

85.08.24.B_85.08.25.A

Śrīla Śrīdhara Mahārāja: ...preaching in the surrounding country. And then in September of 1930, near about the end of September I got *sannyāsa*, 30. So 85 September, so 55 years going to be completed this September I got *sannyāsa* from my Gurudeva. And visited the place of Rāya Rāmānanda, Godāvarī, after returning from a preaching tour from Godāvarī, then I got *sannyāsa*, by the recommendation of Bon Mahārāja.

Bon Mahārāja told that, "He's more a preacher than canvasser." I was taken, Bon Mahārāja was, and Sar Mahārāja, two *sannyāsī*, and I was taken with them as canvasser. But Bon Mahārāja came back and told, "He's not a good canvasser but he's a good preacher." Then Prabhupāda gave me *sannyāsa*.

Bagh Bazaar Maṭh was opened that year, 1930. Perhaps in the beginning of October, or in the end of September. Bagh Bazaar Maṭh new, present Bagh Bazaar Maṭh. Before that Calcutta Maṭh was in a rented house, 1930. Then again I was sent towards Madras side for preaching.

So, Godāvarī, that divine talk between Rāmānanda and Mahāprabhu Śrī Caitanyadeva. That is a record thing in the whole of the theological world. A revolutionary revelation, a revolutionary revelation about the wealth of spiritual world.

"eho bāhya āge kaha āra." "eho bāhya āge kaha āra."

[The Lord replied, "This is external. You had better tell Me of some other means."]

[*Caitanya-caritāmṛta, Madhya-līlā, 8.59, 61, 64, etc*]

How is development going on. Began from *varṇāśrama*, (kadam glaya?), the gradual development coming in connection with God, the gradual development, step by step, how we can go up nearer to Him.

"This is superficial, this is superficial, this is also superficial; go deeper, go deeper."

In this way the progress has been traced there, in the theological development.

"Yes, here it begins. Go further. Yes, it is also good. Go further, go further. Yes, this is satisfactory position. Still further. Yes, I admit this is the highest. If anything else beyond this, above this? Please come out with that." He told.

In this way, by gradation it has been given out to us. It is very helpful to understand what is theism.

Though Mahāprabhu Himself was everything, but still He showed what sort of practice we shall have in the spiritual life. He first took initiation from Īśvara Purī. Then for preaching purpose He took *sannyāsa* from Keśava Bhāratī. And also, to enter into *rāga-mārga* He showed that Rāmānanda Rāya, as if He was taking that sort of knowledge from him.

Rāmānanda Rāya was speaking in a such style. He's asking and Rāmānanda answering. What is what? What is what? And Mahāprabhu like a student only putting questions. And as like a teacher Rāmānanda answering. But the question put in such a character that one can understand He knows everything. But still, He wants to hear it from the lips of Rāmānanda, as if He has accepted

him as guru in the *rāga-mārga*. Third guru of Mahāprabhu, Rāmānanda Rāya. He used to hold him with some respect, Rāmānanda Rāya.

"I have got all this things from Rāmānanda. I do not know what to talk about Kṛṣṇa, only Rāmānanda knows." He's saying to Pradyumna Miśra.

Pradyumna Miśra approached Mahāprabhu. "I have come to hear about Kṛṣṇa from Your lips."

"I do not know anything about Kṛṣṇa. Kṛṣṇa is known to Rāmānanda. You go; if you have any respect for Me, you go. He may not care to say anything. You say there that I'm sending you, and he will talk to you about Kṛṣṇa." He's sending to Rāmānanda. "I do not know." Mahāprabhu told. "Rāmānanda knows."

And when He met Rūpa, Sanātana, He also told, "I have got all these things from Rāmānanda." These very important things He taught Rūpa and Sanātana.

Southern India is the place of the Ācārya, spiritual teachers. Rāmānuja, Madhvācārya, Viṣṇusvāmī, they come from that part of land, the Ācāryas. The incarnations of the God in this northern India, and the Ācāryas are mostly from the southern India. Śaṅkara also after he came, but that was refuted.

There is a proverb here. Puber neye, paschimer meye [?] The superior, neye, that is the boatman. Boatman, good boatman is available on the eastern side. And the good girls maybe found in the western side. And good language can be found on the northern side. And good brain is found on the southern side. Puber neye, pashimer meye/ uttarer katha, dakshiner matha [?] Southern brain is appreciated in a proverb here. The brain of the southern India, and the language of the northern, and the boatman, that navigation, on the eastern side, and good girl on the western side. A proverb is here.

Tuṅga-vidyā has come here, no?

Devotee: Yes.

Devotee: She's here Mahārāja.

Śrīla Śrīdhara Mahārāja: How is she?

Devotee: She's feeling better now, her fever is down. Fever's gone down and she's feeling a little better.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: But she must look after her own health, more attentively.

[tape recording speeds up]

Devotee: Guru Mahārāja. Is *aṣṭāṅga-yoga*, is that exploitation or renunciation? *Aṣṭāṅga-yoga*.

Śrīla Śrīdhara Mahārāja: Ascending method. Ha, ha, ha. By artificial method the Supreme entity cannot be forced, *yoga*. He can be had only by His sweet will, He can come. *Yam evaiṣa vṛnute tena labhyas.*

*[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]*

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

Whomever He will select to come near, he will come. However, doing some sort of exercise with the material things and He will be forced to come? He's living thing, not a material thing that can be acquired by material energy.

He can give Himself. So anyhow we must have to approach Him. Everything within Him, but that is not the whole thing. He's there in *svarūpa śakti*, then the *taṭasthā*, then the *māyā*. Any activity within this jurisdiction of illusory energy, or in the *jīva* world, cannot force Him to come to give salute to them. He's independent. Only we have to tackle His own independence, His independence. He's independent absolute, and His attention must be drawn towards us. We must - how can we do that? Not by exercising any power outside. But we must have some appeal to Him through our prayer. So devotion means that, to appeal to Him to accept me, to give me admission in His own domain. That appeal, that is devotion, prayer.

"I'm helpless, I'm the most wretched. Please forgive me and accept me, and allow me to enter Your domain." This appeal from the heart. And I shall do something outside and by the force of that thing He will be compelled to come to me; this is impossible.

And *jñāna-yoga*, Mahāprabhu gives an example that one is there and another is giving a proposal.

"You have got some prospect within you. Approach from the southern side." And he approached to get that wealth from the southern side, this method of *karma*, there was the hornet _____ [?], and they came one by one and bit them. And what... to get about that wealth? That he has pain, got pain from the sting of the hornet and went away. That is *karma-kāṇḍa*: doing work and to feel the consequence of our action, and like hornet biting, and then got no success to get the wealth proper. It is buried under the room.

Then, someone says, "Approach from the western side, *yoga*." And there came one demon came and he began to show different mystic powers, and he was attacked and arrested by them, and his time finish and they could not collect the wealth...

[tape speeds up even more, becoming inaudible. 15:40 - 17:55]

...

...wholesale dedication quality is necessary, indispensable in Kṛṣṇa consciousness only. Not part dedication, but a type of dedication in connection with Kṛṣṇa demand wholesale, nothing less.

The Autocrat, the demand from the Autocrat, that is categorically different. Kṛṣṇa is not satisfied with any partial service. He wants to swallow the whole thing, not less. And the demand of an Autocrat, but He's the Absolute Good, and He's the beautiful, He's the harmony, He's the law, all. But His demand is such.

So, self-giving, that is the symptom of *śraddhā*. Otherwise intellectualism as reading scriptures has no value, reading scriptures. And also the physical association of the *sādhu*, that also has no value if there's no *śraddhā*. Physical association, so many, the bugs, ant, mosquito, so many things are in physical association with a *sādhu*. But physical association, the association through dedication. Dedication, *śraddhā* is all important. And *śraddhā* means that if we dedicate to Kṛṣṇa we get everything. We get everything; whatever necessary, the wholesale fulfilment. And the way, the path is that of dedication, *śraddhā, sevā, service*.

So our Guru Mahārāja laid much stress in the service. We were not allowed so much to read, even *Bhāgavatam* and other Goswāmīs. "Go and do service." Service, serving nature, will attract your connection with the real thing. And no scriptural knowledge, and neither close connection with a saint, if not through dedication, self-surrender, self-giving; it's not there. So physical association has got no meaning. That must be done through *śraddhā, sevā, service*. So much so, when a *sādhu*, Guru, will ask "Read this book," that will be service. And if I read a book to enhance my knowledge, increase my knowledge, that may be *jñāna*. If I myself take initiative to read *śāstra*, that may contribute knowledge, but that is not service, as such. Only we can have by *sevonmukhe hi jihvādau*. This *śloka* of Rūpa Goswāmī.

*[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*]

Otherwise, *nāmākṣara [bahiraya batu nāma kabu naya]*, [From Jagadānanda Paṇḍita's, *Prema-vivartā*], everything may be imitation. If we do not approach with the spirit of service, then everything will be imitation, may be. But we don't come in contact with reality. Reality, this is the most important point we're to, this is the speciality of Gauḍīya Maṭh ordered by our Gurudeva, and also Mahāprabhu and Rūpa Goswāmī. That is the key, key to Vaikuṅṭha, to deal with the infinite. Surrender, service, dedication. Without knowledge and without energy, much energy, one can attain his fulfilment. Without much energy to move the hill, the mountain, move the mountain, the energy, that is not necessary. And also to read all the religious literatures of the world, put them within the belly, that is also, won't come to any good.

A typical example was shown in *Mahābhārata*. When the *rājasūya-yajña* of Mahārāja Yudhiṣṭhira was finished, Kṛṣṇa foretold that, "When the *yajña* will be finished, that great sacrifice, then the bell will ring automatically." There was some bell, "And when the bell will ring

automatically then you will know that the *yajña* has been completed." Then all finished, but this bell not ringing.

Then Bhīma asked Kṛṣṇa, "You told that the bell will ring automatically, but not ringing, the whole finished."

"No. One thing is still remaining."

"What is that? What kind of thing?"

"The Vaiṣṇava *sevā*, the service of a Vaiṣṇava."

"What do You say? So many big *munis*, *ṛṣis*, Nārada, that Vyāsadeva, and You, Yourself; all satisfied with good feeding, and etc., and You say that Vaiṣṇava *sevā* has not been yet done."

"Yes."

"Where is that Vaiṣṇava?"

"Go to the outskirts of the town, there you'll find one of the lowest cast. He does not go anywhere. He's satisfied with taking the Name of the Lord, going on in his own way. Does not care for the world, anyhow passing, he's full of devotion."

Then, what to do? They went with the chariot to receive that man, and found an ordinary poor man of the lower class, he's there. And wanted to take him to the *rājasūya*, with folded palms.

He was perplexed. "Oh, so many big men have come in my cottage. What is the matter?" He was very much panic stricken.

Then when he was represented that, "We have come to you, you must go and take some food there."

Then, what to do? He could not avoid, he had to come, now he began.

Draupadī she thought, she had to cook and cooked in various ways, palatable, things were. "That Vaiṣṇava *sevā* has not been done. So many *ṛṣis*, *munis*, even Lord Kṛṣṇa is fed, but Vaiṣṇava *sevā* is not done." So with all her might she prepared cooked foods of various type. Man was given and he took but bell not ringing.

"What is the matter?" Bhīma asked. "It is finished but the bell not ringing."

"There must be some sort of offence against Vaiṣṇava *sevā*, so the bell did not ring."

"What do You say?"

"You have some doubt or something against him, some conception against him?"

Then they asked one another if anyone has thought any evil about him.

Then at last Draupadī she came to admit that, "I had something in my mind, that the man is of a low born. I prepared so many curries with utmost keenness and skill, but the man - all the curries were put together and then ate them. He does not know how to eat because he comes from a very lower caste. I had that thing in my mind."

"Kṛṣṇa told, "So there is some contempt for the Vaiṣṇava, so the bell is not ringing."

Then what to do? "No other way, go to him again and take him."

Then what to do? They had to go and again he was taken. And this time all with great respect waiting when he's taking *prasādam*, and the bell ringing with the morsel, with every morsel the bell is ringing.

So, this is a type of example found. *Niṣkiñcana*, they do not want anything. Anything, no name, no fame, nothing of the kind, satisfied with anything, but wholesale dedicated to the Lord. It may be found anywhere without any show of world grandeur. No worldly grandeur is necessary; the richness of the heart. So, no knowledge, no education, no honour of the caste, high born birth, no, and nothing, power, gorgeousness, nothing. So the Kṛṣṇa consciousness is so full, so sufficient, so absolute. A point of that contains everything: all grandeur, all education, everything is there. It is of

such nature. So, service, self-dedication, *śaraṇāgati*, surrender, that is what is necessary. na vidya na ca purusam [?] Neither valour, nor learning.

api cet sudurācāro, bhajate mām ananya-bhāk / sādhuḥ eva sa mantavyaḥ, samyag vyavasito hi saḥ

["If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."] [*Bhagavad-gītā*, 9.30]

"You fail to understand, but he's all right. He must be thought a *sādhu*, the real honest man and nothing else." No obligation, no name, no fame, no attractive things which attract us, nothing necessary, he's self-sufficient. Self-contentment. Contentment does not require anything, it can stand alone. Contentment, fulfilment, sufficient, self-sufficient. Kṛṣṇa consciousness is so self-sufficient does not require anything in paraphernalia to establish itself. It is self-established thing, without hanker anything, no grandeur, nothing, no grandeur.

There was one Vaiṣṇava, Vasudeva by name, in Kūrma-kṣetra, just beyond Purī, in the southern side. He was a leper, but what type of leper. The worms in the leper, so many worms that is falling away from the leper, that will die. So he's collecting and putting them in the wound. If any worm coming out of the wound and falling to the ground, again taking that and putting in the wound. A *brāhmaṇa*, was a leper, his name was Vasudeva, he was in Kūrma-kṣetra.

Anyhow he found in his internal mind that, "Lord is coming and I shall have a chance to have His *darśana*."

Mahāprabhu went there and after seeing going away. He heard that the Lord came, one extraordinarily capacity *sādhu* came, and He left, only a few minutes ago He left. Then he was disappointed and fell to the ground.

"What is that? I could not have a *darśana*, a glimpse of that Lord. He came and passed away, and I had not the capacity of His connection, His *darsana*."

Mahāprabhu went almost a mile. Suddenly He felt some attraction backwards, and had to come, run, to run back and find that man on the way and embraced him. And the whole body was turned into a beautiful figure. That leper body vanished and the beautiful figure came of the man, Vasudeva vipra.

The _____ [?] they'll rather feel they're poorest of the poor, they're very humble of the humble, *dainya*, *ātmā dainya*.

tṛṇād api sunīcena, taror api sahiṣṇunā / [amāninā mānadena, kīrtaniyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

They'll feel they're lower than a blade of grass, *dainya*. Bhaktivinoda Ṭhākura has written in one place, What is the measurement of a Vaiṣṇava? How we're to measure a Vaiṣṇava? How to understand what is the key to diagnosis? *Dainya*, humility. In general humility, natural, real

humility. Mere showing humility has got no value. Imitation has got no value anywhere. Proper humility only can come when one is in connection, feeling his connection with the Autocrat Lord, Master. Master is Autocrat. Then only he can feel he's humble, he has no position. This is matter of realisation and not a mathematical truth. We can find, his connection with the Autocrat he has no position. And if he takes, not artificially, takes this naturally, then he's the humblest, has no position. A servant of an Autocrat he has no position, no ego, no ego whatsoever.

So, natural humility, that is our wealth. Then that is what sort of wealth? That can capture the Autocrat. The service is of that type. A real servant has got that position with the master. The master is also addicted to the servant, vice versa, he's surrendering, He's also attracted towards that sincere servant. He's not heartless. May be Autocrat but He's not heartless. He has got heart also of that type.

So who is the richest? Who is the lowest? The meanest is the real, meanest is the richest, poorest is the richest. Kṛṣṇa consciousness. Hare Kṛṣṇa. So service is necessary, nothing else. How? How we can, that innate tendency, we can make out and develop. And that will be our full body, our body will be made of that stuff, nothing else. How it is possible? The *śraddhā* will make us understand. Sincerely hankering. "Yes, this is the highest, we want that." Sincere hankering, *śraddhā*, faith, *lobha*, greed for that. *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*]

You want and you'll have. Plain transaction, natural transaction. But you do not want it, you do not want it. We're culprits there, we do not want from the core of our heart. Only one thing, sincere wanting is the qualification, nothing else. *Laulyam api mūlyam ekalaṁ*. We're thinking, we're sham devotee, a devotee in dress. But the real inner hankering, if is there, then it will be wholesale, otherwise. Only want and you will have. *Laulyam api mūlyam ekalaṁ*. But there must not be any adulteration in that wanting. That wanting must be sincere, *laulyam*. And want you have a simple thing, simple thing, and most natural and most gentleman like. You want, you will have. No complaint can come against you from any quarter. You do not want, you don't have. *Laulyam api mūlyam ekalaṁ*. Only price, to want it really. Don't misuse it, understand the value of it, and want it, and you'll have it. So *śraddhā*, regard, real regard to have. "This is *the* thing and this is *the* highest thing, and that can only satisfy my inner thirst, quench my thirst." We're told, the inner most thirst can be quenched only by that. By giving your small self, you can get the whole infinite. *Yam evaiṣa vṛnute tena labhyas*.

*[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]*

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity

begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him.”] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

So what is needed of us? Sincere hankering. How to develop that? With the contact of the *sādhū* and with the help of the scriptures we can try to increase our, that inner feeling, inner demand. The inner demand can only be satisfied by Kṛṣṇa consciousness; the inner most demand of us only. So, the justification of the saying,

*sarva-dharmān parityajya, mām ekaṁ [śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpēbhyo, 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]

"Give up all conceptions of duties, phases of duty. Whatever call of duty comes on you, give up. I'm everything in you. *Sarva-dharmān*. All conception of duties give up. And, *mām ekaṁ*, only Myself, one, single. That is My, and your position, by nature, by constitution. You try to understand and do. *Ahaṁ tvāṁ sarva-pāpēbhyo*. And whatever undesirable sinful reaction, everything will vanish. *Mokṣayiṣyāmi mā śucaḥ*. No repentance will come to you, all satisfaction. That is the assurance, the greatest assurance ever found, is clearly, so clearly and boldly it is put. The call is so bold and clear. All phases of duty give up at all, and come to Me alone, and won't have to repent for any loss." Clear, and bold, straight, direct, in the conclusion of *Bhagavad-gītā* where so many phases of duties have been dealt there, almost all covering.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. And Mahāprabhu,

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga / punarapi ei thāñi pābe mora saṅga]*

["Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. In this way become a spiritual master and try to liberate everyone in this land."] [Śrī Caitanya Mahāprabhu further advised the *brāhmaṇa* Kūrma, "If you follow this instruction, your materialistic life at home will not obstruct your spiritual advancement. Indeed, if you follow these regulative principles, we will again meet here, or, rather, you will never lose My company."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 7.128-9]

Mahāprabhu told, "No other duty. If you want to do anything good to the world, only to talk about Kṛṣṇa. Distribute, try to distribute Him. Who can compensate all other alternatives. That central thing, absolute thing, only distribute, you try to distribute to help the people, the environment. No other duty will help. Just as *sarva-dharmān parityajya, mām*, only that you try to distribute. Whomever you meet you go, go if you want to do good to others, only give that highest thing. Engage yourself and you will be, your conformation in the position will be more and more, and so many more will be benefited. No more holy duty can be there; Hari *kīrtana*, in this age of Kali, Kṛṣṇa *kīrtana*, talk about Kṛṣṇa. Distribute Him.

.....