prabhupāda's attitude was, as I saw, totalitarian war against *māyā*. He used to say, "What backing, what support the *māyā* has got? It has got nothing to produce against Kṛṣṇa consciousness. It is all blissful, all hopeful, all satisfying. What *māyā* has got instead to give, that is very small, scanty, and hateful things, *māyā* is coming to offer. Why that *māyā* cannot be disparate wholesale? With the help of Kṛṣṇa consciousness, why the people will be deceived with the charm of material civilisation? Demolish it with Kṛṣṇa consciousness. All must be full of Kṛṣṇa consciousness. How happy it is. What this *māyā* has got in her side to speak against Kṛṣṇa

consciousness? Demolish it. Attack this, the higher agents of *māyā*, the civilisation, the generals of present civilisation, approach them, fight and finish them.

Asit achat, asit asat, achit miranganat [?] Why do we allow ourselves to be engaged to be troubled in the jaws of death? It is a plane thing.

Yudhiṣṭhira Mahārāja told, "This is the most wonderful thing in the world, the only wonderful thing."

The Dharma will ask him that, "What is the most wonderful thing you find in the world?"

And according to him, the most wonderful thing is, "Every day we meet with death, dying, persons dying, still we try to engage our energy to construct things here. Our prospect still we try to find here. This cannot give us real impression to our mind that we will have to go and not to return. I shall have to go from this position, not to return, but still I'm maintaining, trying to maintain, to consolidate this position. All my energy I'm devoting to consolidate my position, knowing surely that I must leave it for eternity. So foolish I am that this is the most astonishing thing, impressed to me, my impression, the most astonishing thing in the world is this *māyā*. I shall leave my position eternally, still I consolidate my whole energy I engage there and do not do anything for my future, most astonishing. Such an astonishing thing I don't find in the world any longer."

*ahany ahanī bhūtāni, gacchantīha yamālayam
śeṣāḥ sthāvaram icchanti, [kim āścaryam ataḥ param]*

["Hundreds and thousands of living entities meet death at every moment, but a foolish living entity thinks they themselves are deathless and does not prepare for death. This is the most wonderful thing in the world."] [*Mahābhārata, Vana-parva, 313.116*]

What is impossible he knows surely. *Śeṣāḥ sthāvaram icchanti*. "I shall live." With this mentality he's engaging the whole of his energy to consolidate his present position. This is *māyā*, most wonderful.

And Kṛṣṇa says in *Gītā*,

*āścaryavat paśyati kaścid enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enam veda na caiva kaścit*

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."]

[*Bhagavad-gītā, 2.29*]

When one comes to realise his own position as a soul in the spiritual plane he's dumbfounded.

"Oh, I'm so safe from mortality. I have got so much higher aspiration of life."

When he thinks of his own position he becomes wonder to us. When he goes to speak to others about his own position we feel the strangeness of the character of that thing. And who can hear, can get the chance of listening to that thing, he's also being enchanted. If such a position is possible for us and we are child of that soil, wonderful soil. In *Gītā* we find we are the wonderful child of the wonderful soil. And that is the beginning, and then more and more wonder after wonder, culminating in Vṛndāvana, Kṛṣṇa consciousness in the feet of the *gopīs*.

Gaura Hari. Hare Kṛṣṇa. Ha, ha. Vyāsadeva, there is a saying in Sanskrit *śloka*, the *smārtas* generally talk about that *śloka*. I heard in my home also, and when I went to preach in the Chitagrama a group of Sanskrit *paṇḍits* they also came with this *śloka*. The *śloka* I don't remember, but the substance is, after writing all the scripture, in the last *śloka* Vedavyāsa told that, "O You unknown and unknowable, I have taken You down through my descriptions to different shapes and forms. Please forgive me for that."

So with this *śloka* they want to say that the form worshipper, the Vaiṣṇavas, they're of lower position. But the highest position is that maybe impersonal conception, unknown and unknowable. Vedavyāsa has asked for forgiveness from the high to bring Him down in the so many formalities of this world, so the unknown and unknowable impersonal position - I told him, so this is already in many places it is told.

*apāṇi-pādo javano grahitā, paśyaty acakṣuḥ [sa śṛṇoty akarṇaḥ
sa vetti vedyam na ca tasyāsti vettā, tam āhur agryam puruṣam 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]

It is like a similar thing, no mundane but all spiritual, shape, quality, all these things not mundane.

prakata na siddhi kori aprakṛta staha [?] But transcendental specification, differentiation is there. But we suddenly in general we take them to be mundane. *Paśyaty acakṣuḥ*. He can see but He has not eye. What does it mean? That He has not this mundane eye. So mundane feet, mundane hand, that has been denied. But He's full with spiritual qualifications of every possible sensation, inception, knowledge, conclusion, everything is there. It is only to mean that, and that is everywhere. *Paśyaty acakṣuḥ*. Everything comes from Him, everything maintained in Him, and everything again enters into Him. What does it mean?

Mahāprabhu told to Sārvabhauma, "Coming from Him that is apāram pañcāmī [?], and maintained in Him, this is satyami adhikara [?], again entering, it is dipiyā [?], so the special characteristic of Him is written here. No speciality, no differentiated character has been discarded or denied, but mundane character has been taken off, the screen taken off.

Vasudeva Ghosh said, "If Gaurāṅga did not come here in this plane, then who could convince, could give us to know that everything is there for which we feel necessity in this world and wholesale represented there. And everything, every part of it is wholesome and perfect."

Tam eva bhāntam anubhāti sarvaṁ.

*[na tatra sūryo bhāti candra-tāraṁ, nema vidyuto bhānti kūto 'yam agniḥ]
tam eva bhāntam anubhāti sarvaṁ, tasya bhāsā sarvaṁ idaṁ vibhāti*

["In the transcendental abode of the Lord there is no need of sun, moon, or stars for illumination, nor is there any need of electricity, what to speak of ignited lamps. On the other hand, it is because those planets are self-illuminating that all effulgence has become possible. Whatever there is that is dazzling is due to the reflection of the divine abode of the Lord. The Supreme

Godhead is so brilliantly self-luminous that neither the sun, nor the moon, nor stars, nor lightning have any power of illumination in His transcendental abode, and what to speak of fire. It is a fact that all of them get their power of illumination from His effulgence alone. In fact, it is only because of His existence that the whole universe exists.”]

[*Muṇḍaka Upaniṣad*, 2.2.10-2] & [*Kaṭha Upaniṣad*, 2.2.25 - part 5, mantra 15]

Even the stealing, lying, that has got the fine character, to steal, everything has got divine character, and that is the highest quarter harmonising everything. All details taken there, it is only a reflection here, but originally everything which satisfies our hankering is there, well represented. Only Gaurāṅga came with this idea here, that nothing is to be lost, everything is kept. Where from you get here, all the details, everything there, and it is a perverted reflection. Only difference that this is bad and that is good. Everything is good, everything has its good representation in the highest idea. Nothing to be left, wholesale we can retain. All the satisfaction of all our inner hankering is possible there to the fullest extent, inconceivably to the fullest extent. Whatever inner hankering you have within you, everything to be satisfied and in a very wonderful, beautiful way. This wholesale hope Gaurāṅga has taken to us.

natiya gaya koila suna [?] And the method? “Only chant and dance, and from iron you will turn into the gold. Ha, ha. No other method like *tapasya*, any painful penances, nothing of the kind. Only sing and dance, and the iron will be converted into gold. Come with Me.” Ha, ha.

The goal is beauty and the means also beauty, beautiful. Gaura Hari bol.

“Only you must come with your own self, not a second, imitative self, ego, you must come out sincerely with your own self, sincerely, be sincere. What is necessary, you yourself have to come, no representation, no double. Ha, ha. No cheating. Only this is required, you must come yourself and join in My song and dancing party. I will take you to that beautiful realm and you will have everything there satisfied. Every nook and corner of your heart is represented there with fulfilment.”

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

...

Śrīla Śrīdhara Mahārāja: ...all serving mood. Enjoyment means assertion, assert, aggression, enjoyment. So where there’s a mood of enjoyment, aggression, there cannot be that sort of humility. Humility can’t allow us to enjoy. All serving spirit, whatever it may be. Fine points to understand and to practice accordingly. *Taror api sahiṣṇunā*. Though aggressed, still to our extreme patience we’re to tolerate. Very, very difficult thing, ha, ha, ha, for a living person. But thereby we can repay very soon all the debts we have incurred here in this plane. Debt incurring every moment, every moment causing molestation to the environment for the maintenance of this physical affairs. So how to get out?

*yajñārthāt karmaṇo 'nyatra, [loko 'yaṁ karma-bandhanaḥ
tad-artham karma kaunteya, mukta-saṅgaḥ samācara]*

[“Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your

duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa- bhaktī*.)"] [*Bhagavad-gītā*, 3.9]

Whatever you do, do for the centre, try to connect with the centre. And another, what you have done already, for that:

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]

Gaura Hari bol. All divine, the highest order of divinity. If we're trained in that way we can have a place in the higher sphere, in the higher gentleman's country. Ha, ha. No aggressive spirit, no entrance, no admission there, all give, never take. Just opposite. We're in the midst of the competition of aggression, we're now child of that soil, no aggression no life. Ha, ha. But our highest ideal is given for our best prospect, that non aggression, and to be open to all sorts of aggression. Are you ready? Ha, ha, ha. Are you ready, then you'll be led to the gentleman's country. Ha, ha. Here all *guṇḍā*, all rowdy.

Vamśidāsa Bābājī, "Who's giving, he's a thief, and who's taking, he's also a thief, both parties."

So Jai Gaurendu, when they heard this from me that Vamśidāsa Bābājī, "The taker and the giver, both parties are blackmailing, they're thieves" they avoided my company.

Bhakti Vijñāna Bhāratī Mahārāja: Ran away.

Śrīla Śrīdhara Mahārāja: We cannot but continue our money making, by hook or by _____
[?]

They're afraid of coming this side, that the giver also thief. The taker, giver, both the parties they're thieves. All the transactions of giving and taking is illegal here. Who is the owner? None is owner here. They themselves are the properties of someone. So this is all malpractice. Whatever we do, all malpractices.

Karma doṣavad ity eke [*Bhagavad-gītā*, 18.3]

And Kant also said that, "No action can be...

.....