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Śrīla Śrīdhara Mahārāja: And that must be done through proper agent. And the standard of giving that will be understood, how to give, what is known to be the gift. To give, that is a very hard thing. What to give? The whole capital we're conscious of collected from black marketing. All black marketing here. Things belong to One, and we're thinking this belongs to me, that belongs to you, that to third, in this way. The wholesale black marketing.

*īśāvāsyam idaṁ sarvaṁ, [yat kiñca jagatyāṁ jagat
tena tyaktena bhujīthā, mā gṛdhaḥ kasya svid dhanam]*

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."] [*Śrī Īśopaniṣad*, 1]

This treacherous transaction in this world. This body does not belong to me, it does not obey my direction. And I think this is myself, and these are all belonging to me, and belonging to India, or to America, or to this, that. Wholesale black, false transaction, hoax. We're to understand this first, all hoax transaction, and we're to save ourselves from that. All false, going in the name of truth. We're to be saved from this false transaction cent percent. This mania, this belongs to that, this belongs to A-B-C-D, all belonging, all master, all lords. Ha. This great mania, we're to be saved from that, this great mania.

Then, it belongs to Whom? Who is the real owner? Who is the real Lord? And He's the Lord of mine also. And how to approach Him? Where is He? The Lord of truth, where is He? So that sort of serious transaction and enquiry should be made openly, in reality, not in imagination. Hare Kṛṣṇa.

First to get out of the hoax that this belongs to A-B-C-D, and then to search the owner, and what is my relation with that owner. Then we'll be able to understand that our Lord is very good natured, very sweet, and fulfilling - our fulfilment is in Him. He's so sweet, the centre is so near, so friendly, so sweet, we'll be able to know gradually. And that means in other words, that we'll live in the transcendental world. We shall find that there's a world, and my inner soul is a member of that happy world. Then again to search where I'm adjusted there, my inner soul is adjusted in that eternal pastimes, where, to find out, to be properly located. And then I'll be in the fullest attainment of life. In this way.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Infinite sky. _____ [?] Ha, ha. Where to take stand? The ground removed from under the feet where we are. We're standing on a solid earth, over the earth, but that's taken away, where I am. Where are we? An atom in the universe, no support. Ha, ha. Here in human body, then after death may be transferred somewhere, unknown quarter, from there again unknown quarter. In the time of eternity we're moving in this way, not conscious of our own self, our future, our past. Yet

we boast much of our scholarship, and knowledge, and civilisation, and science. But what is the position of a man? What was his future, what will be offered, his past, and what will be his future? All unknown, uncertain. What position we have got? Ha, ha. No substantial position. This is what we are at present.

Just as a dust by a storm it is in a combination so many dusts, sands, by a storm removed, where, to what direction? Then in this way, no rule, no regulation, by chance, we're prey of chance. Our existence is at the sweet will of the chance of the forces of nature. No stable position of our own. And we're making boast, 'we're so and so. I can crush with atom bomb the whole world.' What does it harm, for the universal interest? Nothing. If the whole world is effaced, like a point, if the whole world that the atom bomb can swallow, a negligent point in the infinite. Who cares for that? Just as a mosquito we may kill with the fingers, so one world in consideration of the infinite, what is the value of this big world, for us?

Bigger, bigger, bigger. Sound also, so high class sound our ear cannot accept. And very small class sound our ear cannot accept. The more intense light our eye cannot catch. And very meagre light also eye cannot catch. Only the limited, between the infinite high light, infinite less light, only a middle portion particular that comes to our sight. And that also to our ear, everything in the middle, something negligible is given us wherever we be. Greater light, more intense light also we can't see in the darkness, and less light of course darkness. So sound also, most intensified sound we can't catch, our ear cannot catch. To certain extent it can catch. So where we are? No stand. Gaura Hari bol. Gaura Hari bol. So this is the world of so-called reality. The *vastava satya*. The communists are very fond of this physical existence, they know nothing. But this is such.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] They're not causing any harm to me at present.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Hari bol. So the inner guardian, inner man is very close to us, this is to show, but external we're so helpless, our position. But don't go that side to find, to search for your support, or your friend. Find inside, the stable friend is there. Firm achievement is possible. And He's with His affectionate eye looking over you.

*tad viṣṇo paramaṁ padam [sadā, paśyanti suraya divīva cakṣur ātatam
tad viprāso vipanyavo jāgṛvāṁśāḥ, samindhate viṣṇor yat paramaṁ padam]*

["As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [*Rg-Veda*, 1.22.20]

Go that side, enquire your support, inner side. *Tad viṣṇo paramaṁ padam sadā, paśyanti*. A big eye of a guardian, He's watching you there. Paramātmā. Very close to you. Try to go that side, turn your inner eye that side, you'll find some stable position.

"Oh, there's the support, is it? I was searching for some support in the flickering, material aspect of life. That searching for what? That mental and physical body they're also false, and the foundation I was searching for, their support, that also false. But the reality is this side, both of

mine as well as environment." A diabolical change, a revolutionary change will come in one's thinking. "Oh, everything, all assurance, everything optimistic."

Āścaryavat paśyati. When he comes to have such recognition in the beginning he's astounded. *Āścaryavat paśyati kaścīd.* And when he wants to say to others, they're also are astonished. And those that hear from him they're also stupefied. "Is it, our foundation to stand is inside? Our hope of satisfaction is inside, not outside, not in the world, sought through our senses, but within? The world where we're standing really with our own personality real, that is inside." In this way.

*āścaryavat paśyati kaścīd enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śrṇoti, śrutvāpy enam veda na caiva kaścīd*

["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]

And none can finish it, after hard struggle of knowing, cannot be finished, none-finish-able. Go on. The charm progresses like anything, no end. *Nava navayanam.* Every second it comes with new appearance and new prospect, every moment new prospect, with new appearance it comes to us. Cannot be stale. None can make Him stale. "Oh, it is already I know it, it is finished." Not that. Every second with new promise and progress and prospect it appears to you. So one is astonished. This is the character of the infinite. That is within, that wealth. And leaving that searching outside, what for? In the mortal world, in the world of corpse, dead body, corpse in the morgue, you have come to find solace in the morgue full of dead bodies?

Dive deep into reality, the wealth is within and it is very cheap at the same time. Everyone may find if eyes are turned inside, ample, infinite, no possibility of food crisis or any crisis of want. It is immense, infinite, ample, and vitality giving, soul feeding.

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

And Mahāprabhu told that the sweetest of the sweet. Sweetest of the sweet, Lord. That higher embrace we can have. It is so sweet we can't over-estimate, we can't even touch a speck of it. He's Lord but so friendly and so sweet, that inestimably we may be gainer. Gaura Hari. Gaura Hari.

"Turn your eyes towards Me."

Nityānanda Prabhu begging from door to door. "Oh accept, cast your glance towards Gaurāṅga Who has come to your door. And with what wealth He has come to give you, try to mind it, give little attention, and you'll be rich in unknown quality."

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

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Hare Kṛṣṇa.

Whatever he says we're doing. "Go deliver lectures, or explain from *Bhāgavatam*, or do some collection for the Deities." We're doing that, but still these offences are coming, how, we do not know. He's responsible. That Guru Mahārāja told. But if a student complains against his teacher, "Oh, he's asking me to do so many songs, to get by heart, so many articles, and this grammar, and I'm doing all these things, still I fail, the teacher is responsible for that." It is something like that.

We're ordering you to engage yourself in the service of the Lord. And it is written in the scriptures and we also follow it. By doing this you'll get out of the present undesirable engagement and you'll make progress in the devotion of the Lord. For that purpose I have ordered, not to fulfil my, any separate interest.

Just as the teacher asks the student, "Do this, read this, and do this, all this, mark these sums, and get by heart. All meant only to learn. In the way of learning all these practices necessary. So I have also asked you to engage yourself in so many forms of services. And by these practices you'll be able to cross the *māyā* and to attain the land of divinity." So we do our best, but there is the free will and the impulse of the previous action of the *jīva*.

*na kartṛtvam na karmāni, lokasya sṛjati prabhuh
na karma-phala-saṁyogam, svabhāvas tu pravartate*

["Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions."] [*Bhagavad-gītā*, 5.14]

Even the Lord says, "I'm independent of their activities, their actions, and their consequence. Independent, I'm aloof. I'm not responsible for their actions, and for the consequence of their actions. They're left independent. *Svabhāvas tu pravartate*. The arrangement I have made for the free will. Do independently. The independent free will cannot be taken away, then it will be mud, it will be stone, no longer it will be a soul. A soul means endowed with free will. If free will taken off the soul cannot exist. It is something like fossil. So free will must be there and with free will you should come to serve Me. Free service, that is necessary, not forced labour. Devotion is not forced labour, but devotion is free service. Freedom is there of the *jīva* soul, then he'll be happy. Otherwise devoid of freedom we force them to get, like fossil he won't feel any satisfaction in him. So free cooperation, free service, there is devotion. Otherwise no devotion, there's force, forced labour. So forced labour is no devotion, no service, no dedication."

So by nature of things He can't interfere, and He does not interfere, God even, what to speak of His devotees. But their good will, their good aspiration, that is enough, that is something, and with the help of that we can make fair progress. But our willing cooperation must be there. Otherwise this can never be devotion. Freedom cannot be snatched away from the soul. Free service, free cooperation, that is indispensable. _____ [?]

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

Bhakti Vijñāna Bhārati Mahārāja: Mahārāja, we see many wealthy persons they have the idea that by giving some *pranami* that they will receive unlimited benefits. So is that...

Śrīla Śrīdhara Mahārāja: Yes. That is utilised for the service of the Lord, then as a reaction of that their energy is utilised in the service of the Lord. They get something in return as reaction. And thereby from the lowest level they acquire *sukṛti*, and when *sukṛti* is sufficiently developed then it becomes *śraddhā*, and they come gradually this side.

Bhakti Vijñāna Bhāratī Mahārāja: What if, could they also be like *puṇya karma*, could that also be there?

Śrīla Śrīdhara Mahārāja: That depends upon to whom he's offering the *pranami*. If the *pranami*'s offered to a person who's engaged in worldly good things then it will be *puṇya*. But the energy which he supplies to a person who's in *nirguṇa*, who has no business but to serve Nārāyaṇa, Kṛṣṇa, then in return he gets some *sukṛti*, the unit of devotion.

Devotee: Mahārāja. What's the difference between *puṇya* and *sukṛti*?

Śrīla Śrīdhara Mahārāja: *Puṇya* means *sāttvic*, good within this misconceived world up to Satyaloka. In this exploiting area that is also according to the intensity, good and bad. Most cruel exploitation, and reasonable exploitation, and very meagre exploitation. *Sāttva guṇa*, that is also exploitation. In the plane of exploitation, the most heinous and intense, by dacoits. And then there is something given and something taken. And who're engaged in avoiding exploitation, and the intensity of exploitation is reaching to a very lower degree, that is *sāttva guṇa*. In Mahā, Jana, Tapa, Satyaloka. But still it's within the area of exploitation. That is *puṇyam*. A man of public spirit, a man who devotes for the good cause in this world, worshipping for the other deities, they're in *sāttva guṇa*.

*ūrdhvam gacchanti sattva-sthā, madhye tiṣṭhanti rajasāḥ
jaghanya-guṇa-vṛtti-sthā, adho gacchanti tāmasāḥ*

["Persons in the mode of goodness ascend (up to Satyaloka), those in the mode of passion remain in the middle (in human society), and abominable fellows of ignorant nature fall down to the lower planes (of hellish suffering)."] [*Bhagavad-gītā*, 14.18]

Three classes of person or individual. So *sāttva guṇa* is more renunciation and less exploitation, generally that is known as *sāttva guṇa*. And when connected with the *nirguṇa* plane, that is Hari, Nārāyaṇa, for *His* satisfaction, not to accept some mundane service *from* Nārāyaṇa. Not such attempt, but to satisfy Nārāyaṇa, that is devotion. *Ādau arpyeta paścād kriyeta*. Then it will be *bhakti*, devotion.

[sā cārpitaiva satī yadī kriyeta, na tu kṛtā satī paścād arpyeta]

[Śrīla Śrīdhara Swāmī, the renowned commentator of *Śrīmad-Bhāgavatam* stated: "Devotional services must be first offered to the Lord, then performed; not performed and offered afterwards."]

Whatever I shall receive by this action, the result will go to my Lord, and not to me. If with this spirit any activity is practised then it is devotion. Otherwise when the recipient will be anyone but Nārāyaṇa then it may be *sāttva guṇa*, and *rāja guṇa*, *tāma guṇa*, accordingly. So *puṇya* generally

means merit, demerit, in this way, but within the jurisdiction of this illusory conception, illusion, misconception. Not proper conception of the truth, misconception of the truth, this *puṇyam*. Though sometimes we find in the *śāstra* the *puṇya* has been used in sense of *sukṛti*, very rarely.

mahā-prasāde govinde, nāma-brahmaṇi vaiṣṇave / svalpa-puṇya-vatām rājan, viśvāso naiva jāyate

["O king, for those who have amassed very few pious activities, their faith in *mahā-prasāda*, in Śrī Govinda, in the Holy Name and in the Vaiṣṇava is never born."] [*Mahābhārata*]

Here this *puṇya* has been used as *sukṛti*, because the concern with Govinda, not with any worldly purpose, the connection. Just as Viṣṇu He's got His special acquaintance, but sometimes this word Viṣṇu has been used to mean Kṛṣṇa also.

vikṛīḍitaṁ vraja-vadhūbhir idam ca viṣṇoḥ, [śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ bhaktiṁ parām bhagavati pratilabhya kāmāṁ, hṛd-rogam āśv apahinoty acireṇa dhīraḥ

["One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 10.33.39]

Here *viṣṇoḥ* means Kṛṣṇa. *Vraja-vadhūbhir vikṛīḍitaṁ*. Pastimes with the *gopīs* - that is only confined to Kṛṣṇa. But the word Viṣṇu has been used for the ordinary persons to facilitate their understanding that Kṛṣṇa is not a human being. Though His ways are more or less same with human, He's *aprākṛta*, crossing this Vaikuṅṭha, *adhokṣaja* realm. To make us understand, the word Viṣṇu has been used. The commentators have written in this way. But generally the Viṣṇu means Kṣīrodakaśāyī Viṣṇu, or Nārāyaṇa.

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja. Who's that *śloka* composed by? *Svalpa-puṇya-vatām rājan*. That *śloka* was composed in some *Purāṇa*?

Śrīla Śrīdhara Mahārāja: It is mentioned in some *Purāṇa*. *Mahā-prasāde govinde, nāma-brahmaṇi vaiṣṇave...*

Devotee: *Mahābhārata*.

Śrīla Śrīdhara Mahārāja: *Svalpa-puṇya-vatām rājan, viśvāso naiva jāyate. Padma-Purāṇa, Viṣṇu-Purāṇa*, in some *Purāṇa*. In *Gauḍīya Kaṅṭhahāra* you may find this.

Devotee: Guru Mahārāja. Conditioned souls they don't have a spontaneous attraction towards *bhakti*, towards Kṛṣṇa. It's bad if this attraction can be enforced, can be forced, it's bad?

Śrīla Śrīdhara Mahārāja: *Ke bolchen?*

Bhakti Vijñāna Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: The expert may give that sort of pressure if he finds that particular case may have some benefit. The pressure he may enforce to some duty that will remain from the expert who will handle it. That if we give some pressure, apply some force, then he may go from here to there. That will depend upon particular case.

Devotee: And Guru Mahārāja. Also this freedom...

Śrīla Śrīdhara Mahārāja: Here a Vaiṣṇava, who is cent percent Vaiṣṇava, any activity from him cannot but produce goodness, whatever apparently it may be. Hanumān is killing so many demons. The demons killed in his hand will get some higher chance. Because it's in connection of Hanumān and so it was necessary for the service of the satisfaction of the Lord it's guaranteed there. Do you find, follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So it depends upon the person, who will give pressure or apply force to a particular person.

Devotee: And Guru Mahārāja. This freedom can be given openly because sometimes a *kaniṣṭha* cannot appreciate, he cannot act properly, he cannot utilise properly this freedom. But this freedom must be given?

Śrīla Śrīdhara Mahārāja: *Ke bolchen?*

Bhakti Vijñāna Bhāratī Mahārāja: _____ [?] Say it in a different way.

Śrīla Śrīdhara Mahārāja: Make it more clear.

Devotee: Yes. You were referring to the freedom, this spontaneous service. *Kaniṣṭha adhiḱārīs* they cannot appreciate and utilise properly freedom. But freedom must be there, even if it's not properly utilised?

Śrīla Śrīdhara Mahārāja: Freedom of the soul, and the present freedom of the mind. Freedom of the soul is necessary, and to awaken that, pressure may be given in the mental freedom. "Don't do this, do that." In this way, the egoistic freedom, freedom of the ego, that may be engaged to acquire the freedom of the soul. And in that process he'll ask, "Don't do what your mind dictates you to do. What I say, do that. Use your present ego in the action of setting aside your own impulse, your own tendency. And what I say, try to accept that. Utilise your present ego in this. And then by this process when your soul will be awakened he'll be able to understand my good purpose. At present you can't. You go on obeying what I say. Try to utilise your ego to do this, that one day in this process you'll find that your soul awakens and he'll appreciate this."

Devotee: Guru Mahārāja. Sometimes you've said that the last verse in the *Bhāgavatam* seems to advocate *kaivalya*.

Śrīla Śrīdhara Mahārāja: Last?

Devotee: Yes, *śloka*, in *Bhāgavatam*, appears to advocate *kaivalya*.

Śrīla Śrīdhara Mahārāja: Abdicate?

Devotee: *Kaivalya*. Can you explain that?

Śrīla Śrīdhara Mahārāja: Abdicate?

Devotee: Advocate.

Devotee: Glorify, recommend.

Śrīla Śrīdhara Mahārāja: *Kaivalyaika-prayojanam*.

*[sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam
vastu advitīyaṁ tan-niṣṭhaṁ, kaivalyaika-prayojanam]*

["This *Bhāgavatam* is the essence of all *Vedānta* philosophy because its subject matter is the Absolute Truth, which, while non-different from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth."] [*Śrīmad-Bhāgavatam*, 12.13.12]

That is the complete autonomy, *kaivalya* means, everything is in harmony with the Supreme Good. He'll come to such a plane where he'll be able to see everything having connection with Him. Suppose there is prison house, and there is some punishment, and it pains your heart to see the punishment. Suppose a mother is beating the child, your heart may be painful to see this. But when you can see the whole thing, the mother to correct him, this punishment is a good thing, this is not bad. The Government is punishing the prisoners, it is for the welfare of those that are being punished, so it is not a cruel action. If you connect it with the centre then you'll come to see that everything is beneficial, is good. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: In consideration of the interest of the whole, he'll not be disturbed very much seeing the punishment. The mother is whipping the child, he's not excited. Out of her affection she's punishing the boy, aiming at his future good. So he won't, may not feel disturbed. Something like this. Everything he'll see that the real purpose is known to One. *Artheṣu abhijñāḥ svarāt* [From *Śrīmad-Bhāgavatam*, 1.1.1] It's fulfilling His desire, His pleasure, and thereby it's successful, justification. The justification of any and every event he'll find in connection with the satisfaction of the centre. He'll learn to adjust everything in this way connecting with the satisfaction of the Supreme Will. *Kaivalyaika-prayojanam*. It's necessary to satisfy Him, so it's all right. He's not guided by any selfish interest, however small or big, great, no selfish interest, no local interest. Not guided by any local interest or provincial interest. But always he looks at anything and everything from the Absolute standpoint, Absolute interest. *Artheṣu abhijñāḥ svarāt*. Everything meant for Him. Reality is for Itself. So standard of good or bad should be measured by

judging from the standpoint of the satisfaction of the Centre, of the Whole. Not any part, however greater it may be, any national, or social consideration, or individual consideration. But from the consideration of the Universal Centre. Everything for Himself. No local or provincial interest has to complain anything against that Universal Demand. Do you follow, no?

Devotee: Yes.

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