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Śrīla Śrīdhara Mahārāja: ... I can't stand without Him, without that taste. Oh, My friends, try to help Me, say what shall I do. I can't remain standing. I can't live without Him, that is."

Gaura Hari bol. Gaura Hari bol. The hankering, that plane of hankering of our heart. Within heart, within our consciousness, our soul, whatever we may say, the inner plane is of such, searching. Search For Śrī Kṛṣṇa, Reality The Beautiful. *Athāto brahma-jijñāsā* in *Vedānta*. The substance of the *Veda* collected, and *Brahma-sūtra* was given by Vedavyāsa. And beginning *athāto brahma-jijñāsā*, the most relevant question of all of us is here, *brahma-jijñāsā*, search of the biggest. And that has come by Mahāprabhu, Search for Kṛṣṇa. *Jijñāsā*, enquiry after the biggest, all-accommodating thing. And here the Search for Kṛṣṇa, Reality the Beautiful. *Kāhān Kṛṣṇa*. The life is injected into that consciousness, *brahma-jijñāsā*, the heart is taking the main part.

"I can't stand without the object, the meaning of the Brahman, Who is the creator, Who is the sustainer, Who is everything here, I can't stand without Him."

A living thing of *brahma-jijñāsā*. That scholarly enquiry that what is the most basic, fundamental plane where we stand, *brahma-jijñāsā*. Our heart's hankering, what for we're living, highest fulfilment of our life. Not that scholarly enquiry where do we stand here? What is the analytical value of the environment? Not such scholarly investigation, but heart's inner demand. What for I'm living here? Whom I'm searching? Where is my fulfilment? In this way. Gaura Hari. Gaura Hari. Gaurāṅga is here such.

kāhān kṛṣṇa prāna nātha vrajendra-nandana, kāhān karoṇ kāhān pān muralī-vadana

[Śrī Caitanya Mahāprabhu said: "Where is My beloved Kṛṣṇa? I can't tolerate His separation. Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?"] [*Caitanya-caritāmṛta, Madhya-līlā, 2.15*]

kāhāre kahiba, kebā jāne mora duḥkha / vrajendra-nandana vinu phāṭe mora buka

["To whom should I speak? Who can understand My disappointment? Without the son of Nanda Mahārāja, My heart is broken."] [*Caitanya-caritāmṛta, Madhya-līlā, 2.16*]

"My heart wounding without having any touch."

Gaura Hari bol. I finish here today. Nitāi Gaura Hari bol.

Devotee: Jaya Om Viṣṇu-Pāda Paramahansa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīpāda Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

...

This is not a separate thing, this is included in the wholesale _____ [?]

Muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitiḥ [Śrīmad-Bhāgavatam, 2.10.6]

Their simplicity, or sincerity, that is the innate nature of us. And general progress towards the truth, that will reveal our innate nature, and that nature is sincere and simple. We're now suffering from abnormal condition, we want to go back to normal position, normal life. Back to home. So this is general question, all- comprehensive, how we can make progress towards Kṛṣṇa? Everything will come, no artificiality, that we shall acquire some particular quality, and thereby we shall learn something special, it is not like that. The general progress towards the truth, and that is effected by *sādhu* and *śāstra*, by the general instruction. By the association of the higher we can get out of our filth which we acquired in company of the abnormal world of *māyā*, misunderstanding. The same thing, misunderstanding will be cleared, and we shall go back to our simple and sincere life where everyone is engaged cent per cent in the service of Kṛṣṇa. Reality For Itself. And we shall harmonise, adjust ourselves to that plane of activity. Common question, not to be dealt by any part. The wholesale progress is necessary. One will help another, to take the *Nāma*. So it is said, that only counting the beads that may not be effective. *Sevonmukhe hi jihvādau*.

*[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ]*

["Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."]

[Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.234]

That is to use the tongue, to use the eye, to use the touch, whatever we've got we shall take advantage of all of them. But the common thing, common capital of everyone of them will be the *sevonmukhatā*, to acquire serving tendency. Die to live, surrender, *śaraṇāgati*. There we can live. We're to dissolve ourselves into the most fundamental plane. And we've acquired so many prejudices for provincial, separate interest, and those must be dissolved, fully and finally. And then we shall find our soul is dancing in the wave of the most fundamental. That is For Itself, For Himself, everything for Kṛṣṇa, for His satisfaction. The whole is moving to create His satisfaction. That is the universal movement, the dynamic characteristic of the most fundamental plane. And our heart, our own self, must be a member, must find himself a member of that plane. All acquired foreign tendencies should be dissolved. *Sevonmukha*. What is the nature? That is the serving the universal cause. And to get out of all provincialism, separate interests, in general. Then eye will be able to see things properly, Kṛṣṇa consciousness, Kṛṣṇa relationship. The hand will work for that, the leg will work for that, everything, the sound will work for that. Whatever we've got, everything will work for Kṛṣṇa consciousness, Kṛṣṇa's satisfaction. The wholesale dissolution of the ego, die to live, surrender. Surrender to the interest, to the cause of Kṛṣṇa, for the satisfaction of Kṛṣṇa. And dissolve all selfish aspiration attempt. That is the general thing, wave, and that can be acquired,

[śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha] sajāti-yāśye snigdhe sādhou saṅgaḥ svato vare

["One should taste the meaning of *Śrīmad-Bhāgavatam* in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position. To associate with such saintly persons will help us the most to progress towards the ultimate goal."] [*Bhakti-rasāmṛta-sindhu*, 1.2.91] & [*Caitanya-caritāmṛta, Madhya-līlā*, 22.131]

With the association of a saint who is in my line of thinking, and superior to myself, to be associated. Association means that is to serve him, to work under his direction, that is association. He'll get the principal part, he'll be master, I'll be servant. I'll be instrumental to him, and he'll work the instrument in me. In this way. That aim, that fruit, the result, the product, belongs to Him, and not to anyone. That is the main object of a devotee's life, that Kṛṣṇa alone is to enjoy. And if we can accept that and we can, not only theoretical acceptance but practically if we can accept and mix up with that, then it is all right.

Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. Then the Name will come of its own accord in me. The sound representation of Him, the colour representation, figure representation, touch representation, that will be in me, as in home, most natural, my own, my beloved. In this way, everything we shall be able to look at, and have as our most beloved, most desirable atmosphere, object, everything. And that will also give us experience of sweetness, of beauty, harmony, everything what is desirable, normal.

So one, and that is to acquire serving attitude. Service means opposite to exploitation and renunciation. Minus any movement, minus exploitation and renunciation, the positive thing will be service. Not self centred activity, nor apathy to the progress of the whole. So then that service that is to dive deep into the real interest of the wholesale. Die to live. Throw yourself into fire, assess the _____ [?] that will be reduced to ashes and the gold will remain in its pristine glory. *Sevā*, what is *sevā*, work for Kṛṣṇa.

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

That universal call, clarion call. "Give up all conceptions of your duties and come to Me alone. And you'll not have to repent."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: No. That is the common thing, single thing. *Sarva-dharma*, all concentrated, all the advices, teachings in *Bhagavad-gītā*, concentrated in one *śloka* in the end.

Sarva-dharmān parityajya. "Give up all conceptions of duties in your life, and come to Me alone. And I shall look after you. You won't have to repent, you'll be amply paid."

That is one final call of *Bhagavad-gītā* by Kṛṣṇa.

"I'm everything, what you cannot even conceive of. I'm so friendly to you, you cannot think it properly now in your present position. I'm such an intimate friend to you. An indispensable necessity you have with Me only, I'm such. The whole world may be reduced to ashes, fire, but you do not lose anything. Whatever you're thinking is your own, all may be finished, crushed, reduced to ashes, you'll never lose anything. Your every engagement is with Me. Your only requirement is in Me."

That is His call, that universal call, that graphic, comprehensive call. No side issue, then general call.

Devotee: _____ [?]

Devotee: Guru Mahārāja. How am I to understand my connection with such a place as called Venezuela and my duties towards the preaching...

Śrīla Śrīdhara Mahārāja: That is hear-after, should be talked by - with the consultation of Akṣayānanda Mahārāja, the particulars. But general thing we're to deal, and that law should be applied everywhere, in any particular case. But my general interest must be kept intact, and how, that is to be applied in particular cases. It will come under that. Hare Kṛṣṇa.

And one gentleman came here a few months ago, he was busy to write a book of comparative study in various conceptions of religion. Do you remember, anyone?

Devotee: Bhargava Prabhu?

Śrīla Śrīdhara Mahārāja: Bhargava maybe. He was preparing to compile different principles of different religions, and he had a strong mind to publish a book with the comparative study of the principles of different religions.

Ha, ha, ha. I asked him, physician cure thyself. First try to know. Don't lose your valuable time, don't waste. Know the truth first yourself, and whatever that truth will ask you to do, you should do that. Don't go to thrust, to push your mania into him. Know the truth first, that is all important, valuable human birth, try to know the truth, be established in truth. No urgent duty like that. Everything should be accepted or non accepted according to that conception. Know thyself first, and then try to give it to others. Otherwise without knowing you'll distribute something, this and that, an undesirable thing you will take trouble to distribute to others. Know first what is truth, and then if you get the inspiration, and then distribute the truth. So first know, to have then give, have and give. Mahāprabhu says,

bhārata-bhūmite haila manuṣya-janma yāra, janma sārthaka kari' kara para-upakāra

["One who has taken his birth as a human being in the land of India should make his life successful and work for the benefit of all other people [by preaching *Nāma-saṅkīrtana*, the chanting of the Holy Name of Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā*, 9.41]

Mahāprabhu is saying there, "You are fortunate enough to have a birth in India. You have come to closer contact with the revealed truth, Kṛṣṇa consciousness. So get success, get, try to

acquire your realisation, and then distribute that to others. *Janma sārthaka kari*. First you get your fulfilment, and then try to fulfil others." _____ [?] One who does not know anything, how he can make it known to others?

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

Vidagdha Mādhava: Guru Mahārāja. Can you speak something about the superiority of Vedic culture.

Śrīla Śrīdhara Mahārāja: Superiority of Vedic culture. First, the question of geography may come, eh?

In America, what is the place where the position of highest civilisation can be located? Either scientific, or about finance, there something must be selected to hold the highest position, in finance, or in scientific knowledge.

Devotee: Oxford.

Śrīla Śrīdhara Mahārāja: Oxford, in England.

Devotee: In America, what is this, near Boston...

Śrīla Śrīdhara Mahārāja: But anyhow, anywhere. Then if other people say, "Why Oxford should be the seat of highest culture? Why should we give recognition? Why not my village?" If anyone asserts like that, what will be the answer?

Devotee: Because of the people, because of the learned men.

Śrīla Śrīdhara Mahārāja: Why the learned men will be there only? I'm not less learned. Learned means in the scientific age those that cultivate about science. And the *Bible* will say that those are atheists, uneducated fellows. Who is well versed in the knowledge of *Bible* he's the really educated man. What do you say?

And educated man is a religious man, and religion has got the importance over science. It deals life eternal, and they're only dealing with the phenomenal part of the world, not the spiritual side.

Then what place should be the highest in your consideration? Why it should be there, Oxford? Or Cambridge _____ [?]

Devotee: You've lost us again Mahārāja.

Śrīla Śrīdhara Mahārāja: So, to say that how Vedic culture should be the highest, why the revealed scriptures that came in India that should be considered as the highest? And not that came in Arabia, that *Koran*, and that *Bible*, and the Sikhs will say that *Grantha Sahib* given by Nanak. Why?

First we're to accept with toleration that somewhere in the world it should be, without being jealous about the position of the land. Then we shall come in comparison of religious points and find out some criterion, common standard. What is religion?

I've told many times that gold is the standard between the international currency. The dollar, the pound, the rupee, so many things, the standard is kept by the gold, medium.

So we're to find first what should be the criterion of religion. Some say that clever attempt in exploitation, that may be the highest, and to distribute them like a king, that will be the highest. Buddhists, Śāṅkara, the reactionary, they'll say for those that appreciate renunciation, exploitation can never be higher ideal.

karmaṇām pariṇāmitvād, ā-virincyād amaṅgalam [vipścin naśvaram paśyed, adṛṣtam api dṛṣṭa-vat]

["An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end."] [*Śrīmad-Bhāgavatam*, 11.19.18]

By amassing energy under ones command and to distribute them to others, these are all trifle things, all mortal things, so this cannot be the highest position in life.

So Brahmā, even the creator, he's also in the relativity of birth and death, he's to suffer from reaction. What to speak of others created, animals or men. Even the creator himself he's in relativity with this mortal world, so he's also to suffer birth and death.

Then the next section, that of renunciation. The Buddhists, the Śāṅkarites, they say by renouncing everything and reducing us to some zero, that is dreamless sleep, that *samādhi*, complete retirement from the environment, that is the highest attainment. According to them, according to Buddhists the dissolution of personality. And Śāṅkara also, dissolution of the so-called personality, but there is one common mass of consciousness as the cause of the whole, non differentiated, non specified. Anyhow renunciation has been recommended to be the highest attainment.

Then a third class they say exploitation and renunciation if both eliminated, a third plane is there by which we can have our association with outside. And that is that of service. I'm not exploiting anything, I'm not renouncing him also, I shall serve him. This divine temperament. Whatever I shall be in the midst of I shall look in the spirit of serving that. That is divine character. Not to exploit, and nor to renounce, but I shall connect with anything and everything with the spirit of service. And not only I shall see it part by part, but part of the whole. One. In that way we're led towards higher divine life, devotion. And it may be found in *Koran, Bible*, to certain extent, partially. According to the capacity of the local people the instalment has been given to them.

But in India from ancient time they have dedicated themselves more for the spiritual life than this material life. And there specially that is a selected place of the Lord. First I mentioned about geography. Why God has selected India? The question will come, why God has selected India to be the place where the fullest, the highest revelation, revealed truth, should be given down? Some place must be chosen. India has been chosen, the most important place what attracted God's attention to give the fullest spiritual knowledge extended here. We're not to envy, not to be jealous of the yoga field position, but we shall be eager wherever it is we must try to have that.

With this spirit we're to approach the Vedic culture. *Veda* has dealt with spiritual life to the extreme, and of different stages.

That's why once Max Muller told, "The India in her *Upaniṣad* has got so much wealth that one drop may satisfy the whole of the world, but it won't be lessened thereby. So much nectar there is in the store of *Upaniṣad* in India that the whole world will be satisfied only with one drop, and India won't lose anything. It is of such type nectar." So this appreciation from a foreign man, he could appreciate what is there.

So some part in the globe, in the planet, must be selected, and India was selected, and here we find the general life is for religion, for God, than this material aspiration or development. So Vedic culture means *Veda*. *Veda* means 'know.' *Veda*, the literal meaning is 'know.' As I told about the *praṇava*, *omkāra*, the very seed of the *Veda* is Om̐. What is the meaning of the Om̐? "Yes." Only in one word the *Vedas* say "Yes." Yes, know, enquire. What is 'yes?' Whatever your inner search that exists. Everyone is searching something, happiness or pleasure, or ecstasy, joy, something, the inner hankering. In one word says, 'Yes. What you search after that is really existing, search.' The first word is this, this *praṇava*. And then comes to *Veda* you will see this, that, this, these things by gradation it will say. Whole thing contained there. So Vedic culture, *vedaiś ca sarvair aham eva vedyo*.

*[sarvasya cāhaṁ hr̥di sanniviṣṭho, mattaḥ smṛtir jñānam apohanam̐ ca
vedaiś ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham]*

["I am situated (as the Supersoul) within the heart of all souls, and from Me arises the soul's remembrance, knowledge, and the dissipation of both (according to his *karma*, or action in the mundane plane). I am the exclusive knowable (ecstatic) principle of all the *Vedas*. I am the author of the *Vedānta* - Vedavyāsa, the expounder of the knowable meaning of the *Vedas*. And certainly I am the knower of the purport of the *Vedas*."] [*Bhagavad-gītā*, 15.15]

The misguided people they've also come to interpret *Veda*, but they failed. Atheistic people also came to *Veda*, but they could not enter into the real meaning of the *Veda*. Śaṅkara was also a great exponent of the Vedic culture, but he concluded in some spiritual zero, Brahman.

But only the four Vaiṣṇava Schools, Śrī, Brahmā, Rudra, Sanaka, they, submitting to the hierarchy, to the spiritual lineage, Ācārya *paramparā*, they could find the real meaning. That by surrender we can come in connection with the super subjective world. We're subject, and everyone what we see that is all within the objective world. But there is super subjective world which can connect with me, with us, the gross type of subject. And that is finer subject, that can come to us, but we cannot go there according to our own whim. But if they want to take us in we can go. There is such a sphere of life, such a plane of living, such a soil where so many *jīva*, so many souls are engaged in service. Service of the centre, service of the Lord, of the world, in this way.

Whatever you'll refer from your religious books, it can be pointed out in a part of the *Veda*. It's a general representation of all comprehensive religious conceptions. There is a general saying, "What is not in *Mahābhārata*, that is not in India."

The *Veda* will say, "Whatever is there in the world, everything in Me. I contain everything, every class of thinkers, by gradation, accommodated in Me. And comparative study from the lowest conception of spiritualism to the highest, I contain there. By gradation you can get it." *Vedais ca sarvair aham eva vedyo, Bhagavad-gītā*, [15.15] as a guide to Vedic culture generally says, "The whole *Veda* attempts to know Me only. Kṛṣṇa consciousness. The attempt of the *Veda* is only to show Me as Kṛṣṇa. The origin of the whole is Myself." Kṛṣṇa says in *Bhagavad-gītā*. "This is the meaning of the *Veda. Vedais ca sarvair aham eva vedyo*. How the Kṛṣṇa conception is the highest conception of reality, it will come from *Veda*."

And even somewhere *Veda* says that, "We beg to be forgiven that we could not clearly express that Kṛṣṇa conception is the highest conception of reality." In *śrutisthal*, in *Bhāgavatam* it is mentioned, that the *śruti*, that is *Veda* mantra, they, personified, they jointly say, give their statement that, "We could not clearly express that the highest reality is You, Kṛṣṇa, in Your *rasa lilā*. That this kind of *rasa* is the highest object of all the souls in the world, we could not give it expressidly, clearly, to the people. So we beg to be forgiven by You my Lord."

This way, Kṛṣṇa consciousness. *Akhila-rasāmṛta-murtiḥ* [*Caitanya-caritāmṛta, Madhya-lilā*, 8.142].

In a general way if we approach, that we want to express the *rasa*, joy, *ānandam*, pleasure, whatever you say, that thing, our inner hankering is for that. And that in its fullest conception is in Kṛṣṇa. You gradually try to find, make experiment, comparative study.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Vidagdha Mādhava: In the relativity of world religion can Jesus Christ be considered a *śaktyāveśa avatāra*?

Śrīla Śrīdhara Mahārāja: I don't follow what he says.

Vidagdha Mādhava: Can Jesus Christ be considered a *śaktyāveśa*?

Śrīla Śrīdhara Mahārāja: Can Jesus Christ - be considered - *śaktyāveśa*? Yes, maybe, no harm.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: No, not to laugh, a serious thing. I think Bhaktivinoda Ṭhākura has told like that, *śaktyāveśa avatāra*, but *śakti* of different kind.

Paraśurāma, he was mainly *śaktyāveśa avatāra* in India. Paraśurāma has got special power, *śaktyāveśa*, to fight with the so-called atheist *kṣatriya*.

Vyāsadeva, he has special power, he also - about the dealings of the revealed scriptures.

Prthu, to show how to give the good administration to the people.

In this way there were many who got special delegated power. Ordinary *jīva* but the delegated power in him from the Supreme for particular function, and they have done it successfully, there are many.

So Christ, no doubt he got some special power in him to deal with that sort of religious conception to the world, *śaktyāveśa*.

And I consider personally that Swāmī Mahārāja he also got some supernatural power to deal with such a graphic program in the foreign - what is not expected by the general capacity of a human being. Some special power came in him to make it possible. *Śaktyāveśa Avatāra*.

But that inspiration, or that delegation, does not come in any and every man. The man must have some capacity to a certain degree, then that delegation may come to him. So he has got also his personal value at the same time, though,

*mukam karoti vācālam panghum langhāyate girīm [yat kṛpā tam ahaṁ vande śrī gurun
dīna-tāranam]*

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."] [*Bhavārtha Dipikā, maṅgala stotram, 1*]

It is mentioned that His Divine Will can make a lame man to dance, and to cross the mountain. And who is...

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