

83.12.22.B

**Devotee:** ...the field of my duty, those things are more or less existing in the mental plane. To conceive like that is *māyāvāda*?

**Śrīla Śrīdhara Mahārāja:** Hmm? I don't follow.

**Devotee:** For example, I am at this moment I'm here with you. Hmm?

**Śrīla Śrīdhara Mahārāja:** Yes.

**Devotee:** And sometimes to my mind it may come the idea of Venezuela, and the temple, and the disciples. Hmm? What is the actual substantial existence these things?

**Śrīla Śrīdhara Mahārāja:** It may come, but in consideration of a part of Kṛṣṇa consciousness. In terms of Kṛṣṇa conscious value, that will be transformation. It was in my mind, so many things, a part of my mental thought. But the land of exploitation that must be transformed into part of dedication, devotion. I'm to serve them. Whatever will come to my mind I shall think that I must serve them with Kṛṣṇa consciousness. *Nirbandha, kṛṣṇa-sambandhe*. Everything - not in connection of exploitation, nor renunciation, but whatever paraphernalia may come in my mind that must have some tinge of Kṛṣṇa consciousness. That is, Kṛṣṇa is everywhere. And I shall try my best to behave with them in that relationship of Kṛṣṇa consciousness, taking the centre everywhere, taking my Lord, wanting to establish the Lordship of my Lord everywhere. Kṛṣṇa is our Lord, your Lord, my Lord. He's the Lord to me. He's the goal of our life. We all should be a serving unit in His holy feet. *Nirbandha, kṛṣṇa-sambandhe*. You are my friend if we together can serve Kṛṣṇa. In this way. Nothing should be exploited, nor should be renounced, but everything should be connected with Kṛṣṇa consciousness, the service of Kṛṣṇa. Kṛṣṇa consciousness means service of Kṛṣṇa. We cannot have Kṛṣṇa in any other attitude but service, wholesale service, the holiest form of service, perfect form of service, where self surrender is the basis. We shall try to see anywhere in connection with Kṛṣṇa.

Sarvatya kṛṣṇe ramurti kari jal mal sei dehki te paya yara rakhina ramore [?]

If the dirt from our eyes removed then we shall be able to see everywhere the connection of Kṛṣṇa, the Lord of my heart. He's the Lord of everywhere. We're in a family, in a sweet family we all are, and well connected, helping one another in the service of the Lord of our heart. That should be the feeling of visiting anything and everything. Whatever we'll come in connection with, but everything must be transformed into Kṛṣṇa consciousness. That is, Kṛṣṇa is our Lord, with whole heart we must try to satisfy Him. With this idea, anywhere, everywhere.

Transformation, wholesale transformation must begin with us, in our mental system, of lives together. Mental experience also is vast, from our previous - something in the coating and some left in the depth of our mental plane. But the wholesale transformation is necessary. Otherwise, what is artificial cover within us that must evaporate and our innate function will come out, in other words. This is all artificial and concocted. All these things will vanish and my internal relationship with Kṛṣṇa will accommodate the whole environment. That is the meaning, all Kṛṣṇa interest, everything Kṛṣṇa interest.

Back to God, back to home, back to Godhead, all back to Godhead. God centred, not any other centre, not country centred, or nation centred, or man centred, woman centred, nothing. All Kṛṣṇa centred. Rādhā- Kṛṣṇa, or Gaurāṅga-Nityānanda, all similar things. If we go to one part They'll take us to other parts also. Surrender to Nityānanda - Nityānanda will take to Gaurāṅga. Gaurāṅga and Rādhā-Govinda all embrace us. In this way we shall try sincerely. As much as we can command our sincerity, our free will, we shall try our utmost. The rest on Him, leaving on Him. We must try with what is our own capacity and position, but the rest depending on His good will. Guru, Vaiṣṇava, Kṛṣṇa, Mahāprabhu, Nityānanda, the rest They will take care of. As much as possible I shall what I can command I shall come with that thing to Them, will try.

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

**Badrinārāyaṇa:** Guru Mahārāja. \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Yes.

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

**Śrīla Śrīdhara Mahārāja:** Śrī Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!  
A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

...

**Śrīla Śrīdhara Mahārāja:** ...Goswāmī Prabhupāda kī jaya!

Virabhava mahotsav kī jaya!

Kṛṣṇa Vṛndā kī jaya!

Gaurakiśora Bābājī Mahārāja kī jaya!

Śrīpāda Bhaktivinoda Ṭhākura kī jaya!

Ācārya Vṛndā kī jaya!

Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsādi Gaura-bhakta-vṛnda kī jaya!

Rūpa Sanātana \_\_\_\_\_ [?] Goswāmī Prabhu kī jaya!

Navadwīpa Dhāma kī jaya!

Samaveta Bhakta-Vṛndā kī jaya!

Gaura Hari bol. Gaura Hari bol.

*mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya  
[rūpānuga janera jīvana viśwambhara priyaṅkara  
śrī-swarūpa dāmodara, śrī-goswāmī rūpa-sanātana]*

["Mahāprabhu Śrī Caitanya is non-different from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśwambhara (Śrī Caitanya)."]

[Verse six of the Brahma-Mādhva-Gauḍīya *sampradāya* compiled by Śrīla Bhaktisiddhānta Saraswatī]

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[ 09:16 - 14:22 *kīrtana* ? ]

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[ 14:30 - 18:02 *emona dūrmmati, saṁsāra bhitare*  
(*Dainyātmikā*)

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[18:10 - 26:15 *sujanārvvuda-rādhita-pāda-yugam*]  
(*Śrīla Prabhupāda-padma-Stavakāḥ*)

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[26:17 - 27:54?]

**Śrīla Śrīdhara Mahārāja:** *Om ajñāna-timirāndhasya.*

[*nāma-śreṣṭham manum api śacī-putram atra svarūpaṁ  
rūpaṁ tasyāgrajam uru-purim māthurim goṣṭavāṭim*]  
*rādhā-kunḍam giri-varam aho rādhikā-mādhavāśām  
prāpto yasya prathita-kṛpayā śrī gurum tam [nato 'smi]*  
(Śrīla Raghunātha Dāsa Goswāmī)

*namo mahā-vadānyāya kṛṣṇa-prema-pradāya te, kṛṣṇaya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ*

["I offer *praṇāma* unto Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself. He has assumed the golden hue of Śrīmatī Rādhikā and is munificently distributing Kṛṣṇa *prema*."] ]

*dīvyad-vṛndāraṇya-kalpa-drumādhaḥ, śrīmad-ratnāgāra-simhāsana-sthau  
śrīmad-rādhā-śrīla-govinda-devau, preṣṭhālībhiḥ sevyamānau smarāmi*

[In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.]

[*Abhidheyādhideva Praṇāma*]

Adharana tinamdante rdhay janati puna puna srimad rupa padam bhoja dumi syama [?]

*mukam karoti vācālam panghum langhāyate girim  
yat kṛpā tam aham 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."] [Śrīdhara Svāmī's *Bhavārtha Dipikā, maṅgala stotram*, 1]

Today we have come here for some divine purpose we assembled, we gathered here. Specially those that have come from far away, the foreign countries. What for? What for? Because we got some extraordinary hope of fulfilment of our life. That has attracted us here.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Goswāmī Mahārāja, he sent his men to the foreign countries in an organised way to approach those that were supposed to be at the top of the present civilisation, to attract them towards the topmost spiritual conception of the world hitherto known to humanity.

Spiritual hope has been brought down to this material world several times now and then amongst human beings. But that was of different type. The Buddhist, the Jains, the Christians, Mohammedans, and so many type of call in the name of spiritual conception has been hitherto extended to our view.

But India, by the decision of the Supreme, is generally thought to be the abode of spiritual gifts. In a very systematic way difference of religions, religious conceptions of different shades have been given here. As much as culture about spirituality is seen to take place in India, so much we do not find in other countries of the globe.

And the writings about spirituality reached its most extensive magnitude in the hand of Vedavyāsa, Kṛṣṇa-Dvaipāyana, Vedavyāsa. Whose *āśrama* was in Badarikāśrama. So far no person in human form has given such a great magnitude of writing of different thoughts, especially the religious thoughts. So much, there is no two opinions about this. Such a great volume of writings can never be found, even nearby also not found in the whole of the world. That so much writing about different thoughts of humanity, including that of religion. This *Mahābhārata*, *Purāṇa*, *Vedānta*, *Veda*, *Upaniṣad*, so many.

And last of all *Śrīmad-Bhāgavatam*, and there was some speciality. In the beginning, in the very introduction here the Vyāsadeva, the greatest recognised writer in the whole of the world, who could represent innumerable types of thoughts in the human society, and even further. Even if it's possible for us to know even representing the animals and the vegetable kingdom. But in the introduction of *Śrīmad-Bhāgavatam* he has given an impression, that generally *sādhus* are of two kinds, *matsara*, *nirmatsara*. *Nirmat-sarāṇām satām* [*Śrīmad-Bhāgavatam*, 1.1.2] Exhaustively eliminating self interest.

Self forgetfulness. We find these words in *Bible* also, or the commentators on *Bible*. Self forgetfulness. But what is self forgetfulness in reality, that has been given there. Self forgetfulness, not a lip deep expression, but in reality what is total self forgetfulness, it is in surrender. Surrender, and surrender to whom? Surrender to some authority, who provides for our material life, our bread, butter, our health, our resources, even our knowledge, all these things.

"Not for this, but for Himself. For Himself. For the Whole, for the Centre, for the Reality. Complete surrender, *nirmat-sarāṇām satām*. Only those who can know what is surrender, it is, this *Bhāgavata* instruction is only for them. Others won't understand what I'm going to say, to give in this book, the last production of mine."

Die to live, in a general way, die to live, *śaraṇāgata*. Then after death of all possible life of all other conceptions, what will be the possible condition of us? Die. If we merge into all conscious ocean, that is also to die to live. Live there in the tomb, unknown ocean, merged, that is also. But not that. That is also - ego is not fully eliminated, selfish conception is not fully eliminated there.

Then? When we're to see in the ocean of consciousness, personality, Vāsudeva, then our real surrender begins.

*bahūnām janmanām ante, jñānavān mām prapadyate  
vāsudevaḥ sarvam [iti, sa mahātmā sudurlabhaḥ]*

["After many, many births, the knowledgeable person (who happens to attain the association of such a pure devotee) finally comes to understand that the whole universe of moving and stationary being is of the nature of Vāsudeva alone, inasmuch as all are subordinate to Vāsudeva. Having grasped this conception, he surrenders unto Me. Know such a great soul to be extremely rare."] [*Bhagavad-gītā*, 7.19]

Spiritualists when they find that the Reality, the Absolute Truth, the Whole, that is of personal character, gets out of impersonal conception. Personal character, then our head bends there. Here begins *śaraṇāgati*. Before this no *śaraṇāgati*, no surrender possible, geocentric conception does not vanish. Heliocentric conception of the spiritual prime cause begins from Vāsudeva conception. Here it begins, only, in a hazy way. Then if we can develop ourselves in this line we're to find that there is potency. That Person is not inactive, but that big personality, the Infinite Personality is active. And how? He has hierarchy, a group, extended self, so many, administration in that realm, all these things. He's the owner of all power, owner of all power He is. I'm an infinitesimal part of His potency. Then what? That is a land of - that is the sphere of calculative duty. I have got my duty to do there, and then there I can have my satisfaction of my life, fulfilment of my life in His service. I can feel from innermost part of my heart. But it does not end there. In our inner hankering we find that wholesale engagement with the environment, the corresponding side of the Absolute is not satisfied there. Gradually we're to follow - the inner suggestion of our heart of different types of engagement with...

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