

83.11.19.B_83.11.22.A

Śrīla Śrīdhara Mahārāja: ...and they're all coming to Me. "Oh you ply to - in the, Ramānanda's brother is going to be harshly treated, cruelly treated by the crown. If You put a word to Pratāparudra, he's Your devotee, then they may be saved, released." They have come for these worldly affairs to Me. I should not stay here. Let us go to Allanath. Govinda you arrange bag and baggages. Let us go." In this way several times He's always taking Govinda as His personal attendant and using in that way.

And Rāmacandra Purī, one cruel critic, one day came, brother of Īśvara Purī, who advised his own Guru Mādhavendra Purī. "Why do you - you're wailing at the time of your death. You are that Brahman yourself. These pangs of separation for Kṛṣṇa, this is all *tāma guṇa*, *śoka moha*. You must leave this and you must think that 'I'm Brahman.'"

Then Mādhavendra Purī, "Be off from here, you *māyāvādī* fool. You do not know what is Kṛṣṇa. My misfortune that I can't see Kṛṣṇa. And you have come to advise me like a *māyāvādī* that I'm Brahman. Be off hence."

That Rāmacandra Purī, he came to Śrīkṣetra Purī, and one day came to visit Mahāprabhu's quarter and saw some ants are moving. "Oh, there must be some - at night there was some sweetmeat, so the ants are moving here. Then the *sannyāsīs* they have taken the robe of renunciation, and at night they're eating sweetmeats, eh? Horrible." And he remarked in that way and with angry mood he left the place.

*"rātrāv atra aikṣavam āsīt, tena, pipilikāḥ sañcaranti aho! viraktānām
sannyāsinām iyam indriya-lālaseti, [bruvann utthāya gataḥ.]"*

["Last night there was sugar candy here," he said. "Therefore ants are wandering about. Alas, this renounced *sannyāsī* is attached to such sense gratification!" After speaking in this way, he got up and left.]

[*Caitanya-caritāmṛta, Antya-līlā*, 8.49]

"Who has taken the garb of a *sannyāsī* and they have got such temptation for the tongue. So many ants are moving here, so at night there must have been some sweetmeat. So at night privately He's taking sweetmeats here." Remarking in this way he fled away.

Then Mahāprabhu told, "Govinda, tell to the public only one paisa of Jagannātha *prasāda* from this time, no more I shall take. And you all go to the market and you beg your *mādhukarī*. And only one paisa worth *prasādam* of Jagannātha should come to Me and I shall take nothing more."

Then when this news reached the devotees they felt that a thunder on their head has happened. "One paisa only." At that time also Govinda was His attendant, and He had to ask even Govinda, "Go outside and beg your bread. Only one paisa. If you take more then you won't find Me here, I shall be away."

And another time Govinda says, "Advaita Ācārya and so many Bengali devotees have come, and so many mothers also have come. And they have brought many things preparing for Your taste. And they always ask me, 'Govinda, have you given my thing to Mahāprabhu?' 'Yes, yes, I shall give, I shall give.' In this way these great Vaiṣṇavas and I'm deceiving them by this word and that

word. You are not touching anything. What will be my future? I'm always speaking lies to those Vaiṣṇavas."

Then Mahāprabhu, "Yes, take all what you have brought, take it to Me." And He began to swallow, and finishing, "Any more?"

"No, no more." Only this _____ [?] portion _____ [?]

"Yes, keep it. All finished?"

"Yes, finished."

"Yes, now you go and say to every Vaiṣṇava that I have taken their things."

In the confidential and personal service rendered by Govinda to his Godbrother. And then one Kasiśvar.

Hare Kṛṣṇa. So many Vaiṣṇava representing the peculiar type of serving tendency personified. Different type of serving tendency personified in so many Vaiṣṇava. *Vaicit*, no end of that, in this way. God means, king means with paraphernalia. Singly the king cannot be conceived as king. As father, relative term, father means the son is there, husband means wife is there. So king means so many paraphernalia is there. So Kṛṣṇa means *svarūpa śakti*, *akhila-rasāmṛta-murtiḥ*, so many there. Kṛṣṇa not a single thing, a system that is representing the whole in the positive aspect, and indirectly in the negative aspect, both, direct, indirect. Kṛṣṇa. So Vaiṣṇava they're part and parcel of Kṛṣṇa, of *svarūpa śakti*. Without potency the possessor of potency cannot be conceived, both combined. Otherwise it would be *nirviśeṣa*, non differentiated Brahman if potency is drawn out. So *prakṛti*, *puruṣa*, the possessor of potency and the potency combined makes the thing one. The real side, and another misconceived side, aspect of reality. *Māyā*, *svarūpa* and *māyā*, *āmnāya itarata*, direct, indirect, both combined in the whole, *advaya-jñāna*.

vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam [brahmeti paramātmēti, bhagavān iti śabdyate

["Learned transcendentalists who know the Absolute Truth call this non dual substance Brahman, Paramātmā or Bhagavān."] [*Śrīmad-Bhāgavatam*, 1.2.11]

The wholesale conception, all comprehensive conception of the reality of that constituent both parts, the main and the partials. Elimination, progress means elimination and acceptance. In this way we're told to go to Kṛṣṇa conception of Godhead, representing all sorts of variegated *rasa* or ecstasy, *ānandam*, joy, or pleasure, whatever you may say. Our inner appeasement of inner hankering. *Hṛdaye nābhya nujñāto*.

*[vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata]
[Manu-saṁhitā, 2.1]*

The fullest satisfaction of our inner hankering heart, heart's hankering. Intellectualism is considered to be a failure in that search. Heart has been given the primary position to seek our satisfaction. This is devotion, and the object of such devotional inquiry is the highest search of Kṛṣṇa. Qualitatively, quantitatively, but the search of our heart has got its highest object in Kṛṣṇa, highest representation in Kṛṣṇa consciousness. We're to understand that and try how to go, reach there. Search for Śrī Kṛṣṇa, *kṛṣṇānusandhāna*. *Brahma-jijñāsā*, in *Vedānta*, the general question

what should be normal in our position, and that is *brahma-jijñāsā*. Who am I, where am I, whose am I? What is the conception of the environment? Where am I? *Athāto brahma-jijñāsā*. From what everything has come? And which is who can maintain its existence by His influence, and at the time of dissolution where there enter.

*yato vā imāni bhūtāni jāyante, yena jātāni jīvanti
yat prayanty abhiṣamviśanti, tad brahma tad vijijñāsa*

["The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him."]

[*Taittirīya-Upaniṣad*, 3.1]

So we cannot deny our concern with the whole environment. Try to understand you, who are you, what is your function, what is your goal. Our intellect wants these answered. This is *brahma-jijñāsā*. And that came in *Bhāgavatam* as *kṛṣṇānusandhāna*, search the friend of your heart, Who can fulfil your heart's demand. And not only the intellectual explanation of the environment, but your heart's fullest satisfaction, the object of your future life, your prospect. Not only the present calculation of the present environment and to calculate your position, but what is your future, what is about your prospect. That should have more importance. And you are to begin search for Kṛṣṇa for your future want, to satisfy your want. In other words your fulfilment. In another word, home, you're to search for your home, your natural residence. Now you're in abnormal position, in a foreign land you are cast aside, you feel uncomfortable every step. Home comfort we're told, quite comfortable you'll be without any anxiety. That is a sort of fulfilment where you can have. That is in the feet of Kṛṣṇa, Kṛṣṇa consciousness.

So *Bhāgavatam* and Mahāprabhu asked us to go on with search for Kṛṣṇa, your friend, your Master, your Lord, your friend, your Lord, search for Him. This is *the* object of your life, and nothing else. All your energy should be utilised only for this purpose. Search the Lord of your heart Who can satisfy you from all respects you will have no wants.

*na te viduḥ svārtha-gatiṁ hi viṣṇum, durāśayā ye bahir-artha-māninaḥ
[andhā yathāndhair upaniyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]*

[Prahāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."]
[*Śrīmad-Bhāgavatam*, 7.5.31]

Give up your mania of attraction of the cover of things. Dive deep into reality and you'll find your deep representation can only find satisfaction with the deep representation of the outside,

with inner. Your inner self can only be satisfied with the inner environment of what you can experience and see. There is Kṛṣṇa.

Hare Kṛṣṇa. Here I stop today.

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
[patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ]*

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

Devotee: Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Om Viṣṇu-Pāda Bhaktisiddhānta Sarasvatī Goswāmī Prabhupāda kī jaya!

...

[17:55 - 21:32 unclear]

...everything was dedicated for the service of Kṛṣṇa. He's all conscious unit.

So can you allow your wife to serve another gentleman? Will she allow? She will allow yourself in her heart to be worshipped and won't accept any other.

So this all meant for Kṛṣṇa consciousness, and not for Subramanya consciousness or any other consciousness. Only reserved, everything here all dedicated exclusively to Kṛṣṇa, and no other gods.

Ha, ha, ha, ha. Then of course he was charmed that we have such conception.

We're not materialist, everything is conscious and spiritual, and no spirit allows when exclusively dedicated to his or her Lord. Ha, ha. So we're of that type.

Then of course he had to go back. "Yes, if what you say it is such."

Yes it is such. Every flower born here only to satisfy Kṛṣṇa-Rādhārāṇī. And They'll curse us if we try to utilise them for the service of any other, they're all meant for this. They'll curse us.

So here also trespassers come, lack flower or this or that, sometimes for medicinal purposes also come to take some creature. But I pain at my heart. Why? They're all meant for the service of Kṛṣṇa. These people for their medicinal purpose they're taking, removing something. I ask them, go to Mahāprabhu, take His permission, and then take away. Whatever necessary that it cannot be avoided, then I say go get His permission there, go to the temple, pray for His permission.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Once I heard in the Yoga-piṭha, that is the appearance place of Mahāprabhu, there was one Kadamba bikya [?] and that new flower came. Prabhupāda is coming out of *Dhāma* going to Calcutta or so. Some devotee saw that new flower has come in this Kadamba bikya [?] not given to Prabhupāda, so he took a few flowers and ran towards the car of Prabhupāda and offered.

“What is this?”

“A new flower in Yoga-pīṭha temple tree, new come, so we have come to show you first, and then we shall give to Mahāprabhu.”

“Oh, you have taken from, then go and show it to Mahāprabhu, take His permission, and then take to me. I’m going away. If when I was there you could give it to my hand then I can show Him and take to Him. But I’m going away. Now go and show Him and then take it to me. So take His permission. That is *prasāda*, *anugraha*, dedicated. To show to him means to dedicate, then the *prasāda* take to me.”

*īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat
tena tyaktena bhuñjīthā, mā ḡṛdhaḥ 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 is the key to our life. *Tena tyaktena*. After offering Him, then you use it.

*yajña-śiṣṭāśinaḥ santo, mucyante sarva-kilbiṣaiḥ
bhuñjate te tv aghaṁ pāpā, ye pacanty ātma-kāraṇāt*

[“Saintly persons who partake of the remnants of sacrifice become liberated from all the sins arising from the five kinds of violence to living beings. But those who cook for their own consumption, those sinners eat only sin.”] [*Bhagavad-gītā*, 3.13]

Whenever you’ll dedicate anything to your own self you commit sin, that is you create disharmony into the environment. But if you offer to the centre, *yajña*, for Viṣṇu, and then you use it stays, the harmony, the prestige. Everything they want to be - they’re born, they’re created to serve Kṛṣṇa. For Him, For Himself, everything. So anything and everything you dedicate to Him and then you can take the *prasāda* remaining. *īśāvāsyam idaṁ sarvaṁ*. Everywhere everything is in possession of the Supreme Entity, everything belongs to Him. *īśāvāsyam idaṁ sarvaṁ. Tena tyaktena bhuñjīthā*. Whatever you need, *tena tyaktena*, after offering, sanctioned by Him, then you take.

All right, no disturbance into the law and order. The law and order of the whole, that should be kept intact. You all live as loyal subjects, not a rebel, physically or even mentally. Thought, word and deed, you must be a loyal subject in this kingdom of the Lord. That is what is required of us, and then there’s peace and harmony, and no reaction. Otherwise there’ll be reaction and you’ll have to suffer for that.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

So you did not see that temporary office opened in Ulṭā Ḍāṅgā station?

Devotee: _____ [?] We could not go there, because when we were going down there...

Śrīla Śrīdhara Mahārāja: Ulṭā Ḍāṅgā _____ [?] just near Ulṭā Ḍāṅgā station. If you could visit they would have been encouraged. Dhīra Kṛṣṇa Mahārāja for half an hour stayed there.

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

Then, Lalitā Charan?

Badrinārāyaṇa: He's going to take *prasādam* and then leave.

Śrīla Śrīdhara Mahārāja: And these two, Vidagdha Prabhu and...

Badrinārāyaṇa: _____ [?] all eat together.

Śrīla Śrīdhara Mahārāja: Altogether, three, they're also taking *prasādam*, hmm?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Arrange. They'll also go.

Devotee: Guru Mahārāja. In this specific place in the world is where Goddess Kālī is most worshipped. And it seems to me that nowhere in the world people are smashed so hard by Goddess Kālī than in Calcutta.

Śrīla Śrīdhara Mahārāja: Calcutta, everywhere in Bengal. Bengal is especially selected for Kālī worshipping, the tantra is there. They believe to satisfy their direct controller, the prison superintendent. In *Brahma-saṁhitā* [5.44] Devī [Durgā] is described as the mistress controller of the whole of this *brahmāṇḍa*, that is prison house, where those that lived irregular life they're put into prison. Do not follow *Īśāvāsyam*, or,

*yajñārthāt karmaṇo 'nyatra, loko 'yam [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- bhakti*)."] [*Bhagavad-gītā*, 3.9]

They had no recognition of the final authority, and thinks themselves all. 'We're separately independent spirit, all Śīva.' They're put into prison of *māyā*, that is, *māyā* means misconception. Māyā Devī who rules over them, and they want to satisfy the Goddess who controls this prison house. "Release us." Then after thereby their punishment may be little liberal and less, they're given chance to go up. And sometimes those that are very sincere, She releases them and shows the path. "Go, up to Nārāyaṇa, go."

As in *Bṛhat-Bhāgavatāmṛta* you may see, Gopa Kumara he was worshipping Kamakaka [?] mantra, Śacī mantra, and because he was very sincere, so Kamaksa Devī showed the way towards

higher direction. But generally who are insincere, and gives some offering and wants some advantage in return, they're dealt always very harshly.

Devotee: It seems like in Calcutta they're not very sincere Mahārāja.

Śrīla Śrīdhara Mahārāja: Gets liberation of a particular type, but not advised that take the worship of Nārāyaṇa and then can go up. Their seed even becomes Śiva, attains the position of Śiva, the master of the material potency. But remains in connection with the material potency, and gradually again addicted, and again enters.

*ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
[āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nādr̥ta-yuṣmad-anghrayaḥ]*

(Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:)

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

Cannot secure any visa, but passport they get, but after securing passport they're to move in the boundary line. And then, if no visa they'll have to enter here again. That is the general case. But in special case Māyā Devī recommends for the visa. "You do in this way and then you'll get visa, and then you'll go up to Vaiṣṇava. Otherwise you may come to the last boundary of this position, and what to do, you'll have to enter again in the compound." That is the case.

So they that have got faith some of them think that *śakti*, potency, is above everything, and the consciousness is under potency. Potency is the highest existence, and potency produces consciousness. In other words this fossil father-ism. Who are out and out *śakta*, their conception is this, that potency and consciousness, *puruṣa*, *prakṛti*. *Puruṣa* means consciousness, enjoyer. *Prakṛti* means energy. Energy in course of its evolution it produces consciousness.

And consciousness of three kinds, Brahmā, Viṣṇu, Śiva. Brahmā with *rāja guṇa*, the spirit of creation. And Viṣṇu the *sātya guṇa*, that is the nature of sustenance. And Rudra the *tāma guṇa*, that is dissolution. Evolution, dissolution, and in meantime the sustenance with Viṣṇu. Brahmā, Viṣṇu, Maheśvara. Three *guṇa*, material qualification is produced by the potency.

So devoid of consciousness if any potency can be thought to be the ultimate, it can be only material potency, that is fossil. The fossil, that is the Darwin theory. The *śakta*, they know or know not, admit or may not admit that, but the orthodox *śakta* they're followers of Darwin. 'The matter produces mind.'

And this *Vedānta*, *Veda*, that is just opposite. "No, the consciousness produces everything, subjective evolution." And there, they have got faith, 'objective evolution,' *prakṛti* produces everything. First three *guṇas*, *sātya*, *rāja*, *tāma*. And *sātya* represented by Viṣṇu, *rāja* by Brahmā, and *tāma* by Śiva. And then the whole creation comes into existence, that is their theory. And at heart those that are Vaiṣṇava, sincere, they also have recognition of the *prakṛti* but otherwise. "You withdraw mother and give me real vision what is what I can see and I can go on accordingly." So that type of progress has been shown in *Br̥hat- Bhāgavatāmṛta* by Sanātana Goswāmī.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

Those sincere at heart they also receive real help from this jail superintendent. The authority of the prison house guides them properly. 'They're good prisoners, anyhow they've come within this prison house, but they're good men. They should be guided well that they may go and live well in the family outside, with his family outside.'

So *śakta*. And Buddhists are also of this *śakta* type. They also believe in force, in matter, but not eternal conscious unit. With the dissolution, the Cārvāka, Epicurus, aspect of thinking is, 'Only with the combination of some material substance the consciousness has been produced. With the dissolution of the body nothing remains.' This is the lowest kind of atheist, or highest kind as you say.

And Buddhists are moderate materialists. They say, "With the subtle combination of different things mind has been produced. And according to the *karma* they get physical - their attraction, their objects, they attain physical body. And they have transmigration. In the physical world they're getting many bodies according to their own *karma*, according to mind."

So with the dissolution of the body the *jīva* soul, the *jīva*, does not end, as the Epicurus or the Cārvāka school thinks. 'But with the dissolution of the mind everything disappears, nothing remains.' This is also a type of atheist. Atheist means 'soul is mortal.' Socrates told 'soul is immortal' but these fellows they say 'soul is mortal.' Some say 'with the dissolution of this physical body nothing remains as soul.' And Buddhist school, 'with the dissolution of the mental body nothing remains as soul.'

And the Śāṅkara, one step further. Śāṅkara says, "There is already a light there, and that light is focused here and it seems to be like a soul. Just as in the glass the sun or moon is reflected. The moon is there, it is reflected in the glass. Dissolve the glass - no moon here. So all the *jīva*, not different soul, but only one soul, like a moon on the sky. And in so many glasses so many reflections are considered as different souls." This is Śāṅkara.

And the Buddhists, "No moon, no soul. Only a dissolution of the mind means dissolution of the soul."

And the Cārvāka, the lowest class, "With the dissolution of the body nothing remains."

So three sections of atheists according to Vaiṣṇava. They're all considered as atheist because they do not believe in the eternal existence of soul, in the immortality of the soul. But when soul is immortal it is considered, and God is there. They're properly theist, and there is also classification amongst them, according to the future conception of the prospect and environment there are differences. This Christianity, Islam, they have got faith in eternal existence of soul, and also God. But their conception of God and soul and the world is of different type.

.....