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Śrīla Śrīdhara Mahārāja: ...*laulyam*, the greed. Necessity is the mother of invention. The necessity, that is a negative aspect, want, feeling the want. To feel want for a thing, that means to get it in some way or other. To feel want for a particular thing, we get some connection, otherwise why the feeling of want will come? Want of what? So that inner preparation to welcome that thing. Earnestness, dedicating tendency, to offer ones own self for the utility of the other. The preparedness of offering ones own self wholesale for the whimsical satisfaction of the other party. That is *prema*, love. Love means sacrifice for the object whom we love. To live in love, to live in death, life in death. The death of selfishness, and a life rather of noble satisfaction. I am mean. I am base. I'm small. I must not be self seeker, a seeker of small, mean things. But I shall try to be utilised for higher life, higher centre. More utilisation of my own self, that should be our aim of life.

"Die to live." Hegel told.

But Mahāprabhu told, "The physical death is nothing." He told to Sanātana Goswāmī.

*sanātana, deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāiye,
[deha-tyāge kṛṣṇa nā paī, pāiye bhajane, kṛṣṇa-prāptyera upāya, kona nāhi 'bhakti' vine]*

["My dear Sanātana," He said: "If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moments hesitation."] ["You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him."]

[*Caitanya-caritāmṛta, Antya-līlā, 4.55-56*]

"If by giving up this physical body we can attain Kṛṣṇa, then in a moment I like to die *crores* of times. But it is nothing. To leave this physical body, to give up the physical body to attain Kṛṣṇa consciousness is nothing. *Crores* of times I'm ready to die in a moment if I can get Kṛṣṇa simply by giving up this body."

Welcoming this physical death - no - physical death cannot take Kṛṣṇa to us. Threatening of suicide does not attract Kṛṣṇa at all. This is *tāmo dharma*, sheer ignorance _____ [?] but conscious separation from our own ego. Ego should be dissolved within. So *śravaṇa, kīrtana*, the process of realisation that has been recommended through the scriptures, that must be followed, that course. No other means to get Him. Physical death is nothing, this is sheer ignorance, to give up this body, this is *tāmo dharma*. From the material consideration to give up this physical body may be admired very much. But that is not material thing. So to welcome material death that has got nothing to contribute with Kṛṣṇa consciousness, the life within.

We shall have to live for the cause. And a gradual process, *śravaṇa, kīrtana*, the regular internal life should be improved by *śravaṇa, kīrtana*, to hear and to reproduce, in this way. By taking jet *viman*, attracting air from the front side, and pushing that air in the back side. In swimming process we can go. To receive and to preach, reproduce, to receive and to reproduce. *Śravaṇa* and *kīrtana*, main thing. The current business means to get some articles and to pass in the market that. That transaction may make us rich. To purchase from a party, and to dispose of to another party. So *śravaṇa*, to receive from higher source capitalist, and to give out, preach, try to give out to others.

And to make progress in the current of thought. *Śravaṇa, kīrtana*, no other alternative. Like a _____ [?] rough process of a rowdyism.

Hare Kṛṣṇa. Hare Kṛṣṇa. Desire and you have, desire. Desire rightly, sincerely desire, and you will have. There may not be any burglary in that desire. It must be pure. *Laulyam api mūlyam ekalaṁ*.

*[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate]*

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.70]

Only price for the thing is genuine desire, necessity, the feeling of necessity. That is rarely found, sincere necessity, and you will have. This is a fair dealing, it is all very fair dealing. You desire it, don't try to misuse, so sincere desire, and you'll have. A very simple and fair dealing. To have a fine, pure desire, that is the difficulty. Exclusive desire. Fair and easy, *sahajiyā*, very easy desire. But a point of that pure desire is very rare in the market. Desire of giving up to the Supreme Authority, Supreme Good, to work in the hands of the superior.

So our mind, our heart, should be purified, citya suddhi, purification of our heart within. And the real purification also cannot be effected by his connection, his *svarūpa-śakti*. But we must cooperate, we must be a party, we must like a bond, then He'll be able to work in me. Free choice, free consent. "Yes." Sincere. And He'll come to work on my behalf, the *svarūpa-śakti*. *Svarūpa-śakti* will come to work on my - and He'll purify my heart and make it proper to be utilised in the higher domain.

Yogamāyā, the in carrying current. In means centre carrying current. Kṛṣṇa. Hare Kṛṣṇa.

The seat of the highest culture, a human can reach. A man, a *jīva* soul can reach to what extent? So high, the zenith. That has been given out here by Mahāprabhu in Nadiyā. We're to deal the atmosphere surcharged with that information and help. Understand what is the highest reach of our culture, for all the *jīva* souls, for everything. The connection with the highest point of life, highest aim of life. We're to understand, and we're to make that our own, and to give that standpoint to the world. Then we'll be real servant, real utility to all in the world.

The zenith of our prospect is this, how we're to understand and to explain. How this is the zenith what Mahāprabhu told that this is the highest prospect of life. That was given out here by Śrī Caitanyadeva. And His intensity of His dedication to the cause, that is also clear. In ordinary way a scholar like Him, the brightest scholar, and He dived so deep, and from there He brought the gems for us. In *samādhi*, ignoring this phenomenal world He dived so deep, sometimes His body became like a tortoise, sometimes long, dead man's body. And earnest for the thing so much intense that He's rubbing His mouth, His face on the wall for want of that thing. So many physical symptoms of diving deep into the matter extraordinary. And what He has taken out from that depth, that's surpassing the plane of knowledge. The land of love, and how sweet, and what is the nature in the beginning, and depth of the love. How much of what position taken out and give. And that is everyone's own deepest necessity.

So Vāsudeva Datta said, "If Gaurāṅga did not come with this valuable substance, which is the very wealth of our own inner self, how could we live? How could we live? It is impossible to live without such valuable asset of our own. I'm so rich inside, and it was quite unknown to me. And Gaurāṅga has come and taken out that the most valuable thing is within you ever discovered. And without that it is impossible to live for anyone. He has given me my own noblest self. 'You are so noble, so big, so valuable, within you.' He has discovered for me. Without that, impossible to live, now we have once come in consciousness with that. And the feeling coming from within that without such thing how could we live? So much valuable thing within us He has given back. So innermost valuable thing we have got within. And Gaurāṅga has come to discover for us that, 'You're so noble. You're not so many fodder of death, helplessly wandering in this desert, the land of death, every moment devouring you. But you are so precious and valuable in your heart. How big, how noble you are, human, or any *jīva* soul, how rich you are. Your heart is a throne for Kṛṣṇa, living heart you have got."

Vasudeva hiya pasa nemi siya gore chekana bavidhi [?]

"Stonyfied I am, unconscious of my internal richness and nobility, a stoneyfied life I'm leading. And nectar within. Pasa nemi siya gore chek [?] Where is that creator who has made me like a stone figure, statue? And in my heart there is so high class of nectar ____ [?] Outwardly I'm like a piece of stone. And what valuable things within me, that Kṛṣṇa may be attracted. The all-attractor may be attracted. That thing, who can attract the all-attractor, a small point of that thing is within me."

Hare Kṛṣṇa.

...

...he wanted to bear all the cost for foreign preaching one time. At that time he wanted that the western ____ [?] should be preached to the west. And the founder of _____ [?] was, his name I forget.

_____ [?] that place, a garden where everyone goes for pleasure walking. And many cows are kept there. The name is Madhuvara [?] The founder I forget his name.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] was his grandson perhaps. And their home was on the hill. What is the name?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] There was their house. _____ [?] very good man.

Once, one Bengali officer _____ [?] he made an unfavourable criticism on *Bhāgavatam*. Then that _____ [?] informed our Guru Mahārāja that - he was a Bengali gentleman - and that must be protested vehemently. And that was done. Three articles were sent in the paper, Bombay Chronicle, or that Hindustan Times, in Delhi.

That gentleman mentioned that, "In *Bhāgavatam* many nasty things are mentioned, awkward things."

Our Guru Mahārāja, his line of argument was this, "That those things are mentioned only to cure ourselves from that disease. *Hṛd-rogam āśv apahinoty acireṇa dhīraḥ*. We're all caught with that disease. So when our private part is in disease then for the treatment to expose that thing and to handle ____ [?] it is necessary to help us. So *Bhāgavatam*...

But it is mentioned to cure ourselves from that ____ [?] It should be taken at least in that sense, that attitude, it is mentioned to cure us from the disease. *Hṛd-rogam, kāmaṁ, hṛd-rogam. Kāma*, the lust, our thirst for material things, men, women, this is heart disease. It's called heart disease in *Bhāgavatam*, *kāma*, the lust. Lust is the heart disease. So to be cured from that heart disease it is necessary to deal that thing in such a way. Otherwise no relief. Kṛṣṇa *karmārpaṇa*, everything from the standpoint of Kṛṣṇa, to be seen, then we're relieved.

*yajñārthāt karmaṇo 'nyatra, loko 'yaṁ 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]

We're entangled in many things here - but we're to get relief of that tie only if we're connected with Kṛṣṇa. To connect with Kṛṣṇa, the centre, organiser, the principle representing the whole organic whole. We're separate interest sufferer, we're suffering from separate interest. So divided into many parts, so it's troublesome. But nothing is nasty when it's seen from the standpoint of centre, everything is all right. Everything is good if it's concerned, if it's considered from the interest of the centre, everything is all right. Not only all right, but it's very happy. What is seen through our self interest, that is awkward. But if that very thing is seen from the central standpoint it is beautiful. We're to understand that. So, it belongs to Kṛṣṇa, it's His jurisdiction. If we become trespasser it is awkward and we're punished, we suffer.

*vikṛīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ, śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktiṁ parāṁ bhagavati pratilabhya kāmaṁ, 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]

To get out finally from that disease, heart disease, that very thing is necessary. That it's seen through the standpoint of Kṛṣṇa's enjoyment. Then the harmony is there, it is all curing process, wholesale cure. We're suffering from the anomaly, mis adjustment, misreading, misunderstanding. And that will be wholesale cured if we can come to adjust those things with Kṛṣṇa conception. Kṛṣṇa consciousness can cure us from any and every disease as reaction we're suffering from. It is so nectarine, sustaining. It's the highest kind of sustainer, Kṛṣṇa consciousness, like *amṛtam. Śuddha*, cured from all disease we're suffering from, action, reaction, in the main. We'll feel that we're merged in the ocean of happiness. *Ānandāmbudhi-varḍhanam*.

*[ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam
śreyah-kairava-candrikā-vitarāṇam vidyā-vadhū-jīvanam
ānandāmbudhi-varḍhanam prati-padam pūrṇāmṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam]*

["The Holy Name of Kṛṣṇa cleanses the mirror of the heart and extinguishes the fire of misery in the forest of birth and death. As the evening lotus blooms in the moon's cooling rays, the heart begins to blossom in the nectar of the Name. And at last the soul awakens to its real inner treasure - a life of love with Kṛṣṇa. Again and again tasting nectar, the soul dives and surfaces in the ever-increasing ocean of ecstatic joy. All phases of the self of which we may conceive are fully satisfied and purified, and at last conquered by the all-auspicious influence of the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 1]

Ever-increasing ocean of happiness, ecstasy, if we can feel, see and feel, understand that it's the *līlā* of Kṛṣṇa. So fine, so nice, so dignified, so sweet, homely. Sweet, sweet home. Our home is in that harmonious plane. *Sarvāḥ sukha-mayā dīśaḥ*.

*[akiñcanasya dāntasya śāntasya sama-cetasah
mayā santuṣṭa-manasaḥ sarvāḥ sukha-mayā dīśaḥ]*

["One who does not desire anything within this world, who has achieved peace by controlling his senses, whose consciousness is equal in all conditions and whose mind is completely satisfied in Me finds only happiness wherever he goes."] [*Śrīmad-Bhāgavatam*, 11.14.13]

When one who has, who is able to take stand in that plane, every news carrying happiness to him, joy to him. From all directions waves are coming, carrying joy to him. *Sarvāḥ sukha-mayā dīśaḥ*. All the directions are carrying the news of happiness to him whose position is in harmony. That is Kṛṣṇa consciousness. Everything meant for His enjoyment, we are also. Everything meant for His enjoyment, and we're also meant for His enjoyment. Such a degree of self abnegation and dedication to Kṛṣṇa. That is what is necessary, as Mahāprabhu told that, to the extreme. And this body interest? Mahāprabhu says,

*sanātana, deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāiye,
[deha-tyāge kṛṣṇa nā paī, pāiye bhajane, kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine]*

["My dear Sanātana," He said: "If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moments hesitation."] ["You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him."]

[*Caitanya-caritāmṛta, Antya-līlā*, 4.55-56]

Die to live. What sort of death?

"If by giving up the body we can get Kṛṣṇa, then within a moment I'm ready to die *crores* of times."

But it's beyond that. By sacrificing our body - we think if we sacrifice our body for a particular purpose we do a great thing.

But Mahāprabhu says, "The *crores* of deaths, self sacrifice, the body sacrifice *crores* of times cannot take us to Kṛṣṇa. Only the *sāstric* order, *śravaṇa*, *kīrtana*, Vaiṣṇava *sevā*, all these things."

The body is nothing, it's a negative asset. The body is a cage of flesh and blood. This is nothing. Any sacrifice in this plane is no consideration. But it is the approach from the soul to Supersoul, not in this plane of the body.

Sanātana, deha-tyāge kṛṣṇa yadi pāīye, koṭi-deha kṣaṇeke tabe chāḍite pāīye. "I'm ready to die *crores* of times in a moment if by that I could get Kṛṣṇa consciousness. But no."

So die to live. What sort of death, for proper living, wholesale. Wholesale death of our present position. What are we? This is a camouflage, a black marketing. Our present life is a black marketing, abnormal. What is - really belongs to Kṛṣṇa, we want to make it our own thing. "Because everything is mine, I want to spread my kingdom." Elevationist. "I'm monarch of all I survey." We're initiated into that sort of conception. We want to be monarch of all we survey. That is the great disease.

Or, if I cannot be monarch, then I do not want to maintain my life. That is called suicide. According to Buddhists and Śāṅkarite - Śāṅkarācārya and Buddhist, real renunciationist, salvationist. "If we cannot reign here, then rather we shall do away with our very existence." *Sāyujya-mukti*. "We don't want to remain again awake in this world."

But the Vaiṣṇava they say, "The real aspect of life is there, and that is in dedication. Then we can find a world of nectar in this world. Only trouble with me, disease with me, I see something as other." So a diabolical change, complete change should come in our perspective. We're an enjoying member in this world, but just the opposite, a dedicating unit in this world is our proper self. We're to find out that, a dedicating part in the whole, then we can live. We're to die - this life of enjoyment, exploitation, and to find out our inner self in the plane of dedication. The soul is a dedicating unit in the organic whole.

And whole represented by Kṛṣṇa, the *līlā moya*. We can find out the inner beauty of the whole existence, the proper utility. Everything in Vṛndāvana, as in Vṛndāvana, and Kṛṣṇa there like a child, like a friend, like a loving consort. So near. Sucking the breast of Yaśodā. *Papau yasyāḥ stanam hariḥ*. And crawling in the compound of Nanda Mahārāja. Carrying his shoes on His head, carrying the shoes of Nanda on His head, the Absolute Supreme. So Absolute is come within the fist of the Vṛndāvana residents.

*nandaḥ kim akarod brahman, śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā, papau yasyāḥ stanam hariḥ*

["Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: O learned *brāhmaṇa*, mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?"] [*Śrīmad-Bhāgavatam*, 10.8.46]

And whipping Kṛṣṇa - Yaśodā, and the Absolute, Kṛṣṇa, is weeping. Yaśodā whipping, Kṛṣṇa weeping.

Ha, ha, ha. Hare Kṛṣṇa. It is possible, the Absolute may come in the fist of the devotee, so intense. It is possible, it is reality, *Bhāgavatam* has given that. *Śrīmad-Bhāgavatam*, the very highest meaning, the real meaning of the whole *Veda*, *Upaniṣad* is *Bhāgavatam*, the very gist, substance.

*artho 'yam brahma sūtrānām, bhāratārtha-vinirṇayaḥ
gāyatrī bhāṣya rūpo 'sau, vedārthaḥ paribrimhitaḥ*

[“*Śrīmad-Bhāgavatam* represents the real purport of *Vedānta-sūtra*. And although it is very difficult to draw out the real purpose of the one hundred thousand verse epic *Mahābhārata*, the great history of the world, *Śrīmad-Bhāgavatam* has come to give its real meaning. The mother of all Vedic knowledge is the *Gāyatrī mantra*. *Śrīmad-Bhāgavatam* gives the gist of *Gāyatrī* in a very full-fledged way. And the supplementary truths of the *Vedas* are also found within *Śrīmad-Bhāgavatam*.”] [*Garuḍa-Purāṇa*]

The gist of all the Vedic scriptures is *Bhāgavatam*. And he says that Absolute is in our fist, He’s object of our play. It is possible, through love. And love can get Him through dedication, by *sādhu saṅga*, we can acquire that highest jewel.

And what is Navadvīpa Dhāma? The distributor to one and all, even the worst fallen, that wealth of Vṛndāvana. Rādhā-Govinda combined came here and wanted Their Own inner wealth to be looted by the ordinary people.

“Purchase a ticket here and automatically you’ll find you’re in Vṛndāvana.” Gaurāṅga is such, Nityānanda. “Try to have an admission card here. Very cheaply distributed from door to door. You want to go to Vṛndāvana, enlist your name here. Very cheaply it is done. Automatically you’ll find you’re in Vṛndāvana.”

Take the Name of Kṛṣṇa in a proper way. Take the Name of Gaurāṅga. Try to understand His characteristic, how pushingly He distributed here Kṛṣṇa consciousness. This is everything, and accept Kṛṣṇa consciousness. Day and night, always “Kṛṣṇa, Kṛṣṇa.” Try to connect yourself with Kṛṣṇa consciousness while walking, eating, sleeping, whatever you’re doing think about Kṛṣṇa.

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