

85.09.29.A

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] this mental danger, that is not less important than the physical. The cause and the effect. The cause is more important than the effect. Cause may be easily handled, but effect is inevitable. We can try to change the cause, but to change the effect is not very easy. That wants some special power.

When Kṛṣṇa finished His period of staying in Gurukula, then He proposed, as usual, to give *dakṣiṇā* to Gurudeva. Then Gurudeva referred to his wife. "Ask Your mother what she wants as *dakṣiṇā* from You, if anything."

"You have some extraordinary capacity. You are not one with us. We're told like that. I lost one child, one son. If You can give him back, that is my request to You as Guru *dakṣiṇā*."

And Kṛṣṇa went to search, then that Sankhasura, here, there, and gave his dead son back to the parents. And we're told that is Madhu Maṅgala. Anyhow came to Vṛndāvana, and there and then got her son. His teacher's name was Sandīpanī. To get, to bring back the dead son.

Arjuna once could not keep his promise of protecting a particular child of a *brāhmaṇa*, and failing which he will enter into the fire. And Arjuna failed, he tried his best to protect by his net of arrows. But as soon as the child was born, and it cried, and disappeared. Arjuna could not keep, then Arjuna going to enter into the fire.

Then Kṛṣṇa came suddenly, "What are you doing My friend?"

"I have failed to keep my promise, so I'm going to enter, to finish me."

"No, no, no. I shall try to get the child back."

He took Arjuna, went to the subterranean region, and showed Arjuna that other boys are also there, and took them. So this is miracle of the all powerful, almighty.

**Badrinārāyaṇa:** Mahārāja. We also heard that Viṣṇu wanted to have the *darśana* of Kṛṣṇa.

**Śrīla Śrīdhara Mahārāja:** Who?

**Badrinārāyaṇa:** Viṣṇu, Nārāyaṇa.

**Śrīla Śrīdhara Mahārāja:** When?

**Badrinārāyaṇa:** When Arjuna and Kṛṣṇa went to visit Him, They saw that He wanted to have Their *darśana* so He made that arrangement.

**Śrīla Śrīdhara Mahārāja:** Ah. Made that arrangement at Bali Mahārāja's place, Pātāla. And there, Viṣṇu told to Bali that, "I shall be with you in the Pātāla. Ananta Deva or some, He wanted to see Kṛṣṇa. It is mentioned there.

**Badrinārāyaṇa:** Yes.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

**Badrinārāyaṇa:** Rādhāntī Mahārāja enquires that, "The mantram which was given in dream to Keśava Bhāratī Mahārāja by Mahāprabhu, is that the same *sannyāsa*..

**Śrīla Śrīdhara Mahārāja:** Not in dream, but before taking *sannyāsa* mantra He asked Keśava Bhāratī, "I have got a mantram in dream." Mahāprabhu got in dream. "You please see whether it is the same." And Mahāprabhu gave it to the ear of Keśava Bhāratī, and from him He took it again. Mahāprabhu told that, "I have got in dream this mantra of *sannyāsa*. You please see whether it is there right or wrong." In this way He gave it to the ear of Keśava Bhāratī, and then again from him He took.

Keśava Bhāratī told, "Yes. it is the mantra. *Tat tvam asi*. You are that."

And Murārī Gupta he made the interpretation in another way. *Tat tvam asi*. "You are the same, but, you belong to the same. *Tat tvam asi*. You are not one with Him, but you belong to Him. *Tasya tvam asi*. You are not Him, but you belong to Him." That is given. It is *Veda* mantra, it is all right, but we misinterpret that we are Him.

**Devotee:** \_\_\_\_\_ [?]

...

**Śrīla Śrīdhara Mahārāja:**

*patita-pāvana jagannātha sarvveśvara, vṛndāvana-candra sarvva-rasera ākara*

["Lord Kṛṣṇa is the purifier of the fallen souls, the Lord of the universe, the Lord of all beings, the moon of Vṛndāvana and the origin of all *rasas*."] [*The Songs Of Bhaktivinoda Ṭhākura*, p 92]

Bhaktivinoda Ṭhākura's one hundred and twenty Names for the Lord [*Śrī-Kṛṣṇa-Vimśottara-Śāta -Nāma*], but a speciality in Jagannātha to grace the fallen. With a special will He has gone there, to be kind to the fallen, not to reject. And that is mainly in His *prasāda*, *prapañca jaya*. Food is the most original and imperative thing. We cannot live without food, and if food solution is there everything is solved. *Sakala prapañca jaya*.

*[jugala-mūrti, dekhiyā mora, parama-ānanda hoyā] prasāda-sevā korite hoyā, sakala prapañca jaya*

["Beholding the Deity forms of the Divine Couple, Śrī Śrī Rādhā-Kṛṣṇa, I feel the greatest joy. By honouring the Lord's *prasāda*, I conquer over all worldly illusions."]

[*The Songs Of Bhaktivinoda Ṭhākura*, p 37]

The first principle of life of life we can't avoid, that is to take food. And if there is medicine in the food, automatically everything will be solved. So food problem is being solved in Jagannātha. Try to honour the food, *prasāda*. What you are indenting within you, let that be purified, not anything loan. That is, should not be, whatever we're taking, no loan to the nature. To save us, we're taking food, that is a loan to the nature, and we shall have to pay for that. But by *prasāda*, if we take, then it's solved, it will solve the whole problems of life. It will gradually draw us towards Jagannātha, instead of taking away, to realise the debt. In other places food means nature's loan, but here *prasāda* \_\_\_\_\_ [?] And if that problem is solved, everything will be automatically solved.

*tāvaj jitendriyo na syād, vijitānyendriyaḥ pumān  
na jayed rasanam yāvaj, jitam sarvam jite rase*

["Even if a person has conquered every sense other than the tongue, he cannot be said to have subdued his senses until he has conquered the tongue and the sense of taste. The sense of taste is the strongest sense and is the most difficult to control, especially when it becomes more acute as a result of hunger."]

[*Śrīmad-Bhāgavatam*, 11.8.21]

All other senses are controlled save and except the tongue, but that will not be reliable, they'll come again. And in the case of tongue, if we leave it, the taste and food, it will increase. So the only way to conquer the tongue is to take *prasāda*. And if tongue is conquered all other senses are automatically conquered. *Tāvaj jitendriyo na syād, vijitānyendriyaḥ pumān, na jayed rasanam yāvaj, jitam sarvam jite rase*. In *Bhāgavatam*.

*indriyāṇi jayanty āśu, nirāhārā manīṣiṇaḥ  
[varjayitvā tu rasanam, tan nirannasya vardhate]*

["By fasting, learned men quickly bring all of the senses except the tongue under control, because by abstaining from eating such men are afflicted with an increased desire to gratify the sense of taste."]

[*Śrīmad-Bhāgavatam*, 11.8.20]

The ordinary speculationists, they by fasting try to conquer all senses, by fasting. *Bhāgavata* says that apparently it may seem to be conquered, but, *indriyāṇi jayanty āśu, nirāhārā manīṣiṇaḥ, varjayitvā tu rasanam*, but the tongue is not controlled by fasting. It will rather increase, and whenever it has the chance to take food, all *indriyā* will come back again.

*indriyāṇi jayanty āśu, nirāhārā manīṣiṇaḥ  
varjayitvā tu rasanam, tan nirannasya vardhate*

Opposite, so, *tāvaj jitendriyo na syād, vijitānyendriyaḥ pumān*. So when the other senses are conquered, an intelligent man must not think that he has conquered his senses, as long as his tongue is not conquered. And *jitam sarvam*, and when the tongue is conquered, everything is conquered. To conquer the tongue is only *prasāda*.

*yajñārthāt karmaṇo 'nyatra, loko 'yam 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]

*yajña-śiṣṭāśinaḥ santo, mucyante sarva-kilbiṣaiḥ  
[bhuñjate te tv agham pāpā, ye pacanty ātma-kāraṇāt]*

["Saintly persons who partake of the remnants of sacrifice become liberated from all the sins arising from the five kinds of violence to living beings. But those who cook for their own consumption, those sinners eat only sin."] [*Bhagavad-gītā*, 3.13]

To take the remains of the *yajña*, that is which is offered to the Lord, and to take the remnants, that is the only way to conquer the tongue. So Jagannātha is there, distributing *prasādam* graciously, to solve the whole problem of life, that the seed is there to conquer the tongue, *prasāda*. *Patita-pāvana jagannātha sarveśvara, vṛndāvana-candra sarva-rasera ākara*. All sorts of engagements can be solved by Vṛndāvana Candra. We can get wholesale engagement with Him there in Vṛndāvana, He's there. He can give us full engagement - nowhere else we can have that. So your need is such. *Patita-pāvana*. To get His grace means to get the key of solution of life. To enter into Vaikuṅṭha, the key is there, the *prasāda*.

What our Auravinda Locan Prabhu says? Eh? Is it reasonable?

**Auravinda Locan:** I have no intelligence to say nothing, no brain to say nothing, Guru Mahārāja.

**Śrīla Śrīdhara Mahārāja:** It is not the duty of the brain to undertake. Brain cannot catch it, touch it. What to catch, cannot touch it, it is something else. *Jñāna śūnya bhakti*. Brain also, it is not impossible for the brain to follow. The first principle necessity in life is food, and if that problem is solved then we're saved from reaction. It is not non-brainy thing.

\_\_\_\_\_ [?] says to preserve and to propagate, two natural tendencies in one's life everywhere. First to preserve and then propagate. So first life's necessity is preserve, and that thing must be solved without producing any reaction. For every action there is reaction. I'm devouring him, he'll be entitled to devour me. Action, reaction, your Newton will say.

Hare Kṛṣṇa. *Patita-pāvana jagannātha sarveśvara*. Hare Kṛṣṇa. Hare Kṛṣṇa. And non-civilised persons they can approach Him. In the temple also so many obscene pictures are engraved there - figures. And when Jagannātha comes to see the town in the chariot, so many filthy words are also used by the *pāṇḍās* we heard. The nasty words they use before Jagannātha. Jagannātha enjoys that. That *ādivāsī* section in Orissa, in the beginning Jagannātha was in their possession, we're told. Then the king took Him from there and constructed the big temple and installed Him there. The Lord of the *ādivāsī* - Jagannātha. \_\_\_\_\_ [?]

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Rāmacandra took the remnants of the Sabari. Devotion is their only wealth, nothing else. No etiquette, no cleanliness, no education, nothing of the kind. Only heart transaction is possible there in the lowest position. *Śraddhā*. No education, no civilisation, no formality, all these things absent. There also He's taking the remnants the Sabari. Even Rāmacandra Who has come to show the moral ideal, and ideal character.

Hare Kṛṣṇa. No inclination, tendency towards - knowledge is rather egoism, a reactionary thing, it goes on searching everything for his own interest. Knowledge means to be master of

many things. To search for mastership of the environment, knowledge means. But that is of no use for the soul.

Sacrifice, the most valuable thing, to learn to give away to the good, not to give away to anything and everything. As much as possible to give to the good, to the highest good. So that requires previous *sukṛti* we're told. It is not chance coincidence. If we like to say chance coincidence, then we have to go far more below.

*brahmāṇḍa brhamite kona bhāgyavān jīva [guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja]*

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]

[*Caitanya-caritāmṛta, Madhya-līlā, 19.151*]

How we can acquire that fortune? *Ajñāta-sukṛti*. There comes the position of chance coincidence. *Ajñāta -sukṛti*. To us of course chance coincidence. But the Supreme, His grace, through His agents, causing *sukṛti* to so many, subconsciously. So much so that we're told that we shall have a birth in India, that is also fortune, to have a birth in India.

*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*]

A chosen place. Subash Bose told that, "I love India because India is the favourite place of the Supreme Lord. In other places some agents, few and far between appeared, but in India so many incarnations of the Lord have come. It is a selected place for the Lord to help by the highest thing. So Bhārata."

And \_\_\_\_\_ [?] told that, "In the whole of the world, India is the worst place. And in India the Hindus are the most nasty. Amongst Hindus the *brāhmaṇas* are the worst. And among *brāhmaṇas* the Nanda Kumar, he's the worst of the worst." So he justifies Nanda Kumar's hanging.

And Burke's side, on the other hand, in the British parliament told, "Hastings has murdered Nanda Kumar by the hands of \_\_\_\_\_ [?] his friend, judge." Nanda Kumar had so much records in his hands, he could expose the Hastings to his friends and other parties. But Hastings made an intrigue, a conspiracy with his friend \_\_\_\_\_ [?] who was a high court judge, and gave a forgery case against Narida Kumar. And before the original case came to court, Narida Kumar was hanged. So Hastings was saved. So Burke told the British parliament, "Hastings has murdered Nanda Kumar with the hands of \_\_\_\_\_ [?] his friend."

And in what connection I came to Nanda Kumar? Eh?

**Devotees:** Bhārata-bhūmite.

**Śrīla Śrīdhara Mahārāja:** O yes. Nikaulay [?] just came from the opposite side. "The worst people are the *brāhmaṇas*. Nanda Kumar is the worst, then whole *brāhmaṇa* section. And then the Hindus,

and then India. India is the worst place in the world. And the Hindus are more worse. And then the *brāhmaṇas*, and then Nanda Kumar." Coming from opposite side, his view, Nikaulay [?] A good prose writer in English.

And on the other side that German scholar. What is his name? He told, "In the treasure in the *Upaniṣad* there is such a valuable gem, *ratna*, that the whole world may be fed well, and they will be saved, and no part of that wealth will be spared. It will remain as it is. But in a smallest portion may save the whole world." That was told by some German scholar. What is his name? He's also a famous man.

**Devotees:** Max Mueller.

**Śrīla Śrīdhara Mahārāja:** Max Mueller. "A negligent part of that wealth what is in the *Upaniṣad* of India that may save the whole world. And it won't be diminished by any point, it is such an eternal thing." Max Mueller. *Upaniṣad*.

*yasmin vijñāte sarvam evam vijñātam bhavati  
yasmin prāpte sarvam idam prāptam bhavati*

["By knowing Him, everything is known - by getting Him, everything is gained."]

Enquire about that thing, by knowing which you'll know everything, by getting which you'll get everything. The key of the solution of whole life of the whole animation. Know that thing everything will be known. Get that thing everything will be got. Such a thing is there. It is possible. And the analogy, example given in *Bhāgavatam* [4.31.14]. Just pour water into the root, whole tree is fed. And put food into the stomach, whole body is fed. Something like that. Acyuta is like that. So the justification of that great advice.

"Give up everything, all sorts of duties. Come to Me. You'll be saved."

You'll get the best benefit of your life. It is possible. So so many talks of difference not necessary. Only this advice can solve our whole life, not only all animation, the key to life is this.

And *Vedānta* is also saying, *athāto brahma-jijñāsā*. And in the hand of Mahāprabhu when that came, not only intellectual enquiry, but the earnest search of the heart for that thing, and that is Kṛṣṇa. That has captured in our heart, that has got possession in our heart. And we must run towards Him, the great beloved, lover. He's not to give the solution of our intellect, but to solve our heart. Heart's hankering may be solved. He's such. Not only giving satisfaction to the brain, or our searching mentality, but it will give, supply the food of your heart forever. The wholesale satisfaction.

*prati aṅga lāgi kānde, prati aṅga mora*

[From *Vaiṣṇava-padāvali - Anthology of Vaiṣṇava Songs*, by Jñāna Dāsa]

"Every atom of your life will have its solution and the corresponding embrace of the other side. Every atom in your body is crying for satisfaction, and that is only possible in Kṛṣṇa consciousness." Mahāprabhu told. "Not only you, your mind, or your feeling, every atom of you, and every atom of

this world is only crying earnestly to have its satisfaction that can be had with Him. It is such, such thing is there." Mahāprabhu told. "It is not Brahman, neither Paramātmā, not ordinary conception of Godhead as Nārāyaṇa, but only Kṛṣṇa consciousness can supply food to every atom of you, to the fullest satisfaction."

This proposal, this idea, this discovery, is in our front. Then the proposal of the exhaustive solution for all of us, utmost solution. *Prati aṅga lāgi kānde, prati aṅga mora*. The devotee felt that, "Every atom of my body is only crying to be united with the corresponding atom of the Lord, Kṛṣṇa. He's such, He's so dear and so near, and so much necessity I have got with Him. It is not luxury. Kṛṣṇa consciousness is not a luxury that like a dress, like a fashion to satisfy a particular group, it is not that. The innermost need of all of the whole stuff within us."

*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]

In *Gītā* where so many different classes of religious conceptions have been dealt - *Gītā* is famous for its broad view giving position to so many classes of *sādhana*, and there at the topmost place this *śloka*.

"Give up all duties I have told so far. And the sum and substance is this. Come to Me and you'll have your fullest satisfaction. The conclusion is this, winding up everything to that position. Give up everything, come to Me. All are provisional by gradual process, but the ultimate, absolute position is such on the whole. Give up everything, come to Me. I shall embrace you. You won't have any loss in life."

It is in *Gītā*. And *Bhāgavatam* in details, it is giving the description of that - how it is so, and what are the conditions of those that come in closer connection with Kṛṣṇa. How they live, how they go on in their life.

*catur-vidhā bhajante mām, janāḥ sukṛtino 'rjuna  
ārto jijñāsura arthārthī, jñānī ca bharatarṣabha  
teṣāṁ jñānī nitya-yukta, eka-bhaktir viśiṣyate  
[priyo hi jñānīno 'ty-artham, ahaṁ sa ca mama priyaḥ]*

["O Arjuna, best of the Bhāratas, four types of pious persons worship Me: the afflicted, the seeker of knowledge, the seeker of worldly or other-worldly enjoyment, and the pure-hearted seer of the soul. After attaining sufficient devotional merit (*sukṛti*), they engage in My pure devotional service."] ["Among these four types of devotees, the enlightened soul, who is My exclusive devotee and whose consciousness is fully absorbed in Me, is the best of all. Because I in My form of Śyāmasundara am very dear to this sage, he is also dear to Me."] [*Bhagavad-gītā*, 7.16-7]

Those that come have different ulterior object. But *jñānī* has got some little substantial position, but,

*yoginām api sarveṣām, mad-gatenāntarātmanā  
śraddhāvān [bhajate yo mām, sa me yuktatamo mataḥ]*

["Among all types of *yogīs*, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all their heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion."] [*Bhagavad-gītā*, 6.47]

"But such *jñānīs* are very rarely found who come to realise ultimately that I am everything. When they come in *crores* of a *jñānī*, one comes to understand I am everything, and becomes My devotee."

Winding up, gradual process. \_\_\_\_\_ [?]

**Badrinārāyaṇa:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

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

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