

83.07.30.C_83.08.01.A

Śrīla Śrīdhara Mahārāja: Once Gandhi, he started non cooperation movement, but this Motilal, the father of Jawaharlal [Pandit Nehru], and C.R.Das etc, when that movement came to a lull, they evolved some other way, responsive cooperation. "We shall enter the assembly, all these things, and capture the local bodies. And whatever the British has given us, self-government, we shall capture that, again continue fight. That policy."

But Gandhi told that, "I have no hope in that. As you like you may do, you may try; but you won't be able to snatch anything from the British in that way."

They tried for few years, but they could not move the British from their position, any more. Then they again went to Gandhi. "He will form some way to fight with the British." Then when the whole burden was given to his head, he accepted that and he began to think, what policy, what method of fight he will begin. Of course all *ahimsā*, non violent.

Then one day Rabindranath saw him. "The country, the congress, has given you the charge of leadership to lead the congress in a particular way so that the British may be compelled to give our desire. Then what do you do about that?"

Gandhi told, "I'm thinking furiously."

Then, a man like Rabindranath he pronounced this word, "He's thinking furiously," in a taunting tone. But when the result came, of the thinking of Gandhi, that showed that really it was a furious thinking. He began that salt, civil disobedience. Asked the then Viceroy, perhaps Irwin, that, "The salt is necessary for all, so you abolish the salt tax. For the poorest of the poor, they also want salt, and you should not put any tax over the only source of the poor. You withdraw."

But for the prestige, he could not do. Then Gandhi told, "I want to disobey the salt act."

Only with about seventy from his *āśrama*, peacefully they're marching towards salt producing area in Ahmada [?], that Dandi march. When they're walking, they're going that place by walking, and very smilingly and encouragingly they're going. Then they began that activity, began to prepare salt for themselves, and to give, distribute it.

The government ignored in the beginning, but could not. So many, every type, in Bengal, everywhere, this movement began. Everyone goes to the sea shore, and they can produce salt and use that and distribute to the market. Government could not stand idle, they came to oppose. And thereby the fight began. They won't withdraw from that campaign, and they are to punish, whipping, then hammer used to break the fist, in this way. Then the fire came out in the whole of India. So that Irwin had to make proposal with Gandhi for peace, for round table conference. So round table conference was to take place in London. And then something was given, but that was not desirable for them. Again Gandhi came and began civil disobedience. But the movement lulled, so he had to wait. He went to the jail, then came out, so many things offered. Then a strong Viceroy, Wellington, was sent here, and Gandhi put to jail for two years. _____ [?]

"So I'm thinking furiously." Civil thinking also may have furious colour.

So Mahāprabhu searching, searching for Kṛṣṇa was done furiously. There is a thorn in Purī, so that peculiar thorny plants, running through the thorny plants. Kṛṣṇa *gan*. One *deva dasī* is singing about Kṛṣṇa, and He was so much captured by the tune. "He's running through the thorny area, Govinda catching Him." So furious search for Kṛṣṇa, without any care for the body, or for the circumstance, or environment. Searching, furious search, wholesale search, absolute search. That when the Absolute is engaged for His Own search, that is Absolute search. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Badrinārāyaṇa: Absolute search for the Absolute.

Śrīla Śrīdhara Mahārāja: He Himself is charmed by His own beauty. He's directed towards Him, with open eye of a devotee, He's looking at Him. He's becoming mad Himself. Then what sort of charm is there? And how unfortunate we are, not even a small drop for us. Hare Kṛṣṇa. The charm, the beauty, *sundaram*, *ānandam*, harmony.

The *ānanda śabda* has been translated by Martineau as reality the beautiful. *Ānanda*, a synonym of *ānanda*, *sat*, *cit*, *ānanda*, that *ānanda* has been translated by Martineau, a philosopher, as reality the beautiful, *sundaram*. *Sundar* is *ānanda*, beauty is bliss. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

And that beauty is love also; the appreciation of beauty proper is love. Love is the most attractive substance in the world, and beauty also same, similar. Most attractive, most satisfaction giving. No knowledge, no justice, no power, all like rubbish. In comparison, the power seeking, the knowledge seeking, that is all rubbish, tasteless; when love has come in comparison to them. They are hooted out, the love, the power. What is power? What is justice? Knowing, who is the judge? What is the benefit, that we shall judge, what is good and bad? Do you know, what is good and bad? You will give judgement. When love enters the area, everything is paralysed. All paralysed when that love and beauty enters. Hare Kṛṣṇa. Mahāprabhu came with that thing, *prema*, love. Try to acquire a drop of divine love. Hare Kṛṣṇa. Hare Kṛṣṇa. *Prema*, divine.

Devotee: Mahārāja. If we feel that Kṛṣṇa does not want to accept our service, then what should we do?

Śrīla Śrīdhara Mahārāja: Ha, ha. What do you do in other cases? Suppose I'm a patient, I'm trying so many treatments, but I can't recover. What should we do?

Devotee: Keep trying.

Śrīla Śrīdhara Mahārāja: Keep trying. To select a better doctor. We won't leave it, but we shall seek and seek, search and search, for better medicine, proper medicine and better doctor. That's natural.

vishayi ya priti _____ carane tomar [?] What interest we have got in this mundane wealth, similar interest we may have for Him. We're already wakeful to the interest of this mundane world. And we're after that, searching after that. That may be applied in His case also. Untiring inquiry, how I can get back my health. I can't stop it, I generally do not stop it, to recover my health. And the real health is there, to get that real health. Back to God, back to home. To get that health of that membership of that home, we shall try to get back. This *vyādhi*, *jarā-vyādhi*, we're attacked by the mania of enjoyment, and salvation. That must be, that is the disease, and that we must save us from all these inner inclinations, and to have proper inclination of life, the aim of life, duty of life eternal.

*bhūmau-skhalita-pādānām bhūmir evāvalambanam, tvayi jātāparādhānām, tvam eva [śaraṇam
prabho]*

["For those who have stumbled and fallen upon the ground, that very ground is the only support by which they can arise once again. Likewise, for those who have offended You, O Lord, You alone are their only refuge."] [*Skanda Purāṇa*] & [*Śrī Śrī Prapanna-jīvanāmṛtam*, p 86]

When a boy's trying to walk, he's falling on the ground, again he gets up and again begins. So no end of trying, it is not avoidable problem, always the standing problem eternal, and most comprehensive. We can't avoid it, anyhow we must try. By hook or by crook, anyway, we can't but try for our best benefit. We only understand that is the best benefit.

So automatically everything will come. Just as at present we consider our health is unavoidably necessary. So I shall have to try my best to keep up my health. That interest must be transferred there, when we'll understand that how useful for my inner eternal life He is.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Ke?

Devotees: _____ [?]

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

...

Devotee: So, what is the best way, to make...?

Śrīla Śrīdhara Mahārāja: The only way, that is the only way is for active and passive association. Active association we may get from the *sādhu*, and the saints. And the passive from the books.

sādhu-śāstra-kṛpāya [yadi kṛṣṇonmukha haya, / sei jīva nistare, māyā tāhāre chāḍaya]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.120]

The oxygen is necessary for the body, so we must place ourselves where oxygen is sufficient. So, we want a thing from a particular plane, and those that are connected with that plane, we must associate with them. Different layers, different plane. So there's a layer of devotion, and I have got also within that, cover within, innate layer. And if we want to improve that layer, strengthen, then I must connect the same layer where it can be found: through the books, instructions, and association of the *sādhu*, where he's connected with that layer, that plane. *Bhaktyā sañjātayā bhaktyā*.

*[smarantaḥ smārayantaś ca, mitho 'ghaughā-haraṁ harim
bhaktyā sañjātayā bhaktyā, bibhraty utpulkāṁ tanum]*

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all

impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end.”]

[*Śrīmad-Bhāgavatam*, 11.3.31]

Bhakti, devotion can be improved only with the help of devotion; nothing else. Nothing can be transformed into devotion. Devotion is independent. Only devotion can give devotion, devotion can increase devotion, enhance devotion. Where is that devotion? Devotion is at the heart of the devotee. *Ke?*

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Means dedication, that is the most fundamental layer of the universe. And we have got also inside, in our fundamental existence, in our fundamental position of our heart, there is *bhakti*. Fundamental element is devotion. So devotion can be improved by devotion, association with the devotee. That - not anything, this *karma*, that energy, or knowledge can be transformed into devotion. It is an independent thing. We're to understand like that. It is most elementary substance, not combined by, not produced by the combination of other things, it is original substance. Smadhik [?] Devotion, the most fundamental, is devotion, dedication. Everything is existing on dedication, and that is the most holy, and substantial thing. Durability, *sat, cit, ānanda*, three grand qualifications are there.

It maintains the very existence. Without that no existence is possible. Dedication, dynamic character of the every part for the whole. Every constituent part is dedicating its energy for the whole. In this way the whole is maintained. That is *bhakti*, dedicating energy, dedicating atom, and that is the fundamental thing everywhere. All others are outcome like cover. That is substance, that is bliss, that is fulfilment, everything is there, in dedication.

And exploitation is the heinous cover, opposite cover, exploitation. And renunciation is like zero, no effect. Renunciation is like zero, not effective. Only it has got some value when withdrawn from exploitation. Exploitation the negative side of the world, and of every unit exploitation, shosham [?]. That is the most undesirable thing found. And renunciation, to give up that exploitation, withdrawal from the negative side.

And real life is in dedication. We can find peace, bliss, fulfilment, only in dedication. And dedication is devotion, means *bhakti*. *Bhajan* means that, not few formal practices. It is the way, vibration, and the play, or the most fundamental element of the world. Ha, ha. We must try to understand that. That is not produced by anything. Everything rather exists on relativity, negative relativity, exploitation, perverted reflection. But that that is the original aspect of the existence, dedication - substantial, and that is true. And this is temporary, and so false - exploitation. Now the present civilisation is mad with exploitation. They think that as much as they can exploit they hold better position. But that is not only false, but reactionary. So, we must be cautious of the contamination of the present civilisation, which is all exploiting nature.

...

...that aspect we must take the help from that plane. If golden part is to be enhanced we must approach the gold mine. Iron necessary we must go to the iron mine. If we want water we must go to the water. Devotion, dedication, its generalised conception of devotion is dedication. And that is divinity, and that is civilisation proper. And the Indian *varṇāśrama* based on that. The ultimate aim

is dedication, but they have modified the activities in different way, connecting with that dedication.

varṇāśramācāravatā puruṣeṇa paraḥ pumān, viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam

["The only way to please the Supreme Personality of Godhead, Lord Viṣṇu, is to worship Him by properly executing one's prescribed duties in the social system of *varṇa* and *āśrama*."]]

[*Viṣṇu Purāṇa*, 3.8.9]

Rāmānanda quotes from *Viṣṇu Purāṇa*. The formalities of *varṇāśrama*, which is meant ultimately to give our connection with devotion to Viṣṇu. *Yaḥ idaṁ viṣṇuḥ vyāpnotīti*. All-pervading spirit, Viṣṇu. Dissolution for Him. Die to live; that Hegel's words. Die to live, inspiring, life giving, hope giving, die to live, don't be miser. Don't be miser, don't be traitor to your own self. Have courage and try to die as you are at present. The inner golden self will come out. Jump into the fire of sacrifice. *Yajña* means sacrifice, self giving. Don't be afraid that you will lose everything. Jump into the fire, and the unnecessary substance will be finished to ashes. And what cannot be burned by the fire, that will come out, remain. So, die to live.

And reality for Himself. Know that. The whole world only not meant to satisfy you. You're a point in the world. Self centring, to be self centred, that is to be traitor to one's own self. Distribute yourself for the whole, and you'll find a new life there eternal, peace. Hare Kṛṣṇa.

Devotees: _____ [?]

Vidagdha Mādhava: Guru Mahārāja. Is everything, all the actions and reactions in this world, is there the possibility of injustice where one *jīva* can do something to another *jīva*, and that will be an injustice? Or is it just a reaction for some past...

Śrīla Śrīdhara Mahārāja: From absolute stand point nothing is injustice, and from the relative position there is injustice and reaction. From the absolute stand point everything is *līlā*. And you must have to attain that consciousness, then you'll be relieved of all those misgivings. When the self-interest ego will be dissolved completely, then everything is all right. And that is possible only in the case of life of dedication. Dedication in its final stage, will find the full harmony everywhere.

Suppose in the army, the general asks in a particular group, advance, they're sure to death. Whereas in the first batch the victory is long, in the back side, victory. But when the first batch is jumping into the war field, battlefield, they will think, 'The injustice towards us. After the war is finished they'll rejoice, and we're giving the life.' The first batch of this army, they'll think, 'It is injustice to us. Why we shall go first? Why not the others?' From the partial interest it will be seen injustice; but there is no room in the unity. They will have to think that die to live for the nation's, cause, we must approach first: otherwise everyone will say, "Why I shall go?" So, die to live, they're giving their life, forever they're gone, but in the nation's history they have got a portion. History, they will occupy a glorious portion. Otherwise unity cannot stand. "Why we should go first on the war field, battlefield." Then the marshal law is there. They will be finished. Disobey will be dealt with capital punishment. Die to live. A living army cannot do so, but a diseased army, there may be some revolt. ""Why the Sikhs will go first and not the Jats [?]" Just as government has not constructed any Bengali regiment, because in the first great war the Bengali regiment revolted

against the commander. So Bengali soldiers they are put into different groups: amongst the Jats [?], amongst the Sikhs, amongst the Gurkha, not an independent, because revolted once. The punishment still continuing, though the country is independent.

So death to this material life it is not the be-all and end-all of everything. They will live in the history, life after death. It is material example. But in the spiritual world no _____ [?] is possible, everything is eternal, so there is no question of such dark future. But those that will sacrifice, they'll be rewarded with remuneration which is nothing but love.

Hare Kṛṣṇa. So we must understand that devotion can increase devotion, nothing else. Then we're to find out where is that devotion, and what type of devotion. Devotion also, there is *sādhana-bhakti*, *bhāva-bhakti*, *prema-bhakti*, *viddhi-bhakti*, *rāga-bhakti*, so many classes in devotion. So we're to find out...

Just as a part of your television lost, and you're wandering throughout the length and breath of India, and you don't get that part to repair it. So a similar place is necessary, market to repair it.

So devotion is not found anywhere and everywhere. You must have to go where the devotion is, and anyhow to get help from there. Where is that devotion? This *rāga-bhakti*, *viddhi-bhakti*, this *bhakti*, that *bhakti*. Hare Kṛṣṇa. When to associate - that association is also not with the temperament of exploitation or renunciation, only with dedicating mentality that we can come to the higher things.

tad viddhi praṇipātena, paripraśnena sevayā
[*upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ*]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

If at all we want, we hanker for the association of the higher existence: where is God? Where is Brahma? Where is Paramātmā? Only mentioned in the books we find, but we can't see, we can't feel, "Yes, it is there, if you like you must go there."

I want to see Kanchenjunga, or Mount Everest, is it possible to see from here? I must have to approach this man, how to go? You will go by: first, train, then by this, and that, and then go.

So, *tad viddhi praṇipātena, paripraśnena sevayā*. How we can go there? First, *praṇipāt*, surrender; *paripraśna*, honest enquiry; and *sevā*, all important factor, to serve Him. Not to capture Him and take here, and make, engage the God for my service, or for the service of my family, or country, or anywhere. It is not the object of that. Is the highest order substance, He has got His dignity, His efficiency, everything. If I like to serve Him, then I can try to meet Him, He won't come to serve me.

The king won't come to serve me. If I have got necessity for him, then I must go there; to satisfy his whim, to obey him. Otherwise I won't be allowed any interview there. Entrance is far off. No interview will be possible.

If I want that I shall get a God, in my pocket, and use Him to serve my mundane purpose, that is suicidal thinking, no meaning, rather bad reaction. God is God, He's all perfect, and He's absolute. And if we're to get Him then we must go to Him. We must go to mountain to see,

mountain won't come to see me, to be shown to me. He's there. Such necessity, I must go, abiding by the rules that are necessary to go there. *Prañipāta, paripraśna, sevā*. Such attitude is necessary to go to Him, we'll be able to go. Anyone qualified with such attitude may go, and find Him, He's there. How is He. *Śābde pare ca niṣṇātam*.

*[tasmād gurum prapadyeta, jijñāsuḥ śreyaḥ uttamam
śābde pare ca niṣṇātam, brahmaṇy upaśamāśrayam]*

["Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters."] [*Śrīmad-Bhāgavatam*, 11.3.21]

He's super-subjective. We cannot find even our own self. Even we can not trace what is mind within us! What is the capacity of the eye, the ear; that also we do not know finally. They're working with me: my eyes, ears, all these, tongue. Then the mind is within, the impulse, our propensity, our desire to get something and to dismiss something. And the faculty of judgement is within: the *buddhi* to reason "this is good, this is bad"; within us. We cannot finally get touch of that fine element. And then above there is soul proper. And then the Super-soul. And then the source of all souls. Just as the earth is the source of so many dusts. Just as the sun, source of so many rays, light. So it is there, from which some little knowledge peeps in this world, and shows so many miracles.

The Einstein, the Newton, they've come with very small acquaintance of that universal knowledge world. And He's beyond knowledge. They're discovering this thing, that thing, but that is already there, no credit. They're discovering - Newton, Einstein their invention, discovery, but not creating. Whatever they're discovering that is already there, so many wonders. So many wonderful things already there. The scientists they're only taking out from the unknown to known, to this particular section, but already they're there.

And many, many other wonderful things are there, in the universal mind. Or in the universal intelligence, the plane of intelligence universal, the plane of soul universal. In this way the gradation is going up, higher and higher. As in the objective world, the earth, the water, the air, the water, the heat, the earth, the stone; so many developed things of the objective world. So in the subjective world are differentiation of different type, subjective world. Soul, Supersoul...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Nitāi Gaura Hari bol.

So if we want to have our devotional aspect within, we're to find out the similar thing where it can be found. And by the association of that, we can improve my - that part of existence.

Hare Kṛṣṇa. Nitāi Gaura Hari bol. Hare Kṛṣṇa.

*sa vai puṁsām paro dharmo, yato bhaktir adhokṣaje
ahaituky apratihātā, yayātmā suprasīdati*

["The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."] [*Śrīmad-Bhāgavatam*, 1.2.6]

In *Bhāgavatam*, *sa vai puṁsām paro dharmo*. That is the highest duty of every soul. *Yato bhaktir adhokṣaje*. There...

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