

85.12.17.A

[The following transcript is also within 85.12.09.B_85.12.10.A & 85.12.10.B_85.12.11.A]

Śrīla Śrīdhara Mahārāja: So *kīrtana* has been recommended to be the most effective method by which we can improve ourselves. The spirit is offensive for offensive. The environment is very eager to attack me. I shall have to create energy within me with so much eagerness and sincerity, that not only to protect me - that will be automatically done, we shall attack the environment. And what is the method? What will be our aim to attack? The meaning is something not only negative but something positive. What is that? To try to engage the environment into the service of Kṛṣṇa. So not only negative sense to destroy, but to acquire something for Kṛṣṇa from them, to utilise their energy for the service of Kṛṣṇa. That will be the purpose. They're engaged, their favourite things generally, *baddha jīva, kanak, kāmīnī, pratiṣṭhā*. Their credit, their money, energy, and their objects of enjoyment, sensual enjoyment. *Kanak, kāmīnī, pratiṣṭhā*, and they're engaged in. And to try to get them for the service of Kṛṣṇa, so giving something positive to them, *sukṛti*. How we can? Generally it is easy to get some money from them. Money is energy. *Kāma, artha, and dharma*. Their duty, sense of duty may be changed, that is their credit, their *pratiṣṭhā*, their goodwill to be attracted in the service of Kṛṣṇa. *Artha*, the money, their energy, should be used, we shall try to use the energy which may be used in otherwise, for Kṛṣṇa. And the *kāmīnī* is their attraction for sense pleasure. To take that means we shall take the opposite thing. We shall try to take him altogether from the association of *kāmīnī*, that is to make them Maṭh members. That is the best. To take out wholesale from *kāmīnī* means come and come to serve the master of all *kāmīnī*.

kāmīnīra kāma, nahe tava dhāma, tāhāra mālīka kevala "yādava."

[Part of the poem *Vaiṣṇava ke? - Who is a Vaiṣṇava?*]

[Composed by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura]

[*Gauḍīya Kaṅṭhahāra*, 3.24] & [Śrīla Śrīdhara Mahārāja's collection of *ślokaś*, 236]

There is a stanza in a poem composed by our Guru Mahārāja, *Duṣṭa mana! tumi kisera vaiṣṇava?*

There is a line, *tomāra kanaka, bhogera janaka, kanakera dvāre sevaha "mādhava."* Your money means helping you to enjoy, by exploitation. So that money may be snatched away anyhow from you and to engage in the service of Kṛṣṇa. In your hand it will help you to take to reaction to the hell. So money should be utilised, that is the standard dealing, behaviour, conduct, should be, that all money we possess as a trustee and we should utilise it for the service of Kṛṣṇa. *Tomāra kanaka, bhogera janaka*. That is helping you, it's seducing, persuading you for exploitation. But that should be converted into the service of Kṛṣṇa, Nārāyaṇa. Nārāyaṇa is the master of all *kanak*, Lakṣmī Devī. And *kāmīnīra kāma, nahe tava dhāma, tāhāra mālīka kevala "yādava."*

One gentleman came to our Guru Mahārāja, "What is the meaning of this line? *kāmīnīra kāma, nahe tava* - as it is written there? Then we should not marry, we won't enjoy any *kāmīnī*?"

"Yes. Kṛṣṇa is the only enjoyer of all *kāmīnī*. That is reserved for Him, Kṛṣṇa conception of Godhead. It is only for Him to enjoy the sensual, *nahe tava dhāma*. So what should be our attitude towards the world?

Bhoganas ca kandarpa [?] So how the creation here will go if we think it is not necessary here, but in the Vaikuṅṭha also we find that there, in Goloka, Bhoganas ca kandarpa _____ [?] The

sensual experience, pleasing experience, only reserved for Kṛṣṇa, even no other gods, no other Avatāra also. Only reserved for Kṛṣṇa. And, *nahe tava dhāma, tāhāra mālīka kevala "yādava."*

In this connection I may say that it's found in *Bhāgavatam* that Balarāma also had *rasa līlā*. The explanation has been given by Sanātana Goswāmī. Balarāma - externally He played the *rasa līlā*, but internally He made arrangement for Kṛṣṇa to enjoy the *kāminī*, the *gopīs*, in His heart.

The function of Guru is such. For Guru, apparently from the *śiṣya* he takes so much service, but really he transmits them all towards his Guru or his Master, ultimately the Lord Himself. Only Guru means a transmission machine, he receives.

Just as so many money collectors. They collect money from the different business, also they send it towards the cashier of the highest government. So mediator, collects money and sends it to the higher place.

So Guru, Vaiṣṇava, they're so. They're by construction, they don't keep anything for them. Whatever they're outwardly seen to draw from outside, they transmit towards the real enjoyer. They're transparent, not opaque, but transparent. Light passes through, like glass, light passes through. So everything passes through them towards higher agency, higher place. That is what Vaiṣṇava, Guru means, all transmitters to the higher.

So *kāminīra kāma, nahe tava dhāma*. So how to, when we're going to preach and then to take them totally from the *kāminī* enjoyment life to save them? Don't go to that sort of sensual exploitation. Come and engage yourself fully in the service of Kṛṣṇa and the Vaiṣṇava, *kārṣṇa*, the servant of the servant of Kṛṣṇa, his God, in any way.

So our preaching, the object of our preaching will be like this. To get money, that is easy. To put a portion of his energy to the service of Kṛṣṇa. And to try to save from *kāminī* enjoyment, that is to take him towards the Maṭh side, the whole time service render, come in the Maṭh. And the *pratiṣṭhā*, that is his credit. In that case there is the educated men, to try to convince them and to attract them for the call, that their support, the educational support, the mission, the institution, may have - *pratiṣṭhā*. Their goodwill, their prestige may be utilised for the service of the Lord. So that should be the object of our preaching. We shall try to extract everything from everywhere to help the cause of the Kṛṣṇa *saṅkīrtana* of the Guru and the mission, the centre, where from this Kṛṣṇa consciousness is being spread to the world. To draw, always to draw the juice from the *māyāik* world towards Kṛṣṇa consciousness, that all should be transmitted to Kṛṣṇa. Everything will *yajñā*, sacrifice.

*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 *yajñā*, 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]

What is the symptom, the sign of a *yajñā*? Were there is sacrifice. As much as sacrifice, so much it is *yajñā*. Not outward grandeur, but internal sacrifice. Inner sacrifice is more valuable than

outer sacrifice. Inner sacrifice, the earnestness, the fire will be within the consumer. The fire will burn into ashes all the achievement in the *māyāik* world, and the internal current should be discovered.

*na te viduḥ svārtha-gatim hi viṣṇum, durāśayā ye bahir-artha-māninaḥ
[andhā yathāndhair upanīyamānās, te 'pīśa-tantriyām uru-dāmnī 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]

Because they're doing much with the apparent side, the material side, they do not understand the undercurrent in their heart is towards Kṛṣṇa, towards their Lord and Master. We shall help them to understand that undercurrent. Internally we want *rasa*, *ānanda*, and that is the Kṛṣṇa conception which is fully there. What you want internally, I have come to help.

Once one attorney in Calcutta, of good fame, he came to protest for something in our exhibition, religious, theistic exhibition. Then when Prabhupāda was trying to make him understand the real purpose of the exhibition, not to insult the people but to educate them.

There the attorney told, "Do you want to convert me?"

Our Guru Mahārāja told, "Yes. It won't require more than five minutes to convert you. Only it is necessary that you give proper attention. More than five minutes will not be necessary to convert you. I began single, but now five hundred men at least are talking on my behalf. And because when you'll understand that why I'm talking it's your own interest, your deeper interest, or the deepest interest in your heart, what I'm talking. Then you'll be automatically converted. Only give proper attention and you will convert, because it is your own thing, it is your own inner thing."

Na te viduḥ svārtha-gatim hi viṣṇum, durāśayā ye bahir-artha-māninaḥ. Unfortunately they're engaged to appreciate the outside, the cover, neglecting the spirit within, substance within. *Na te viduḥ svārtha-gatim hi viṣṇum.* The aim of our inner interest is towards Viṣṇu. Towards that *rasam*, that eternal *ānanda*. 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.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: 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 a 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 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 dharmaikāntasya*, 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, *prajanaś cāsmi kandarpaḥ*.

*[āyudhānām ahaṁ vajraṁ, dhenūnām asmi kāma-dhuk
prajanaś 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 *prajana*, 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. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

So to fulfil our 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: _____ [?]

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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?

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