

85.12.10.B_85.12.11.A

Śrīla Śrīdhara Mahārāja: ...the spirit within, substance within.

*na te viduḥ svārtha-gatiṁ hi viṣṇum, [durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upaniyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]*

[Prahāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or Guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."]
[Śrīmad-Bhāgavatam, 7.5.31]

The aim of our inner interest is towards Viṣṇu. Towards that *rasam*, that eternal *ānandam*. Our internal tendency, everyone of us has got that within us. But we're carried by the outer current, that is *kāma*, *krodha*, *lobha*, that mental system, which is a cover of the soul system.

Our preaching, our *kīrtana* outside will be of this nature - that we must try to make him understand his own thing within him. And try to exact that, that are capturing him outwardly to take him out here, to disassociate him with those things, and those must be utilised for the service of Kṛṣṇa.

Money is very favourite thing to us. Because we're generally engaged in these four things: *dharma*, *artha*, *kāma*, *mokṣa*. *Dharma* means duty; *artha*, money; *kāma*, sense pleasure. And *mokṣa*, at times we're disgusted with these things and want to be indifferent, that is renunciation, *mokṣa*, liberation. Disgusted with these three things.

*dharmasya hy āpavargyasya, nārtho 'rthāyopakalpate
[nārthasya dharmaikāntasya, kāmo lābhāya hi smṛtaḥ]*

["All *dharmas* (religions, duties, occupational positions, social functions) are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational duty should never use material gain to cultivate sense gratification."]
[Śrīmad-Bhāgavatam, 1.2.9]

Dharmasya. Duty should help us toward liberation. Duty should be set in such a way that it may liberate me properly from all proposals of *māyā* - that is, take to my natural position in the service of Kṛṣṇa. *Dharmasya hy āpavargya*. All the *vargya*, all the ends are comparatively shown down, that is *āpavargya*. *Vargya* means a class of end, object of life. So generally four classes are the object, aim of our life can be divided into four classes. Retirement, and then duty, and then *kāma*, and then money-making, collect energy. Four phases. So duty, generally in the worldly life we set our duty in such a way that we can earn maximum money and the money may be used to satisfy sense pleasure, satisfy the senses. And when that sense pleasure is distributed to others, that is our duty, *dharma*. To collect energy and by that energy to purchase some sense pleasure,

and when the sense pleasure is distributed to others, we finish our duty. Generally this sort of current we find under the *māyāik* influence. In the worldly influence we find this.

But it should be organised in another way. How? That sense pleasure, that is our connection with matter, we shall do so much as is necessary to keep our soul and the body together. _____ [?] Not for any pleasing sensation we shall meet matter. But our transaction with matter will be so much as can keep my health all right. And with that health I shall earn money. And the money will help me to discharge my duty. And the duty will be set in such a way that we can acquire liberation. In *Bhāgavatam* it is said, *dharmasya hy āpavargyasya*. "Duty should be set only to acquire *āpavargya*, liberation, the highest end of life. _____ [?] Duty should not be set in such a way as to acquire maximum money. Generally that is done here. *Nārtho 'rthāyopakalpate*. And *nārthasya dharmāikāntasya*, and the *artha*, that is money, that has got only one aim: to help to discharge our duty. Duty should be connected with liberation and to help that duty, the money will be utilised. And,

*kāmasya nendriya-prītir, lābho jīveta yāvatā
[jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ]*

["Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for enquiry about the Absolute Truth. Nothing else should be the goal of one's works."] [*Śrīmad-Bhāgavatam*, 1.2.10]

And our connection with the material world will be only to that extent, that it can help to keep our health properly to discharge duty, and not for any sense pleasure. Material connection must not be of the nature of sense pleasure. _____ [?] So our sense connection, that is only to produce the child and not to enjoy the sensation there, pleasing sensation. *Nārtho yaś*. In *Gītā*, also in *Bhāgavatam*, and *Gītā* also, *prajānaś cāsmi kandarpaḥ*.

*[āyudhānām ahaṁ vajraṁ, dhenūnām asmi kāma-dhuk
prajānaś cāsmi kandarpaḥ, sarpāṇām asmi vāsukiḥ]*

["Of weapons I am the thunderbolt, and of cows I am the heavenly desire-fulfilling cow. Of cupids I am he who ensures progeny, and among the single-headed venomous snakes I am Vāsuki, the king of all snakes."] [*Bhagavad-gītā*, 10.28]

The conduct what is *kāma*, it's utilisation only *prajāna*, that is, only to give birth to a child and not to enjoy any sense pleasure. This should be our attitude towards the world, to everything, will be following this standard. How we shall adjust us with the environment. So in preaching also we shall see whether, how we can save whom we approach from this sort of maladjustment and we shall help him have proper adjustment - how they can utilise their own energy to make the best of a bad bargain. They're here, and how they can utilise their energy so that they can come to Kṛṣṇa consciousness. That is home. Back to God. Back to home. They're wandering aimlessly in the foreign land. And we shall help them with all earnestness 'come home.'

Just as a madman, we shall try to take his consciousness towards his home, normal life. "A madman, you're engaged in duty, and aimlessly you're wandering here, there." To reinstate in his

former memory that, "You've got your father, mother, wife, children, home, all these things. You're wandering in the street, your attention focused toward some wrong direction."

Vikṛta citta. Whose consciousness thrown into the disorder. From order to disorder a madman comes. Order to disorder. From harmony to discord. So our duty in preaching, in that sort of preaching, will help our own *sādhana*, realisation. Proper realisation will be to very earnestly and sincerely, to try in this way whether within or outside. We are by *kīrtana*, we're to practice in outside, and that reflection will come within me and help me to the highest extent. That is, *kīrtana* has been recommended. Assert yourself, create your environment, also to help you in your own way. Hare Kṛṣṇa. Hare Kṛṣṇa. Purpose, own purpose, and at the same time it will help others also. The Lord will be satisfied if I can preach Him outside, and to convert so many to become His servants, He'll be satisfied with me.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. Nitāi Gaura Haribol. Nitāi Gaura Hari bol. _____ [?]
Nitāi Gaura Hari bol. Nitāi Gaura Haribol. Nitāi Gaura Hari bol. _____ [?]

Devotee: So it does not matter where the money comes from?

Śrīla Śrīdhara Mahārāja: Eh? Ha, ha. I can't follow.

Devotee: He said, "It does not matter, it does not make any difference where the money comes from?"

Śrīla Śrīdhara Mahārāja: I don't follow.

Devotee: He says, his question is that, "If we're collecting money..."

Śrīla Śrīdhara Mahārāja: That depends upon the collector.

Devotee: He wants to know if it's important whether the method by which money is collected should be fair or not fair. What kind of source?

Śrīla Śrīdhara Mahārāja: Generally fair. And it depends upon the collector, upon the capacity of the collector. One can take risk of using unfair means, so-called, but nothing is unfair if it is in Kṛṣṇa's connection. If one is convinced in that way, living in that plane, he can do anything and everything for Kṛṣṇa consciousness. How much degree Kṛṣṇa consciousness in the agent? It will depend on that. How much real Kṛṣṇa consciousness is there, sincere hankering for Kṛṣṇa to utilise him - it will depend on that.

Because real Kṛṣṇa connection is the only purest thing. Unfair can become fair by proper Kṛṣṇa connection. Kṛṣṇa connection is independent thing, and any way Kṛṣṇa connection make everything fair. Other day I told that a touchstone - whatever touches it becomes gold. So, the collector, how far he's Kṛṣṇa conscious. If he can bring Kṛṣṇa in the connection, the unfair will be

fair, fairest, above all fairness in the consideration of this world. So it depends upon the collector. Generally, one should try in a fair way, but, according to his own position, he may apply diplomacy and ultimately everything, if he's fully Kṛṣṇa conscious. He may try in any way. Even his killing will be highest good to the man who is killed. Kṛṣṇa connection is such. Ha, ha, ha. To such a degree, if he finishes him, totally, then he'll be saved. He'll be saved. The guarantee is there, if the Kṛṣṇa connection is there. So the touchstone - whatever will come in connection, that will be gold. But that must be the touchstone, not other stone - any mixture. So it depends upon the collector, whatever, how far he's connected to Kṛṣṇa consciousness. If Kṛṣṇa consciousness is the absolute agent of the absolute master. Absolute Autocrat but Absolute Good. Not only autocrat, but at the same time absolute good. So if it is absolute good, his dealings with anything cannot but be good. Do you follow?

Devotees: Yes Mahārāja, very clear.

Śrīla Śrīdhara Mahārāja: No. Difficult to follow?

Devotees: Very nice and clear.

Śrīla Śrīdhara Mahārāja: Clear. So Kṛṣṇa consciousness is such because everything for Him - whatever used for Him, that is normal and must be used for Him, that is the all important. Whatever we'll do, that is justified if it's for Him - then the man will be saved. Everything, every point will be saved if a disconnected thing comes in that connection - gets that connection, he will be saved. Not killing, that is of outward cruelty - but really if he gets the life back there, normal life back, his utility in the service of Kṛṣṇa. That is For Himself.

Devotee: Mahārāja. But we don't have the courage to do Mahārāja.

Śrīla Śrīdhara Mahārāja: So, your self-hesitating, how far? You're not fully convinced that Kṛṣṇa - what is utilised for the service of Kṛṣṇa, that is the highest realisation, highest good of everything else.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Here I stop today. You think what is Kṛṣṇa consciousness. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. So think what is Kṛṣṇa consciousness. Cruelty, the utmost cruelty to this world that may be life giving to one. Kṛṣṇa consciousness. Die to live. Here the Hegel comes to save you. Die to live deals death to make arrangement for his real life. Hare Kṛṣṇa. Hare Kṛṣṇa.

The mother came to take the child back. The parent came to take the child back and give it to his parents. "You are a *sannyāsī*, you are supposed to be a religious man. My son you will give back to me and you're not able to do that? But that is your religious conception?"

"Yes, I'm seeing that one boy is in the ocean, in the sea, he's diving and plodding in trouble in the sea. Now he has come to the seashore and going home, I shall drive him back, push him back into the sea, the boy. That is my understanding. How can I say, You say he's my son, and I say that yes, a *jīva* has come to you for some time. But he's suffering from death and birth, death and birth.

And the only way to help him is with the association of the *sādhus*, he will go back to home, and back to God. My transaction is that. Snatching from the affection of the parents, the child, and to utilise him in the service of Kṛṣṇa. Apparently it is cruel, but justification is from other side, so everything is like that. This is the weapon. A minor boy having a weapon, snatch away the weapon. He will cut your own head, or somewhere - you boy, you do not know. To take away the money from him, a soul in bondage, the money will be utilised for your own injury. So take the money and utilise for Kṛṣṇa, he'll be saved. Die to live. To help a man to die his present life and to get the death and to come to Kṛṣṇa. Through death come to Kṛṣṇa. Question of life and death. So many lives and deaths for eternal time, suffering from birth and death. Suffering from birth he has got such conviction, such a plane and serious conception to save one from birth and death. What to speak of his collected energy, money, and this or that. This is in the possession of the enemy. The soul is in possession of the enemy, this matter. Anyhow to snatch him from that position towards his own soil - that is necessary."

So according to the degree of realisation of the preacher, he will preach that way.

There was one fable in *Bible* or somewhere. The man, Christ, or someone, he became a guest at a particular house, and where he was received well, welcomed, and he was dealt with in a good way, he stole some utensils from there. And he went to a miser, and there he left all those utensils. Then, another man received him, welcomed him to his utmost degree, and only son, he killed him and went away.

Have you heard this tale, fable, perhaps in *Bible* or somewhere?

The man who served him utmost, his only son was killed. The justification has been given that the miser who did not, who generally does not give shelter to any guest, utensils are given to them. And for the temptation of that he will further give shelter to other guests also. And the highest thing, that one who had the only son, and he was welcomed very cordially, his only son was killed and he fled. Because that son was the centre of his all affection, that is gone, whole affection will come to God. That is the justification used there. So the stranger, if he's of that type, he can kill the man of the host to give him, to help him towards God. Only son was killed by the guest. The only son of the host was killed by the guest because his attention, affection, that was spent for the only son, that will go wholesale towards Kṛṣṇa, towards God. So an ordinary guest cannot do that.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Today I dissolve here.

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

Devotee: Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

...

...member of the conscious world. Material conception of the environment is only a part of our consciousness, floating on the ocean of consciousness. Originally we're child of the soil of consciousness. That is the basis of all theistic life. We're nearer to consciousness. And this matter consciousness is our enemy. We're absorbed in matter consciousness of different stages. The earth, the water, the fire, air, ether, this consciousness, this is rather artificial. Really we're child of the conscious plane, conscious world. That is the basis, foundation of religious life, after liberation. That is called liberation. After liberation proper positive life begins, real life begins there. This is our negative aspect, vague, misunderstanding aspect of us. Misleading, misunderstanding, mis - interest, false errands, running after false errands. We're to realise this. Then our religious life will be proper, will come to a standard of reality.

Śukadeva's impression to Parīkṣit Mahārāja. "Animal consciousness, don't give indulgence to this. You have direct connection with consciousness and you are identifying with this flesh and blood. What is this? Animal consciousness? You, that come to talk with me, that is a unit of consciousness, understanding. You yourself are understanding, a part, a particle of understanding, but for misunderstanding you are conceiving yourself to be a material thing. And you are a member of the material world, material things are attracting you. You have become slave to material sense pleasure, all these things, achievement, material achievement."

We're told that Rothschild, one gentleman in England was the richest man of his time. And he had his money storey, a room built very strongly, perhaps metallic wall. There he kept his money, ornaments, jewels, all these things. And there was a door which was very complicated - once it is shut none can open it. He knew only. Anyhow, he entered that cash room and began counting, adjusting, all these things. But anyway, the door was closed from outside or something. So after finishing his work, he came to open the door but he could not. And so strong built house, room, that it was impossible for anyone to break in, or something, he had to die. The richest man had to die without food and attendants. We're so much absorbed in money, and there are many instances that for money we're living life after life. So many material aspirations are controlling us. There's the rub.

So we're members, *brahmāsmi*. Brahman means the origin of this material conception. Let us go there.

brahmaṇo hi pratiṣṭhāham, [amṛtasyāvyayasya ca / śāśvatasya ca dharmasya, sukhasyaikāntikasya ca]

["I alone am the original mainstay of the undivided divine vitality, the inexhaustible nectar, the timeless pastimes, and the sweetness of the ambrosia of profound love divine."] [*Bhagavad-gītā*, 14.27]

Then to enquire where from this Brahman is coming. Brahman, the ray, the lustre of Vaikuṅṭha, of the world of dedication, the real life. Brahman. In *Gītā* [8.3] the Brahman, *aksaram paramam brahma*, undetectable portion, non-ascertainable portion, as crude. *Aksaram brahma paramam*.

[*yasmāt*] *kṣaram atīto 'ham, akṣarād api cottamaḥ*
[*ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ*]

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."]

[*Bhagavad-gītā*, 15.18]

Kṣara, the changing aspect of this world, material. *Aksara*, the unchangeable portion. And then again there is the upper world, that is also changing, that is *vilāsa*, dynamic. And in between, a static portion, the margin. Margin portion, apparently static, *Virajā*, *Brahmaloka*, where the Buddhist and the Śāṅkarites they have their tomb there.

So crossing that *Vaikuṅṭha* is another dynamic world of dedication, and this side exploitation. So we must come to the standard that we're conscious units. And what to do, what will be our function, our real life, that we can manage to live in the conscious world purely, with individual interest and common interest both harmonised there? That is one important thing, that we're a member of the conscious world. And the second, that service is life, dedication is life. Here life means exploitation, enjoyment is life, as much as enjoyment is anywhere we think life is very intense there. And there, the life is dedication. We're conscious and we have got a life to live, and that must be of dedication. In the beginning it is calculative dedication, and in the end, automatic dedication, spontaneous.

There begins *Goloka*, *Goloka Vṛndāvana*, *Kṛṣṇaloka*, the jurisdiction of *Kṛṣṇa*. We should not think that is a part, but gradually we're approaching from part to whole. *Goloka*, apparently it may be limited, but it is more spacious, it can contain many *Vaikuṅṭhas*. It is such. It is beyond our understanding how Infinite is adjusted, so many Infinite's adjusted in a finite conception. In finite conception, how the body of *Kṛṣṇa*, what we can imagine, human size, human size of body of *Kṛṣṇa* can accommodate so many *Vaikuṅṭhas*, so many Infinites there. This is not, the law of this world can't allow that, can't allow us to think that Infinite is accommodated in so-called finite.

ṣola-krośa vṛndāvana, — [*śāstrera prakāśe / tāra eka-deśe vaikuṅṭhājāṇḍa-gaṇa bhāse*]

["According to the revelations of revealed scripture, *Vṛndāvana* extends only sixteen *krośas* [thirty-two miles]. Nonetheless, all the *Vaikuṅṭha* planets and innumerable universes are located in one corner of this tract."] [*Caitanya-caritāmṛta, Madhya-līlā*, 21.29]

It is mentioned that *Vṛndāvana* has been told that is only sixteen square miles, or something, around. But so many Infinite, *Vaikuṅṭha*, Infinite, accommodated within that.

Within that, how, within two fingers measure, *Yaśodā* taking so many ropes and adding together, the same two finger difference - how is it possible? Two fingers she tried to bind the waist of *Kṛṣṇa* with rope. The rope was short only two fingers, Again, adding ropes to that, same two fingers. Again, adding, adding, adding, the same two fingers less.

Then when He found that, "Mother is too much tired, I can't... then _____ [?] accepted tie.

Then *Yaśodā* could easily bind Him. But how it is possible?

So such, the property of electricity cannot be found in the function of an earth, or the dust. We cannot conceive how the electricity, is transmitted, the television, the radio, it's not possible for us to conceive in an ordinary brain. But it is there. Talking so far, we're hearing from here. What we can't hear from a mile, that can be heard from *crores* of miles. If it was not discovered, invented, then it was ludicrous thing.

So what is there? His will. His will is everything. His will is everything, and how much Infinite we can think of. Ha, ha, ha. What characteristic of Infinite we're accustomed to think out? So, *jñāne prayāsam udapāsyā* [Śrīmad-Bhāgavatam, 10.14.3] Give up your hope, your hope in your knowledge, give up. Don't waste your energy giving chance for your tiny brain to understand everything. That false, that treacherous proposal of your scanty knowledge that you will know everything, give up that false errand. Don't run after the intellect. Give up. The energy, you're not the master. The knowledge - very scanty. So give up your hope, your prospect that may come from this energy and also your tiny knowledge. Try elsewhere.

Mahāprabhu told, "Try your taste, you are there properly. Everyone is properly, he's present in his taste, *rasa, ānandam*. Go there, try to find out a way there. And that is that by *sukṛti*, our connection, unconscious connection from the centre it comes within us and may guide us. *Jñāna śūnya bhakti, ruci, lobha*. Beyond this, if you get some hankering, eliminating both energy and the knowledge will come to your help. Eliminating them, the third thing you try to find out and that is within that you want, only want. Crossing these two, you want something. *Laulyam api mūlyam ekalam* [Caitanya-caritāmṛta, Madhya-līlā, 8.70]"

This is, you want a third thing, that means you've got a clue of that. Increase that. And how to increase? With the association of the similar persons, those are already initiated in that creed, their company. There you may begin to try to research in a similar company, by mutual help, try. And it is better that you find association, your helping hand a little higher in progress.

[Śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha]
sajāti-yāsye snigdhe sādhou saṅgaḥ svato vare

["One should taste the meaning of Śrīmad-Bhāgavatam in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position. To associate with such saintly persons will help us the most to progress towards the ultimate goal."] [Bhakti-rasāmṛta-sindhu, 1.2.91] [Caitanya-caritāmṛta, Madhya-līlā, 22.131]

By association. That fine thing, *śraddhā*, sincere hankering, eliminating these two, both knowledge and *kāma*, energy. Exploitation, enjoyment and renunciation, action and reaction here, eliminating those two and for a third thing you hanker. Hankering for a third thing, eliminating *bhukti, mukti*, enjoyment and renunciation. A third thing aspire after, *śraddhā*, and you will have that. *Laulyam api mūlyam ekalam*. Only price is your greed for the thing, your sincere prayer for, to have that thing. That thing, that masterly existence, if He's gracious He can give Himself to you, seeing your earnest hankering. You want Him sincerely. Then He will come to you.

“Here I am. You are searching Me. I’m here. You have eliminated those two...

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