

## 85.11.10.B

**Śrīla Śrīdhara Mahārāja:** ...eternal rest, that will be useless, to our understanding. "No. I don't want rest, neither I want to exploit anything, to be master of this material plane. I don't want to be monarch of all I survey. Neither perfect rest, zero. But I want to live as a unit in a wholesome organic whole, organism."

Just as everywhere in this body, all the atoms in the body they're contributing, they're doing service for the wholesome of the whole body. And not for its own, or for a particular group, or paralysis is not desirable. The paralysis in the body, or any atom will act according to its whim, is unnecessary, whether maybe grouped or single. But all the atoms must work for the common welfare of the whole system in our body, then it's healthy. A body is healthy when all the parts however insignificant are working for the welfare of the whole. And neither for any group, and nor for its own self, or stopping the work, that is all abnormal.

So we shall all dedicate our whole energy with much attraction for the organic whole, that's represented by Kṛṣṇa. *Advaya-jñāna*. Absolute. A part of the Absolute, not a diseased part in the Absolute, but healthy part of the Absolute.

Otherwise either to be dead or to lay on in disease, suffering from disease or dead. When they stop all the activity then dead, body dead. And when revolting for common interest, to work for common interest, there is disease. So the Vaiṣṇava principle has condemned these two, this *mukṭi*, *mokṣa*. That is the death, dead stop of all activity with the Śāṅkara *māyāvādī*, and Buddha School, they admire much. Just as when one is too much disturbed, when it is too much painful for a disease he wants to commit suicide. "I can't tolerate this painful stage." So he wants to commit suicide. So the *māyāvādīs* are like that, they can't tolerate the painful condition of this world of enjoyment, they want to do away with their whole existence, commit suicide. "It is better not to live than to live in such suffering." That is the general idea.

But to live in a healthy condition, that is with the Vaiṣṇava religion, Vaiṣṇava conception. That positive life is possible, happy life is possible. Optimistic. The only optimistic school is...

And Jaiminī, in *karma-kāṇḍa*, he told, "Yes, there will be suffering, there'll be disease, but go on, no other alternative, go on enjoying in a controlled way. Then less disease. Death is unavoidable, but still life may be longer. To make the best of a bad bargain, no other alternative, we shall have to go on in this world. No other alternative but go cautiously as much as possible. Do good works, and then you'll get a happy life in heaven, but that will also come to end and again you'll have to fall and come here. But what to do? No other alternative. Do good things and try help here as much as possible, remaining in this plane of enjoyment, this mortality area." That is *karma-kāṇḍa* of Jaiminī.

And Śāṅkara, Buddha, they want to commit suicide. "That no, living means troublesome, so no life, that will be we'll get away from all troubles, means to efface ones existence. No other alternative."

But the Vaiṣṇava philosophers they've discovered from the revealed scriptures, "No. There is a plane where we can live happily. And that is by eliminating these two tendencies. And there is a third thing which is very life giving, and that is devotion, dedication. By mutual dedication we can be relieved from all these. And that is tasteful, and that is very sweet and happy life is there."

Die to live. In the, apparently it may seem to be a death, but no. There we can find real life is there as death. When dying, as in individual interest, but live, by common interest. And common is represented by the Supreme Regulator. There is a centre of common interest, and it is such, it is sweet, worth living. If any value of life is, it is there, a sweet life. Not only to go on with a monotonous life, no other alternative but to drag on in a life in painfulness, no, it is not that. Living is sweet. Back to home. Home comfort, in a higher sense we shall get there, mutual. Home comfort, mutual help. From the beginning we're to practice there, mutual help. Dedication for others, for the environment, contribution for the environment, by which for mutual attempt we'll all be happy.

What's the time now?

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

**Śrīla Śrīdhara Mahārāja:** ...stop here. \_\_\_\_\_ [?] Giridhari.

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

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

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

...

[10:00 - 11:25 silence]

**Śrīla Govinda Maharaja:** \_\_\_\_\_ [?] Bhakti Kanan Giri Mahārāja. Bhakti Bhāratī Mahārāja. Tripurari Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Aranya Mahārāja;

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?] Mahayogi Mahārāja. Dayādhara Gaurāṅga prabhu. And Govinda prabhu. Sāgara Mahārāja. Aranya Mahārāja. Padmanābha Mahārāja. Bon Mahārāja also.

**Śrīla Śrīdhara Mahārāja & Śrīla Govinda Mahārāja** [12:05 - 15:25 ?]

**Śrīla Śrīdhara Mahārāja:** Nitāi. Nitāi. You have all - particular divine thought, and by the earnestness of you all in any form or other they must have to come here. Where there is purchaser, seller, the merchants approach, capitalists approach there to open shop. So the audience is the cause of the speaker. According to your quality of attention and aspiration, something will have to come.

**Śrīla Govinda Mahārāja:** Mahārāja. Trīlokanatha \_\_\_\_\_ [?] Husband of Kundalatā.

**Śrīla Śrīdhara Mahārāja:** Gaura Hari bol. \_\_\_\_\_ [?]

At the time of necessity he came out with serving attitude.

Once when I was posted in Delhi Kurukṣetra Maṭh in the beginning I had to take charge of those two Maṭhs there. And by collection, newly begun, I had to maintain those Maṭhs. Anyhow I had some inclination that Gaura Pūrṇimā celebration I must send some money. When I first attended the Gaura Pūrṇimā celebration so many others came and I saw and I thought how fortunate they are. Their money is being utilised in the birth ceremony of Śrī Gaurāṅga. That created some impression in me. And when I was in Delhi collecting door to door to maintain those Maṭhs I got such recollection, and I tried my best to collect something more and to send. Only twenty five rupees I could send at that time to Gaura Pūrṇimā celebration. But that I had to do with much labour and earnestness I tried.

When that money reached Māyāpur then I got a letter from Guru Mahārāja. "Your money has been, has become a great help to serve both Nityānanda Prabhu and Mahāprabhu."

And I was told by the devotees there. "Guru Mahārāja told that with much labour and earnestness this small amount has been sent by that man. Because for small money there was some very imperative necessity it just reached at the time."

So he told that, "For small amount so much necessity generally cannot be felt. So when we're thirsty water is valuable, otherwise water has not so much value. As much thirst within us, so much valuable the water. So small amount it reached here, at that time for that money they were very much in want." And he told that, "This man sent this small amount, but he did much for it. So at the time of necessity it has value."

And this gentleman, when there was a very earnest need to clear the debt, or instalment to the bank, or something, he gave the money. I thought like that.

So necessity is valuation. So negative, positive. Food is good when we're hungry, according to our hunger. So we're to create hunger within us. Then everything may be valuable to us. If we can develop real hunger then everything, we shall draw anything and everything to fulfil our bowel, our belly.

This \_\_\_\_\_ [?] everything, bring us memory of Mahāprabhu. If we're spiritually hungry then everything, every dust in Dhāma, that will come in form of Kṛṣṇa conception \_\_\_\_\_ [?]

*vana dekhi' bhrama haya – ei 'vṛndāvana', śaila dekhi' mane haya – ei 'govardhana'  
yāhān nadī dekhe tāhān mānaye – 'kālindī', mahā-premāveśe nāce prabhu paḍe kāndī'*

["When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana'. When He passed over the hills, He took it for granted that they were Govardhana."]

[*Caitanya-caritāmṛta, Madhya-līlā, 17.55*]

Any hill, Govardhana. Any forest, Vṛndāvana. Any river, Yamunā. Hungry. He can't see without that interest to satisfy hunger, captured by the hunger. So what is necessary? Hunger, that is the

sign of the healthy body. So to become healthy we're to see whether sincerely the hunger is within us.

*bhaktiḥ pareśānubhavo viraktir, anyatra [caīṣa trika eka-kālah  
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam]*

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."] [*Śrīmad-Bhāgavatam*, 11.2.42]

In this way it will be developed, reality. We must be wakeful to reality, crossing this apparent vision. Here apparent stage of the deceiving world, misleading world, pierce through misleading, and try to acquire the real meaning of everything, whatever is outside, to read properly. What is necessary, that is to read properly in its own value, not any value thrust on them according to my selfish object. Here living environment, we're throwing our interest over them, and we're reckoning that. But independent of our interest we shall try to read everything properly. In other words, in the terms of the Infinite that is of Absolute calculation, their position. That is natural reading, independent of all selfish, big or small, discover all local interest, and try to see from the standpoint of Absolute interest, anything and everything.

*yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati  
[tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati]*

["For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me."] [*Bhagavad-gītā*, 6.30]

And another,

*īśvare tad-adhīneṣu, bālīṣeṣu [dviṣatsu ca  
prema-maitrī-kṛpopekṣa, yaḥ karoti sa madhyamaḥ]*

["The devotee in the intermediate stage of devotional service is called a *madhyama-adhikārī*. He loves the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to the innocent and disregards the envious."] [*Śrīmad-Bhāgavatam*, 11.2.46]

*sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ  
bhūtāni bhagavatya ātmany, eṣa bhāgavatottamaḥ*

["A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama-bhāgavata*."] [*Śrīmad-Bhāgavatam*, 11.2.45]

[*Śrīmad-Bhāgavatam*, 11.2.45]

It is very close to us, the environment is very close to us, but we can't read properly, can't utilise them properly. They're all representing the Absolute, they're living in that sense. Everything in the Absolute standpoint, including myself. That reading will be proper reading, and that won't disappoint us.

\_\_\_\_\_ [?]

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

**Śrīla Śrīdhara Mahārāja:** Proper reading is necessary. Why? Fair field, no selfishness, neither enjoyment, nor renunciation. *Nirapekṣa*. That is impartial, normal, natural, not any prejudice. We should try to live a life without prejudice. Then we'll be able to see everything in connection with the Absolute, with the Infinite. And that is happiness there. No entanglement, no crookedness, no selfish transaction, no diplomacy, none. Of course in Yogamāyā there is diplomacy and other things, grouping, and also competition, that is all centre pointed, but designed by Yogamāyā. That is another thing. And this is also dependent perverted reflection of that. What we're suffering from, that estimation also outcome of that but perverted, self centred. Just opposite to reality. We're in the clutch of that. No conception is better than erroneous conception. Proper conception is necessary. Two things necessary, vitality giving and also fulfilling our purpose, the destination fulfilment.

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

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."]

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

"O you handful followers of Mine, try courageously relief work. All dying through dissatisfaction. Begin relief work, courageous slave, connect Kṛṣṇa consciousness everywhere. No better engagement can ever be conceived than this, and it is for eternity in this world. All patients. Try to inject medicine. And that medicine and food, both, it will cure the disease as well as supply the food, Kṛṣṇa consciousness. So whomever you come across talk about Kṛṣṇa, and nothing else. No time of leisure."

*Ki bhojane ki śayane kibā jāgarāṇe.*

*[āpana galāra mālā sabākāre diyā, ajñā kareṇa gaura-hari kṛṣṇa kaha giyā  
ki bhojane ki śayane kibā jāgarāṇe, aharniśa cinta kṛṣṇa balaha badane  
yadi āmāra prati sneha thāke sabākara, kṛṣṇa binā keha kichu na balibe āra  
jagatera pitā kṛṣṇa ye na bhaje bāpa, pitṛ-drohī pātakīra janme janme tāpa]*

["Blessing everyone with affection and placing His own flower garlands around their necks, Śrī Gaura Hari instructed them to return to their homes and fully engage in the service and worship of Kṛṣṇa with all devotion. He said: "Always engage in thinking, remembering, hearing and speaking

about Kṛṣṇa in all situations, whether awake or sleeping, eating or resting. If you have affection for Me, please promise that you will never cultivate anything other than Kṛṣṇa. Kṛṣṇa is the benevolent father and supreme cause of the whole universe and all beings. One who deliberately avoids worshipping his own transcendental father, is considered most fallen and suffers birth after birth.”] [*Caitanya-Bhāgavata, Madhya-līlā*, 28. 25-8]

You're awake or sleeping, or drowsy or eating or lying, constant attempt, continuous attempt for Kṛṣṇa consciousness, to spread Kṛṣṇa consciousness. It will save you, that disinfecting and nourishing things, not only help others but help you also at the same time. No other engagement, engage yourself fully in spreading Kṛṣṇa consciousness. Be in the midst of that thing. Do that madly, go on.

This is the single work the whole *Veda, Upaniṣad* is like. Cultivate about Kṛṣṇa. Kṛṣṇa, Reality The Beautiful. Reality The Divine Love. So He's the real fulfilment. He's our Lord, Master, our home, everything which our heart of heart aspires after, it is that thing. So try to make yourself busy in transaction with that, in one word, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa. *Kṛṣṇa Nāma kīrtana*. \_\_\_\_\_ [?] No other rules, regulations, nothing necessary, go on rationally or regularly, anyhow go on with Kṛṣṇa consciousness. Kṛṣṇa consciousness. Kṛṣṇa consciousness, the deepest necessity of our heart. Brain, energy, all should be subservient to this operation of heart. This comes from the heart and brain and energy should be utilised in this service, that heart attempt, heart fulfilment attempt. That is the best engagement here.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. *Sarvātma-snapanam*, no other...

**Devotee:** Mahārāja. \_\_\_\_\_ [?]

...

**Śrīla Śrīdhara Mahārāja:** *Param vijayate śrī-kṛṣṇa-saṅkīrtanam*. Let that go on victoriously here. Mahāprabhu's blessing here.

*ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpanam  
śreyaḥ-kairava-candrikā-vitaranam [vidyā-vadhū-jīvanam  
ānandāmbudhi-varadhanam 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]

The gradual development what we can get from Kṛṣṇa *saṅkīrtana. Ānandāmbudhi-varadhanam*. The unlimited *ānanda*, and that is also ever increasing stage. *Prati-padam*. We're including still every point we find the fullest satisfaction. *Pūrṇāmṛtāsvādanam sarvātma-snapanam*. And that *ānanda* has no reaction. Other satisfaction has got some reaction, but this is not.

*Sarvātma-snapanam*. As much as engaged in tasting that divine blissfulness, *prati-padam pūrṇā*, he feels himself that he's being purified. Generally our fulfilment, our feeding, brings some reaction in turn, no hunger, it is not that. *Sarvātma-snapanam*. Purifies not only him but the environment, and to the totality. The purification is to the totality, inner and outer, everywhere. *Sarvātma-snapanam*. *Sarva ātmā*, all souls, and *sarva atnu*, including ones own different planes of life, all purified. Enjoyment generally implore our mentality in this world a reaction, but this is opposite. *Sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam*. Let with all success go on this flow of Kṛṣṇa conscious preaching. This is Mahāprabhu's direction and His heartfelt desire when He came as relief work General. When the Absolute came as a General to find relief work here His commanding tone was such. "Go on, and this is the result you will find by this Kṛṣṇa *saṅkīrtana*."

Hare Kṛṣṇa. Hare Kṛṣṇa. Rāma. Rāma.

*harṣe prabhu kahena, — śuna svarūpa-rāma-rāya  
nāma-saṅkīrtana — kalau parama upāya*

[In great jubilation, Śrī Caitanya Mahāprabhu said, "My dear Svarūpa Dāmodara and Rāmānanda Rāya, know from Me that chanting the Holy Names is the most feasible means of salvation in this Age of Kali."]

[*Caitanya-caritāmṛta, Antya-līlā*, 20.8]

When He was in the highest stage of tasting the highest *līlā* of Rādhā-Kṛṣṇa, sometimes when He was wakeful to the interest of the public at large He used to come. "O you *svarūpa-rāma-rāya*, you Svarūpa, you Rāma-Rāya, this Kṛṣṇa *saṅkīrtana* is very efficient, very fruitful. Kali-kāla, in this age of Kali, this produces very wonderful help, this Kṛṣṇa *saṅkīrtana*." In this way in trance He began to describe the results of Kṛṣṇa *saṅkīrtana*. Kṛṣṇa. Kṛṣṇa.

God cultivation, and that abstract thing God where He lives. A remote connection with this world with Him. That is a matter of story and imagination. God, God, God. And that God conception has come into such a reality that all others vanish. Everything vanished, only God consciousness, and that is in *aprākṛta-phal*, the God's closest connection with the lowest. That is Vṛndāvana. It is a very wonderful thing, *aprākṛta*. Finite cannot approach Infinite, but the approach of Infinite with the finite to its extreme form that is Vṛndāvana. When Infinite is approaching to finite in its extreme form, that is Vṛndāvana, *aprākṛta*. He has come so near to the so tiny substances, just like He's being whipped, He's doing the service by carrying the shoes of the father. How closest He has come. The Absolute has come to the extreme atoms of relativity, so intensely, that is Vṛndāvana, where we get the Absolute within our fist.

*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]

What wonderful process this Nanda and Yaśodā they followed that they got Param Brahman within their fist in such a way whatever they like they're doing that by Him? How such closeness, intimacy can be acquired? Impossible? Impossible has become possible. So this is Vṛndāvana where impossible has become possible. So in the assembly of the great *yogīs*, *ṛṣīs*, *jñānīs*, of different type of experts in the religious, or in the philosophical world, they're all stalwarts in different departments, leaders. In that assembly in such a way, assertion, all futile. But this is so successful that Param Brahman has come within the fist, whatever they like they're doing with that. How is it possible such wonderful thing? A means to end.

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

*kam prati kathayitum īse, samprati ko vā pratītim āyātu  
go-pati-tanayā-kuñje, gopa-vadhūṭi-vitam brahma*

["To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.98]

"Who has got everything in His possession He's hunting after the girls, for the *gopīs* for their propitiation, for their satisfaction. What is this? Who will believe this? To whom shall I talk, *kam prati kathayitum īse*, and who will believe? As if non-believable, all this, such is possible? But so near approach, so close connection we may have...

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