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Śrīla Śrīdhara Mahārāja: ...they're heartless, they're hard hearted. Distribute heart to everyone. The heart of the heart, sweet heart. Sweet heart distribute everywhere. Not sweet heart in the poetic sense, real sweet heart distribute to everyone. Most holy campaign, holy engagement, holiest, what more can be best, better.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Mahāprabhu told,

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa / āmāra ājñāya guru hañā tāra ei deśa
[kabhu nā vādhibe tomāra viśaya-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*]

"Take it as I ordered it, My direction, so the ego that you have become a Guru and you are distributing Kṛṣṇa consciousness, that dirt won't touch you. My order. With this idea on your head you go on distributing Kṛṣṇa. Whomever you meet, no other talk, only talk about Kṛṣṇa, talk about the heart of the heart."

Kṛṣṇa. Kṛṣṇa. Nitāi Gaura Hari bol. So *sevonmukhe hi jihvādau svayam eva*. Nitāi. Nitāi. Nitāi.

...

Karmibhyaḥ parito hareḥ priyatayā [Śrī Upadeśāmṛta, 10]

Karma-miśrā, yoga-miśrā, jñāna-miśrā, śuddha-bhakti. Śanta, dāsya, sākhyā, vātsalya, mādhyūya, svakīya, parakīya, and its intensities in *parakīya* culminating in Rādhārāṇī's service. The comparison is there already. But one who does not have any knowledge of the department, to him the whole thing like an ocean, immeasurable ocean. But who has got that taste, understand, can hold the criterion, so that they can boldly classify them according to that principle. The principle is there: *miśrā-bhakti, śuddha-bhakti. Karma-miśrā, jñāna-miśrā, yoga-miśrā,* so many mixed together, adulterated. And then pure *bhakti*, that is also classified in different ways, according to the, to whom it is dedication, the conception. Nārāyaṇa conception, so many God-Avatāra conception, Rāmacandra conception of Godhead, Dvārakeśa, then Brajendrananda conception. There is according to the conception of the central thing and the relationship with that central thing, the calculation will come. Is it clear, no?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: *Sambandha-jñāna, abhidheya, prayojana*, in these three points we shall have to judge. To whom? The God conception, the Brahman conception, Paramātmā conception,

Bhāgavata conception. There are also so many kinds. Then to Kṛṣṇa, it is Dvārakeśa, Mathureśa, Vrajeśa. Then also in different *rasa*, the highest type is going in the camp of Rādhārāṇī conception. The service also improving and the service holder is also improving, and the central position is there.

*[kaṁsārīr api saṁsāra-, vāsanā-baddha-śṛṅkhalām]
rādhām ādhāya hṛdaye, tatyāja vraja-sundarīḥ*

["'Lord Kṛṣṇa, the enemy of Kaṁsa, took Śrīmatī Rādhārāṇī within His heart, for He desired to dance with Her. Thus He left the arena of the *rāsa* dance and the company of all the other beautiful damsels of Vraja."] [*Gīta-govinda*, 3.1] & [*Caitanya-caritāmṛta, Madhya-līlā*, 8.106]

Culminating in this way. So both, the devotion will increase, purify, according the conception to whom the devotion will go; that is also in the series of development. To whom is going, dedicated, and what is the nature of dedication. The hierarchy is there.

Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

*asaṅkalpāj jayet kāmaṁ, krodhaṁ kāma-vivarjanāt
arthānartheṣayā lobhaṁ, bhayaṁ tattvāvamarsanāt*

["By making plans with determination, one should give up lusty desires for sense gratification. Similarly, by giving up envy one should conquer anger, by discussing the disadvantages of accumulating wealth one should give up greed, and by discussing the truth one should give up fear."] [*Śrīmad-Bhāgavatam*, 7.15.22]

In this way it is said in *Bhāgavatam*, in Nārada's advice. The general recommendation, how to get out of different desires, *kāma*. *Asaṅkalpāj*, we don't allow ourselves to enter into any plan of life. We won't allow ourselves to enter, to contact with any plan of life. Always open to deal with the present, not with future plans. *Asaṅkalpāj jayet kāmaṁ*.

Krodhaṁ kāma-vivarjanāt. Our anger, if we do not have any *kāma*, our plan, then the anger may not come. When there is some obstruction in the plan, then we're angry. If no plan of life, always open, serving the present, we're clear, no debt, no obligation, always open. Whatever the present coming I'm doing my duty. So plan is there, the reaction is there, when we're angry, when there's disturbance in my working out of the plan. *Krodhaṁ kāma-vivarjanāt*.

Arthānartheṣayā lobhaṁ. And the *lobha*, our greed should be we can conquer only seeing the reaction of the money. With money, with energy, if we collect energy from outside, with that comes the sin and the mentality of the man from whom we collected the fund, the *anartha*. The purpose, we collect from so many it is contaminated with their particular mentality, that also comes. So, with this conception we may not have any greed for the, for any energy under my command. *Arthe*, action, reaction. *Arthānartheṣayā lobhaṁ*.

And *bhayaṁ tattvāvamarsanāt*. And we're apprehending so many things, good, bad, but *bhaya*, fear, *tattvāvamarsanāt*, *tattva*, the culturing, cultivating about the real nature of the world. His will going on in progress. And with separate interest we're throwing, and that is coming back. His will will be done, go on, *tattvāvamarsanāt*.

Our individual opinion may not be successful here. It will come, whatever comes in clash with the Absolute Will that will have to vanish. With this idea we'll be open in the present, and no future plan, all these things. In this way, and so many given instance. In the end it is given.

*[rajas tamaś ca sattvena, sattvaṁ copaśamena ca]
etat sarvaṁ gurau bhaktyā, puruṣo hy añjasā jayet*

["One must conquer the modes of passion and ignorance by developing the mode of goodness, and then one must become detached from the mode of goodness by promoting oneself to the platform of *śuddha-sattva*. All this can be automatically done if one engages in the service of the spiritual master with faith and devotion. In this way one can conquer the influence of the modes of nature."]

[*Śrīmad-Bhāgavatam*, 7.15.25]

But there is only one thing by which we can conquer all these anomalies. What is that? *Guru bhakti*. I'm a servant of my Guru. Whatever he'll say I shall do. Concentrate to this point. All the plans withdrawn and it is put only one point. Whatever will come through him, the representation of the Lord, I shall do that. No necessity of any other thinking, or planning, designing. 'I want this, I shall do that,' nothing necessary, only concentrating in one point. The representation is there, supreme; and whatever wanted by him I shall do that, in one point. We do not see anything.

Just as when Dronācārya, to test, to examine the scholars, students under him, he put a sham bird on the tree and asked them, asked his disciples to mark by the arrow the eye of that bird. His disciples were addressed, Yudhiṣṭhira and the others.

"Oh, you are to mark the eye of the bird which is on the head of the tree. Prepare yourself."

Yudhiṣṭhira said, "I'm ready."

"What are you seeing?"

"I'm seeing everything. I'm seeing the bird."

"Whole?"

"Yes."

"The tree?"

"Yes."

"You are seeing others?"

"Yes, I'm seeing everyone."

"Give up your bow and arrow."

In this way; then Arjuna was called.

"Arjuna, you prepare yourself. What are you seeing?"

"I'm seeing the bird."

"The whole of the bird?"

"No, only the head."

"The whole of the head?"

"No."

"What?"

"Only the eye of the bird."

"You can't see anything else?"

“No. I can’t see anything else, only the eye of the bird.”

So, all may be concentrated to one point. I have got the representative of the Supreme, and I’m at his disposal. Whatever He will say I shall do, I’m not servant to anyone else, concentrated. *Etat sarvaṁ gurau bhaktyā, puruṣo hy añjasā jayet.* So no anger, no lust, nothing, I’m indifferent. If one can do so, strongly keep him in position, then that is the key to a very easy and very quick success.

*yasya deve parā bhaktir, yathā deve tathā gurau
tasyaite kathitā hy arthāḥ, prakāśante mahātmanaḥ*

["The key to success in spiritual life is unflinching devotion to both the spiritual master and Kṛṣṇa. To those great souls who have full faith in both Kṛṣṇa and the spiritual master, the inner meaning of the scriptures is fully revealed."] [*Svetāśvatāra-Upaniṣad*, 6.23]

And he can understand the real meaning of the *śāstra*, scripture. Otherwise the real meaning won’t come out to his head, he can’t follow what is the real purpose of the scripture. So that is the Indian, or the a priori method of the study of the *Vedas*.

acaryavan puruṣo veda. ["Only one who has a Guru can know the truth."] [*Chāndogya-Upaniṣad*, 6.18.2] & [*Gauḍīya-Kaṇṭhahāra*, 1.2]

The *Upaniṣads*, this study, this meaning of the *Upaniṣads* can be understood only by those who have got their Guru. Under the disposal of a real Guru, he can understand the real meaning of *Upaniṣad*; not all. Not by intellectualism. By intellect we cannot understand the meaning of *Upaniṣad*. Only with a serving attitude approaching the Guru it will reveal, *yam evaiṣa*, He will come to express Himself to me.

That is, He will come. "I’m so and so. You understand Me." He will come. He will give admission. "Know Me, I’m such and such." Then we shall be able to know Him. Not by intellect, not by study, nor by anything else. Or research scholarship, that is all different attitude of thinking the *māyāic* world. Misconception. From one misconception we’re going to another misconception. Research means this. Science research means one misconception to another general misconception, another general misconception, all misconceptions on the whole. The very error, falsehood at the root.

Acintya bhedābheda. At His command; the centre is such that, "Let there be light," there was light. "Let there be water," there was water. And I’m going to research 'this is this, that is that.' But ultimately His sweet will. And neglecting that I’m going on research after research, all false. If His will is withdrawn, everything falsified. But we do not want to go so far at the depth of things. So deep knowledge we do not want. Within surface so many all like myself for transaction. This half knowledge, this infinitesimal, small, limited knowledge is our concern because we’re floating in that section. Giving and taking, all false, all black market here. Everyone’s money is black and they are making transaction. Hare Kṛṣṇa. Hare Kṛṣṇa. So false notes, false notes are going on in this area, society.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Acintya bhedābheda, His will, His will. It is adventure, greatest adventure to search for Kṛṣṇa. The search for the root of the whole infinite is the greatest adventure. That wants courage, sufficient; and sufficient preparedness, risk. Going to, for the discovering of the southern pole. The discovering of the highest peak of the Himālaya. Courage and risk, if so much courage necessary, then what sort of courage necessary to find out the absolute cause of the whole. Internal courage, moral courage, or spiritual courage, that is necessary. The courage of soul, the courage of confident faith. What is faith? To understand the noble character of the faith in us. Just as without electricity we cannot have connection with the moon or other planets. Not this eye, not this hand, nothing of the kind. So faith can connect us with the farthest thing. All other methods fail. Only faith, and faith is a substantial thing. Faith, not some mental illusion, part of a mental illusion of the mind. The whole mind is a concocted thing, it's a forgery. Our mind means a source of forgery; it is not to be had there. Faith can cross; faith, *śraddhā*. Faith is the function of the soul. Soul can approach and see through faith, *śraddhā*. The highest, noblest thing we can approach with faith, not by our hand. So,

apāṇi-pādo javano grahitā, paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ
[sa vetti vedyam na ca tasyāsti vettā, tam āhur agryam puruṣam mahāntam]

["The Lord has no hands or legs, yet He walks and touches. The Lord has no eyes or ears, yet He sees and hears."] [*Śvetāśvatara-Upaniṣad*, 3.19]

Not with the help of these mundane elements, something else we can, with the help of that we can know. Even we cannot see what is within our body; we are to use some apparatus, What is there? What is there?

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
So I close here.

...

Śrīla Śrīdhara Mahārāja: _____ [?]

...taking the course, and then many will come, to catch them.

Badrinārāyaṇa: That is his main purpose, for attracting people.

Śrīla Śrīdhara Mahārāja: That sort of propaganda; and then so many will come carried by this idea, and to try to catch them. Just as to put some food for the fishes in the water...

Badrinārāyaṇa: Bait.

Śrīla Śrīdhara Mahārāja: ...and by the scent of that food the so many fishes will come together, and then to catch them. It may have some such success. A hoax to the public, and they will come all together _____ [?] program, and then to catch them. It may be utilised in that process.

Badrinārāyaṇa: Bhāratī Mahārāja told me in Māyāpur they advertised English, teaching English, and one hundred persons came. Out of the one hundred, ten became devotees and stayed in the temple.

Śrīla Śrīdhara Mahārāja: _____ [?] it may be used as a trap.

Prabhupāda opened Bhaktivedanta Institute, ordinary education. Many came there invited to take the advantage of the ordinary education, and have some higher association, and some recruitment from there. That maybe the utility. _____ [?]

...

...indifference to the world, and the educationist are a black marketeer. Three sections; when such knowledge will dawn in us, these three tendencies, kind of tendencies, to be a good, bad and middle. To be selfish, to be donor of these material things, and then indifference to the material elevation. Three kinds, three classes are found here: *sāttva*, *rāja*, *tāma*. When we shall have indifference to all this *jñānam*, such knowledge will dawn, will peep in us, when these three sort of relationships with the material environment will be tasteless. *Pratinivṛtta-guṇormi-cakram*, *ātma-prasāda*.

*[jñānam yad āpratinivṛtta-guṇormi-cakram, ātma-prasāda uta yatra guṇeṣv asaṅgaḥ
kaivalya-sammata-pathas tv atha bhakti-yogaḥ, ko nirvṛto hari-kathāsu ratim na kuryāt]*

["Transcendental knowledge in relation with the Supreme Lord Hari is knowledge resulting in the complete suspension of the waves and whirlpools of the material modes. Such knowledge is self-satisfying due to its being free from material attachment, and being transcendental it is approved by authorities. Who could fail to be attracted?"] [*Śrīmad-Bhāgavatam*, 2.3.12]

And some sort of inner satisfaction will evolve from within, *ātma-prasāda*, we can't account for. Automatic inner satisfaction will come from within and influence all our tendencies; we shall find, causeless satisfaction coming out from the underground, *ātma-prasāda*. *Uta yatra guṇeṣv asaṅgaḥ*. And no question of any association with these mundane waves.

Kaivalya-sammata-patha. This is the line to enter, to have admission in the *kaivalya*, in the eternal existence, plane; the consciousness of eternity. *Atha bhakti-yogaḥ*. After this, *bhakti-yoga* begins. This is complete withdrawal from the worldly life; then begins plane of devotion. So *ko nirvṛto hari-kathāsu*. When this has got some positive position. So there may be different classes of impersonalists, but why they should not partake in such campaign, positive thing. After withdrawal from all possible charms of this material world, then begins devotion. Withdrawal from the negative then begins to take admission in the positive side. So all impersonalists, salvationists, should try to respect this devotional method. This is not one of the worldly campaign. This is *nirguṇa*, not within *guṇa*, *sāttva*, *rāja*, *tāma*: good, bad, and the middle class; not a member of this world of mortal conception. So all sort of impersonalists who want to end their lives, why should they not try this positive attempt? *Ko nirvṛto hari-kathāsu*.

So *ūrmi* means wave in this ocean. One *ūrmi* is how many feats? How many years? High, low, high, low; in that way the movements of this illusory world going on, *ūrmi*. America has become the richest and threatening the world because of this position. One day America will be reduced to jungle; and where there is no trace of civilisation they will come high, will rise. In this way, high,

high wave, and then going down. In this way, the movement of the world. Crooked movement of the world. He was just one in the top, and he will be found almost in the lowest position. So it is high and low, high and low; in this way. *Guṇormi-cakram*. Who is found in the topmost position, next moment he will be found in the lowest position. In this way it is moving.

*tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ
[tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena sarvatra gabhīra-ramhasā]*

["Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them."] [*Śrīmad-Bhāgavatam*, 1.5.18]

In this way, action, reaction. Today's king, he'll be reduced to the lowest servant. Because absorbing, enjoying, controlling, and the reaction will take him to same lowest position. *Guṇormi-cakram*.

_____ [?] *na labhyate yad bhramatām upary adhaḥ, tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena.*

To save us from this movement, automatic movement of high and low, high and low, inevitable, action, reaction. Hare Kṛṣṇa. Hare Kṛṣṇa. But those who can connect themselves with the *nirguṇa*, they can maintain their position. Mixed, may not go so high, may not go so low, if connected with some *nirguṇa* things, somehow. If well connected then he'll go away from the jurisdiction. But any haphazard connection, that may maintain the middle position, of less action and less reaction. Move in human circle, and the sun moving after going to the demigod, and then again going to the vegetable. Long circle, bigger circle. And some may move within again small circle. That may be possible by connection with that so called religious life. May not go down much, may not go up much. And then when in this way they imbibe real connection with the agent of the Lord, their permanent improvement will begin, permanent improvement, only in connection with God consciousness.

...

When Parīkṣit Mahārāja in the womb of his mother he was attacked by Aśvatthāmā *brahma-śiro*, some *astra*, some such. Then Kṛṣṇa, na tatra kusalam pacit yatra [?] When there is dead-blow from some parties, opposite parties, there we cannot hope to find any goodness. One party killing another, another party killing them. In this way, *guṇormi-cakram*.

Other day one man gave a blow on his nose. If he's also comes from same party, perhaps, Devanath. And this gentleman he's killed he's also a Devanatha, one of the Devanath party, finished. One of them gave blow, stole the watch, and again gave the blow on the nose.

Ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. So very peculiar, mysterious.

When I was delivering lecture in Dacca University, one post graduate student of Muslim section put me a question. "Rāmacandra is an ideal king, why He killed a man, *śūdraka*, who was engaged

in penances, austerities? Only because he was *śūdra*, so he was beheaded by Rāmacandra. Such a good king of yours, the model king, ideal king, Rāmacandra, and He beheaded one person who was engaged in *tapasya*, austerities. And he was beheaded only because he was of the *śūdra* section. What is the justification?"

Śūdra, apparently very innocent, engaged in austere austerity, self-affliction, so he was beheaded.

I told, "What is the meaning of the *śūdra* you are to understand. *Śūdra* means who is under lamentation, lamentation. One who has to lament, who is under lamentation."

[41:10 - 41:40 ?]

...guided by ear the serpent class, and birds they're generally guided by the eye, and the ants, etc, by the scent, and fishes generally by the touch. *Śabda*, *sparsā*, *rūpa*, and *rasa*. The bee, they're generally guided by the touch, taste. In *Bhāgavatam* [2.5.26-29] it is mention: *gandha-vedi*, *sparsā-vedi*, *rūpa-vedi*, then *śabda-vedi*. They're generally guided by their particular senses, sections there are. *Gandha-vedi* _____ [?]

Their sense of their nose is very sharp, they're guided by the *gandha*. This bat guided by sound, *śabda-vedi*. The bats move...

.....