

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja
&
His Divine Grace Śrīla A.C. Bhaktivedānta Swāmī Mahārāja

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The following is part of Śrīla Śrīdhara Mahārāja's lecture at ISKCON'S Śrī Chandrodaya Mandir.

Śrīla Śrīdhara Mahārāja: ...the mission of Śrī Kṛṣṇa and His beloved. We heard, there are elevationists, there are renunciationists, but we are servitors. *Gehaṁ juṣām api manasy udiyāt sadā naḥ.*

*[āhuṣ ca te nalina-nābha padāravindam, yogeśvarair hṛdi vicintyam agādha-bodhaiḥ
saṁsāra-kūpa-patitottaraṇāvalambam, gehaṁ juṣām api manasy udiyāt sadā naḥ]*

["The *gopīs* spoke thus: 'Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshipped and meditated upon by great mystic *yogīs* and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.'"] [*Śrīmad-Bhāgavatam*, 10.82.49] & [*Caitanya-caritāmṛta, Madhya-līlā*, 13.136]

True to heaven and heart, to celebrate them. True to the keenest point of heaven and heart, cloister in the heart, the knowledge of these – but heart has been made the cloister. The *gopī-bhajana* is to make the heart the cloister. Not that the cloister has a separate place. The heart will be cloister and only Kṛṣṇa conception of Godhead can make possible the heart to be the cloister. The wholesale will be converted, every nook and corner. Nothing should be left out. No faculty should be left out for any other purpose but to devote in all respects to the Supreme Entity, to be faithful to the extreme. Nothing should be left. This is only possible in Śrī Kṛṣṇa conception of Godhead, *akhila-rasāmṛta-murtiḥ*. All sorts of ecstasy, happiness, anything of the type can be possible in its divine form when we find Śrī Kṛṣṇa as the Supreme Lord and nowhere else.

One western gentleman told that there are many conceptions of religion in different parts of the world, but we do not find any conception of religion where twenty four hours can be devoted in the service of the Supreme Lord. Not only Sunday, not only thrice in the day, not only five times in the day, but every hour and second should be devoted in the service of the Supreme Entity and then nothing will be left behind. This sort of service is only possible in *kīrtanīyaḥ sadā hariḥ* [*Śikṣāṣṭaka*, 3] and in the service, in the *aṣṭa-kālīya-līlā* of Śrī Kṛṣṇacandra Himself in the *mādhurya-rasa*. Śrī Caitanyadeva came down to this world to preach that, to give that nectarine life to our need, one and all. *Nmatrasy-adhikarita* – take the Name of the Lord and you will find yourself in His harem one day, one time. It's the easiest, not money is necessary, not physical energy in great quantity is necessary, no other helping things, only try to take the Name sincerely.

In a right channel it should be acquired otherwise there will be some tampering energy. Trade in the name of religion is also going on here and there, and we should save ourselves from those difficulties and by following a bona fide path we can get our achievement. So, in the day of the advent of Śrī Kṛṣṇa Caitanya, Śrī Kṛṣṇa consciousness means Śrī Kṛṣṇa Caitanya, consciousness is *caitanya*, and Kṛṣṇa consciousness, Kṛṣṇa Caitanya, Kṛṣṇa who came here to arouse in us the pure consciousness of Kṛṣṇa, means serving Kṛṣṇa in all aspects, all respects. And this laudable attempt is being done in great quantity by our Swāmī Mahārāja. So we are very happy getting the chance of attending this function. Swāmī Mahārāja kī jaya!

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Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura’s deep and affectionate heart, conceived that why not Śrī Caitanyadeva’s *prema-dharma* is capturing the world. It is so self evident. It is the only constructive religion to the farthest extreme. And why not this is appreciated, this cannot but be appreciated. He has not only told that east, west, far west, all the world will come under the banner of Śrī Caitanyadeva. But also, he very strongly told that in the future no other religion will exist than the religion of Śrī Caitanyadeva, *Nāma saṅkīrtana*. This also he has stated, foretold. And for Prabhupāda [Bhaktisiddhānta Saraswatī Ṭhākura], his higher heart was trying utmost to spread this idea of Bhaktivinoda Ṭhākura, every nook and corner of the world. Why not men, they should accept such a natural and so healthy religion and so simple religion.

It cannot be denied that we are so many particles, we are conditioned beings. Why not we seek some absolute centre for our health? *Śaraṇāgati*. This is self evident. *Dainyam, ātma-nivedanam*, when there is *dainya*, when there is real sincere feeling of ones self, the next thing cannot but come to take shelter under some greater power. And that relation must be of love and affection, love. And the beauty and love is controlling the central truth, central thing, not power. Power cannot control, cannot be the control in the extreme senses, but love should be, in a sincere heart this must be reflected.

So, that affectionate and deep thinking heart of Bhaktivinoda Ṭhākura and Prabhupāda, and their desire. Their desire means Mahāprabhu’s desire and Kṛṣṇa’s desire. And that has come embodied in Swāmī Mahārāja. And so many efficient men have joined, both ladies and gentlemen, have joined his mission to work out to a sure success, this we pray and we feel.

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Śrīla Prabhupāda: And his mother’s age was about seventy years. He was the youngest son of his family, but still, for the deliverance of the fallen souls of the world he took *sannyāsa*. So the *sannyāsa* order is accepted according to the predecessors. In Vaiṣṇava *sampradāya* there are *tridaṇḍī sannyāsa*. The *māyāvādī Śāṅkara sampradāya* they are *ekadaṇḍī*. Our Vaiṣṇava *sampradāya tridaṇḍī sannyāsa* is mentioned in the *Bhāgavatam*. Many great preachers and authorities they took *sannyāsa, tridaṇḍa sannyāsa*. *Tridaṇḍa* means *kāya, mano* and *vākya*, body, mind, and words. In this rod there are four rods. Three *kāya-mano-vākya*, and one; the person. So, Śrī Caitanya Mahāprabhu’s desire was that Indians should take up the responsibility for preaching the cult of Kṛṣṇa consciousness all over the world. As I was explaining last night.

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 [Bhārata-varṣa] should make his life successful and work for the benefit of all other people.”] [*Caitanya-caritāmṛta, Ādi-līlā, 9.41*]

The Indians, they’re meant for giving something to the world, but unfortunately they have become beggars, simply asking something from you. We have got such a great culture, Vedic culture; that we can give tremendous benefit to the whole world, but we have given up. There are so many *jagat gurus*, but for us they have not seen even what is *jagat*, but still, they’re passing on as *jagat guru*, but their limited action is within the well, creatures, *upa manduka*. *Upa manduka* does not know what is Atlantic Ocean; frog. A frog living within the well, if he’s informed, “There is Atlantic Ocean sir which is called *jagat*.” This is not *jagat*. You have become *jagat guru* within the well. You become *jagat guru*, go to the Atlantic

Ocean, or Pacific Ocean. Preach the Vedic culture. Then you claim to become *jagat guru*. Otherwise don't falsely claim within the limit of your well, *upa manduka*.

So, we are to select persons who can preach the Vedic culture all over the world, and this Kṛṣṇa consciousness movement means properly training. Now this boy, Mahansa Swāmī, he's known from today as Mahansa Swāmī. He was *brahmacārī*. He's coming from Parsee community of Bombay. Similarly, we are selecting from all communities and training them how to become preachers of the Vedic culture. We require hundreds and thousands of preachers. Although we have got centres all over the world, but that is not sufficient. Caitanya Mahāprabhu wanted in every village and every town all over the world.

prthivīte āche yata nagarādi-grama / sarvatra pracāra haibe mora nāma

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa *saṅkīrtana*. He said: "I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe."] [*Caitanya-Bhāgavat*]

He wanted a *prthivīte* on the surface of the globe, as many towns and cities and villages are there, everywhere this Kṛṣṇa consciousness movement must be spread. So we have got a tremendous task. And the responsibility is more or less on the Indians, as I've already explained, *bhārata-bhūmite haila manuṣya-jaṅma*. Those who are actually human beings born in this holy land of Bhārata-varṣa, they should learn this Vedic culture thoroughly and preach all over the world so that they may be benefited. *Para-upakara*, for want of this Vedic culture the whole world is in darkness. *Tamo mukun angre nisevane*. *Tamo* means this darkness. So, instead of competing with them, and other things, how one can drink wine, and one can eat fish and flesh, we are making competition in that way. There's no question of competing in this life. Just give them knowledge so that they may be saved. This human form of life is not meant for becoming animals. So, my request again that those who are actually proud of becoming an Indian, they should come, join, and preach this cult all over the world. Thank you very much.

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Śrīla Prabhupāda: ...speaking about knowledge, perfect knowledge. Knowledge received from common man or any person within this material world, infected with four kinds of defect, cannot be perfect. The so-called scientists, philosophers, mental speculation, or dramatists, or writers, as we experience, their talking all are nonsense. This is our challenge, because the basic principle of their knowledge is ignorance, *ajñāna*. Big, big scientists, they simply theorise and they try to support their theories with the words, 'it maybe,' 'perhaps.' That is not perfection. As soon as you say, 'it maybe' that means you have no perfect knowledge. As soon as you say, 'perhaps' that means you have no perfect knowledge. So all these scientists and philosophers they use these words, 'it maybe,' 'perhaps.'

Therefore we have to receive knowledge from a perfect person. The perfect person means 'who is not illusioned, who does not commit mistakes.' All of us we commit mistakes, but a perfect person does not commit mistakes. This is the difference between perfect and imperfect. We are illusioned to accept something in place of something else. Just like the example is given by some philosophers to accept the rope by mistake as a snake. This is called illusion. So, these are water in the desert. This is due to our imperfection. So, a person who is liberated, or not under the control of the material nature, he's not illusioned neither he commits mistakes.

Another defect is our senses are imperfect. We use our senses under certain conditions. Just like we have our eyes but we can see only when there is sunlight or electric light. Otherwise, our eyes are

useless. Therefore we haven't got perfect eyes. But one who has got perfect eyes he can see past, present, and future. Imperfect our senses. And we conditioned souls, although we admit that we have imperfect senses, we commit mistakes, we are illusioned, we take the place of teachers. That is cheating. That is cheating. If you know that you are imperfect, why should you take the place of a teacher? That is cheating. *Bhrama, pramāda, karaṇāpāṭava, vipralipsā*.

So these defects are completely absent, conspicuous by absence. *Nirasta-kuhakam*, in the *Śrīmad-Bhāgavatam* [1.1.1] it is said about the Absolute Truth as *nirasta-kuhakam*, *kuha* means illusion, imperfection. So, with Absolute Truth there is no such imperfect knowledge. *Nirasta-kuhakam, dhāmnā svena sadā nirasta-kuhakam*. *Sadā* means that once he was defective, now he has become *nirasta-kuhakam*, no, not like that. The Absolute Truth is always *sadā nirasta-kuhakam, dhāmnā svena, satyam param dhīmahī*.

That Absolute Truth, the Supreme Personality of Godhead is speaking, "*Jñānam te' ham sa-vijñānam*, with practical experience, or by experimental knowledge, *jñānam*. *Jñānam te' ham sa-vijñānam, idam vakṣyāmy aśeṣataḥ*, incomplete. *Yaj jñātvā*, if we try to understand this knowledge what I am speaking to you Arjuna. *Yaj jñātvā neha bhūyo*, in this material world, *bhūyo* again, '*nyaj, jñātavyam avaśīsyate*, you'll have anything more to know."

["Now I shall fully describe to you, with the taste of the flavour of My divine sweetness, this knowledge of My grand majestic splendour and opulences. After knowing all this, absolutely nothing will remain for you to know, being situated on this beautiful, joyful, and victorious path."]

[*Bhagavad-gītā*, 7.2]

This is *Vedānta*, *Veda* means knowledge, *ānta* means end. So if you receive knowledge from the Supreme Perfect Personality of Godhead, Kṛṣṇa, then that is the end of knowledge. *Vedaiś ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham*.

[*sarvasya cāham hṛdi sanniviṣṭho, mattaḥ smṛtir jñānam apohanam ca vedaiś ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham*]

["I am situated (as the Supersoul) within the heart of all souls, and from Me arises the soul's remembrance, knowledge, and the dissipation of both (according to his *karma*, or action in the mundane plane). I am the exclusive knowable (ecstatic) principle of all the *Vedas*. I am the author of the *Vedānta* - *Vedavyāsa*, the expounder of the knowable meaning of the *Vedas*. And certainly I am the knower of the purport of the *Vedas*."] [*Bhagavad-gītā*, 15.15]

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

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

This is Vedic injunction. If you simply try to understand what Kṛṣṇa is speaking, to understand Kṛṣṇa is very difficult, that is not possible. We are so small that it is not possible to analyse Kṛṣṇa and understand Him. But if you simply try to assimilate what Kṛṣṇa says then you'll become perfect person. *Yaj jñātvā neha bhūyo 'nyaj, jñātavyam avaśīsyate*. Then Kṛṣṇa says,

manuṣyāṇām sahasreṣu, kaścid yatati siddhaye
yatatām api siddhānām, kaścin mām vetti tattvataḥ

["Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Śyāmasundara."] [*Bhagavad-gītā*, 7.3]

Actually, we are born fools and rascals. We're coming, evolution from the animal life. The Darwin theory says that we're coming from monkeys. So far we have heard, that either monkeys, or cows, or lion. Human form of body is promoted, one who is coming through *tama-guṇa*, he comes from monkey, as Mr. Darwin. So, those who are coming in *sattva-guṇa*, they come from the cow. And those who were in *raja-guṇa* they come from the lion. Whatever it may be it is a fact that through evolutionary process the last birth must have been animal life. *Pasaba kincala pani*, thirty *lākhs* of species, forms of animal forms, then we get this human form of life. So actually when you're born uncivilised, we have no knowledge, the same thing, *āhāra, nidrā, bhayam*. Why am I born, as the animals are interested, eating, sleeping, sex life, and defence? These are the animal propensities or necessities of life. But when, as we become gradually civilised, we take our birth in India especially. It is not so easy. Therefore Caitanya Mahāprabhu says,

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 [Bhārata-varṣa] should make his life successful and work for the benefit of all other people."] [*Caitanya-caritāmṛta, Ādi-līlā*, 9.41]

It is very rare. Don't spoil your life imitating animals. It is a very valuable life to be one form of life in Bhārata-varṣa. We are practically seeing although India is so fallen, but still, when we speak of Kṛṣṇa consciousness, hundreds and thousands of people come to hear. I've experienced in Bombay, Calcutta, and other places. By nature they're inclined to become Kṛṣṇa conscious. Unfortunately outward influence are curbing down this natural instinct of Bhārata-varṣa. It's very, very degradable. We're naturally God conscious, Kṛṣṇa conscious, but by artificial means we are being cut down. Therefore Kṛṣṇa says, *manuṣyāṇāṁ sahasreṣu, kaścid yatati siddhaye*. Kṛṣṇa consciousness means making progress for perfection of life, *siddhi*, *siddhaye* means *mukta*, theoretically *mukta*. They're called *siddha*. There is Siddhaloka, there is a planet which is called Siddhaloka. All the inhabitants of that planet they are all mystic *yogīs*. They can fly from one planet to another without any instrument. Siddhaloka.

So every human being, especially the civilised man, can become *siddha*. *Siddha* means to understand his constitutional position; that is *siddha*. Because the animal does not know what is his constitutional position. He thinks that he is the body. But actually he's not the body, he's spirit soul. The human form of life, this consciousness, this ignorance can be removed and he can understand that *aham-brahmāsmi*, 'I'm not this body, I'm spirit soul.' And when he comes to the point of understanding that he's not body, he's soul; then he's called *brahma-bhūta*. Before that, so long he's in bodily concept of life, he's *jīva-bhūta*. These are the differences. When you are in bodily concept of life you are called *jīva-bhūta*. *Mamaivāṁśo, jīva-bhūta*.

The spirit soul is always part and parcel of God. That's a fact....*brahma, para-brahma*, we are also *brahma*. It is a fact; so realising *aham-brahmāsmi* that is perfect. So nobody's trying to understand. Especially in Bhārata-varṣa this culture was very strong. Although there are different parties, different Ācāryas, but their only purpose is self realisation. Either you follow Śaṅkarācārya, or Rāmānujācārya, Madhvācārya, many Ācāryas, we may differ in our final conclusion whether the ultimate truth is personal or impersonal. That is not very important thing. But all of them are trying for the realisation of

the self, *siddhi*. The *yogīs*, the *jñānīs*, the *bhaktas*, even the *karmīs*, they are also trying to become *siddha*. But the difference between the *bhaktas*...

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