

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.05.15.A

Śrīla Śrīdhara Mahārāja: ... enterprise is always having its flow, especially in religious and educational affairs, all individual.

Devotee: So it's better to have some institution going in this way [?]

Śrīla Śrīdhara Mahārāja: So, but our Guru Mahārāja he inaugurated this principle of organisation. *Sango śakti kalau yuge*. [“In this age of Kali, if the Holy Name is chanted congregationally, the combined efforts will be fruitful.”] And so, the middle path, not so much binding, and still, some sort of association, voluntary association. That has been recommended by their conversation, mutual conversation. And I think that is good. And if in future you find a necessity of forming any *sabhā*, any centre, you will do it. But now, voluntary association.

No one will be afraid of any commitment, free association. Then after working in this way, if you feel that there should be a strong centre, then you may do that. Otherwise, individually they will be unregistered basis, when in a group the association is voluntary. At present this has been planned. And I think that will be good. In future if you find any necessity, then you can make it strong.

So on the whole, the association discussion has been concluded, Vijaya Tīrtha Mahārāja?

Vijaya Tīrtha Mahārāja: Well, I think that more discussions are still to go on, but I think that in essence, we've come to some agreement.

...

Śrīla Śrīdhara Mahārāja: ...Then Bhaktivinoda Ṭhākura's *Life and Precepts*, then Prabhupāda's *Rāmānanda Rāya, Relative Worlds*, and *Brahma-saṁhitā*, all these English books written by our Guru Mahārāja, Bhaktivinoda Ṭhākura's *Bhāgavata* speech, all these may be published and...

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja:

*prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo, vairāgyaṁ phalgu kathyate*

[“That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Śrī Hari, thinking them to be material, is called *phālgu-vairāgya*, external or false renunciation.”] [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.125*]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja:

*īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyām jagat
[tena tyaktena bhujñīthā, mā grdhaḥ kasya svid dhanam]*

[“Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong.”] [*Śrī Īśopaniṣad, 1*]

Gṛhete goloka bhāya. The Goloka can be drawn down, as if, in this mundane plane.

*[je-dina grhe, bhajana dekhi, gṛhete goloka bhāya
caraṇa-sīdhu, dekhiyā gaṅgā, sukha nā sīmā pāya]*

["Goloka Vṛndāvana appears in my home whenever I see the worship and service of Lord Hari taking place there. When I see the Ganges, that river of nectar emanating from the lotus feet of the Lord, my happiness knows no bounds."] [*The Songs Of Bhaktivinoda Ṭhākura*, p 37-38]

Gaura Hari bol. Gaura Hari bol. Hemachandra, _____ [?]
_____ [?]

Hemachandra, one Bengali poet wrote about the later part of the Nineteenth Century or in the beginning of the Twentieth Century. "There are so many. Japan is a very small country, but he's also rising like the sun. This land, that land, _____ Bhārata _____ [?] India only is under slumber, eternal." In that poem he mentioned in the other part of the world, "The America, he's rising so forcefully, _____ [?] as if he's coming to swallow the whole of the world. _____ [?] Sometimes he's shouting in such a great way, like a war cry, and the whole world is shivering. _____ [?] His enthusiasm is so intense and great that he wants to snatch the world from the solar system and wants to give it a new-shape, new moulding." It has been mentioned about America by Hemachandra.

_____ [?]
_____ [?]

A new form of the world, he's trying to give to the world Kṛṣṇa consciousness. Swāmī Mahārāja meant that. He gave statement that, "You have to go there and to build it in a new way, Kṛṣṇa consciousness."

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

Vijaya Tīrtha Mahārāja: You used the expression "Mahāprabhu's civilization."

Śrīla Śrīdhara Mahārāja: Mahāprabhu's civilization?

Vijaya Tīrth Mahārāja: Yes. You said that.

Śrīla Śrīdhara Mahārāja: Yes, all Kṛṣṇa consciousness. He's love and beauty. This must have predominance, real beauty and love. No selfishness, no exploitation. Beauty is the exploiter. None to exploit the beauty. Beauty is the master, controlling, the controlling principle is beauty. No exploitation. That is, how can it be conceived. Whenever there is beauty we think that is to be exploited, but beauty is the exploiting agent.

Prema means sacrifice for others. So, we should not mean in this that sacrifice is to be exploited by me. There is sacrifice, it is laudable. But sacrifice for whom? Who is the recipient of the sacrifice? Our party? No. We are the group of those that sacrifice themselves. That is Mahābhāva's party, negative party, predominated party, predominated party. Hare Kṛṣṇa. Hare Kṛṣṇa.

To admit that love means sacrifice, the underlying principle of love is sacrifice, but sacrifice for whom? Who is the beneficiary? Love is beneficiary. Contribution to the centre by all, but none to draw energy from there. Die to live. So with this spirit, we should combine and work for love and beauty. The beauty will be victorious in the world. The love will be victorious in the world. The banner of love will flutter, that we want to see, and we shall sacrifice our all to see that the banner of love divine will flutter over the world. And a particle of that will be able to keep peace, distribute peace to all directions. Sacrifice to work out peace for others. Soldiers devotee their, give their life, but the beneficiary are their country men. They are giving their life, dedicating everything, the fighting soldiers, they are finished, but the beneficiary in future is their countrymen.

So general peace may come, and the *brāhmaṇa* section in *varṇāśrama* they're of poor... / ...society... / of the *kṣatriya*... / money so that the country will be... / The money hoarded underground, the country is poor. The black marketing, hoarding of money, then the ordinary people, they have to suffer. But if the money can flow, then the people may not suffer much. So, there was some section who are representing the sacrifice and they're holding honourable position. So others, the subordinate section, they cannot amass money for underground purpose. So the general flow in the society, the

money, a small quantity, if it is flowing properly, the people will enjoy peace. So the standard, the *brāhmaṇic* section, the honour, the honourable position is that of poverty, material poverty, and giving preference to the spiritual inquiry. And Vaiṣṇava must be above that. They will be more sacrificing, and more accurate in their quest of consciousness, and that is, that reaching to Kṛṣṇa consciousness that is Vṛndāvana, Vraja. The standard of sacrifice is unlimited there. At the risk of everything. That standard of sacrifice.

[*nehābhikrama-nāśo 'sti, pratyavāyo na vidyate*]
svalpam apy asya dharmasya, trāyate mahato bhayāt

[“Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world.”] [*Bhagavad-gītā*, 2.40]

If that principle is enthroned, is crowned, then automatically other adjustment, peaceful adjustment is inevitable for the public. If Kṛṣṇa consciousness proper can have the seat on the throne above all other, the politics, the social society, social law, all subservient to Kṛṣṇa consciousness.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Vṛndāvana, the ideal of Vṛndāvana above all. The idea of Mahāprabhu’s *līlā* above all. And the theistic comparison, how theism reaches to its highest zenith, that step by step, that should be explained, and thought out, and accepted, and preached. The highest goal is such. So, where you are engaging yourself, what sort of benefit you are expecting? _____ [?] The death in one side. You scientific civilization are boasting so much. You are proud of this, but death is awaiting, whether atomic, or any natural death. You can’t cross the death.

The boast of heraldry, the pomp of power,
 And all that beauty, that mundane beauty, all that wealth e’er gave,
 But awaits alike the inevitable hour;
 The path of glory leads but to the grave.

[*Elegy written in a country churchyard*. 1751]
 [Thomas Gray, 1716-71, English poet]

[?]

The greatest danger you do not care to solve. You say you are big thinkers, you are great men, you are to command the respect of the society, but the general inevitable problem for everyone here, for every atom here is death. What is your contribution for the solution of the greatest danger which is waiting to devour everyone of us. No scientist, and no insect, virus, all included. What is your solution? Any step have you taken to solve that universal danger? What you are doing that is only exploitation, encouraging lower life, as reaction. You are exploiting the nature, and everyone who is deriving the benefit will have to pay with interest to the farthing. To every action, equal and opposite reaction. It is your statement. And what have you done to solve that? So, you are endangering the fate of the world by your fascinating proposal of apparent comfort. What is this? Avoiding the greatest inevitable danger, common danger, so your life is useless. Useless, only offering mal engagement. So, in one sense you are traitor of the society. So come with courage to face and solve the real problem, the common problem, and the most dangerous problem. Otherwise you leave the field, go away. Leave it to us.

We shall prove, *viśvam purna sukhāyate*, the whole world is an abode of perfect happiness. You shall have to dive deep into the plane of soul. not this body or mind, to dive deep to find reality. It is within us. It is not a foreign thing. Not to get by loan. It is within us, within everyone, even in the insect, even in the tree. The vitality, and within the vitality, the person, the soul, the party is there. All this is non party. The plane of soul. Eliminate both physical and mental encasement, and find out your own self. And there you’ll find the key, the clue, to the proper world worth living, and solution there.

The hints given by many *mahā-janas*, the great personages in every sect, more or less, to somewhat. But our claim is that India, in *Gītā* and *Bhāgavata* has given the fullest conception of the

spiritual world. We call you all. We are not imaginationist. We are most practical thinkers. We don't avoid any greater problem, that, "Oh, it cannot be solved." Not belonging to that party, that easily wants to take prestige and fame. We don't classify ourselves with those hoaxing people. Come and see whether the plane of reality can be found or not. You are not required to spare less energy in your campaign, but take our program and try, and it is already there, where you are. Who are you? What is the real nature of the world? All is hoax, in *Bible*, in *Koran*, in *Veda*, in any other language, any other scripture, the hope and hint has been given about the life of reality, all this is hoax? And what charm you have given? Only to the self-deceivers, dragging them into the country of loan, debt. "Every action has an equal and opposite reaction." A divine civilization, civilization divine, that should be drawn out in this plane. Where from the path has been suggested, we are to try in that, and it is not unreasonable, not madness. You come. Reason also can be applied there.

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

Mahāprabhu's solution, [From *Caitanya-caritāmṛta*, *Madhya-līlā*, 20. 127-136], He told, "You are poor, we see, but there is a happy solution. The wealth is underground in your own room. Just try to have it.

If you approach from the south side, that *karma*, *dakṣiṇe mārṅa*, the give and take method, then whatever you'll do, some reaction will come and that will capture and disturb you. And you will be fascinated only in that, you will have no time to reach to the position of the solution proper.

If you approach from the western side, that is *yoga*: by utilising subtle forces of nature, to attain some supernatural mystic power. To be the master of subtle power. That will act on you and enchant you to take away your attention from the desired goal. Your own activity in the wrong direction, that will create obstacle in your achievement.

And if you approach from the north side, that grand *brahmāsmi*, *Vedāntic*, misinterpreted *Vedānta*, *nyāya śāstra*, then you will enter into eternal *samādhi*. That *ajagare*, the great python will swallow you up. Your existence will be nowhere, so who will you come to enjoy the peace of getting the wealth?

Only if you approach from the eastern side, with the help of devotion, easily you will get the wealth. That *pūrva-dike*, the sunrise direction, the light-giving direction. The light not prepared by our own hand, but the light with the source of all light, that is revealed truth. Light extended from a quarter that is not known to us. So revealed knowledge, *bhakti*, adopt that, and approach to find out real wealth within you. Easily you will find that, and you will find in the beginning your own self which is most wonderful.

*āścaryavat paśyati kaścīd enam, [āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enam veda na caiva kaścit]*

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."]

[*Bhagavad-gītā*, 2.29]

Your own self is of wonderful type. You will be ashamed that being so much valuable in my own self, how I can be carried away by the bogus charm of this material world, mundane world. How was it possible?

Agatana batana kuti rsi māyā [?] The *māyā* has got such enchanting power, that my own self is so wonderful, so valuable and drawn me where? Like Ajāmila, born in a *brāhmaṇa* family of good practices, drawn to a girl in the house of the very nasty practices, wine, then so many filthy things, all these things. Like that, I am a soul, *ātmārāma*. *Ātmārāma*, those that can find peace within himself, not to go to any foreign part. The peace which is within me, that has been admired by the spiritual stalwarts so much, and that myself has come in connection with mortal and nasty, rotten things, how? Most wonderful. I am deceived. Then from *ātmā* to Paramātmā, Vasudeva, Nārāyaṇa, Kṛṣṇa, what more progress in that line, it is not unscientific, it is really scientific, *viññāna*.

*jñānam te' ham sa-vijñānam, idam vakṣyāmy aśeṣataḥ
yaj jñātvā neha bhūyo 'nyaj, jñātavyam avaśiṣyate*

["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]

"Arjuna, now I come to say to you about, *jñānam te' ham sa-vijñānam*, knowledge with scientific characteristic. That is not only *ātmā* but its potency, this *a* and not *a*, *ātmā* and *anātmā*, the mind, the *indriya*, the *saguṇa*, non-*ātmā*. The direct and indirect approach towards the reality I'm coming to explain before you. Attentively listen to. *Jñānam te' ham sa-vijñānam*. What is this? There is Myself, and My potency. *Jīva* is My marginal potency, which is filling up all these material worlds. If *jīva śakti*, if the *jīva* potency withdrawn, then everything is stone. Who is caring to know himself or exploitation? All this fighting tendency of exploitation will stop if the marginal potency, *jīva*, is withdrawn from matter, all dead. *Yayedam dhāryate jagat*.

*[apareyam itas tv anyām, prakṛtiṁ viddhi me parām
jīva-bhūtām mahā-bāho, yayedam dhāryate jagat]*

["O mighty hero, Arjuna, this worldly nature known as external, is inferior. But distinct from this nature, you should know My marginal potency, comprised of the individual souls, to be superior. This world is accepted by this superior conscious potency as an object of exploitation for sense enjoyment, by the agency of each individual's fruit-hunting actions and reactions. The divine world emanates from My internal potency and the mundane world from My external potency. The potency of the living beings is known as marginal, on account of their medial adaptability - they may choose to reside either in the mundane plane or the divine."] [*Bhagavad-gītā*, 7.5]

Who has entered into this material consciousness and has made it a moving thing, *dhāryate jagat*. So *jñānam te' ham sa-vijñānam*, come to know properly in a scientific method. We won't back away for the lack of giving proper explanation to you. So *jñāna*, then *prajñāna*, *vijñāna prajñāna*, more higher conception of the finer world, it is there, it is real. And this is unreal, what you are trying your utmost to make it stand as real, that is unreal. And what is unreal?

*yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī
yasyām jāgrati bhūtāni, sā niśā paśyato muneh*

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

"You are sleeping over your real interest, real truth, and you are awake on your part of self deception."

So, we must establish ourselves in such plane, and we'll try our best to extend it to others. That will be, we must have faith. Our own faith, that will be extended; to preach means this.

"I sincerely have faith in this, and I relish to the utmost. I find my future prospect also here. And because I feel it is very tasteful and very useful, so I have come to extend, to distribute to you my friends. It is already tasted by me, and it is wholesome, and I want to give it to you. What? Not anything, but the very principle of life, according to which you'll take your steps further, forward, the principle of life, the standpoint of your life, the angle of vision within you. We have come to guide you according to the guidance of our Gurudeva. We've already found that we have got something and

so I have come to you also. Take it, get it, and you'll be wealthy. You'll be satisfied in your life, successful, you'll be on the path of the proper fulfilment of your life. As a friend we have come, we have approached by the order of our superior.”

In this way we are to approach, with God consciousness, Kṛṣṇa consciousness. And how God consciousness ultimately merges in Kṛṣṇa consciousness. *Akhila-rasāmṛta-murṭiḥ*. To prove it dexterously, skilfully, step by step. *Akhila-rasāmṛta-murṭiḥ*. What is Kṛṣṇa consciousness? Kṛṣṇa consciousness; Rūpa Goswāmī has given the scientific definition. *Rasa* cannot be avoided, we are after *rasa*, everyone, every unit, the smallest unit of the world, always hankering after *rasa*, happiness, ecstasy. And *akhila-rasāmṛta-murṭiḥ*, all possible stages of *rasa* is personified, that is Kṛṣṇa. You try to understand how is it? What is the *rasa*, and what is its nature, and how a comparison can be drawn in *rasa*? In this way, step by step, you'll have to come to Kṛṣṇa conception of Godhead. It is not a tale, from the ancient Indian scriptures, that Kṛṣṇa. Kṛṣṇa is not the object of a tale, but fact. And we have come out to face with the right fact, real fact. And we shall try our best to bring it out on your front, how it can be a fact? Kṛṣṇa is a fact, it is reality, and with this process we...

“Reality is For Itself,” and “Die to live.” Die to live. Have to pay, to pay for the goal, and it is in this way, and you will feel it is not a hoax. When you will progress in the way you will feel.

*bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa 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]

“By every step you will go forward, you will feel these three things, *tuṣṭiḥ puṣṭiḥ kṣudapāyo*.

Your hankering in general is being diminished. ‘I want this, that, everything, still, not appeased my hunger.’ But you will feel that your hunger is being appeased.

And what already you took, that they'll give you proper relief, they're taking leave from you automatically, that our trade won't go any longer here, they will all withdraw.

And your natural inclination towards the movement forward, that will automatically get increment, increased acceleration. The acceleration you will find in your progress.

These three things you will feel practically. Come and take what we say.”

In this way you are to approach one and all. And leaving the result to the Lord. We are only agents. We are working because He ordered. We shall remember what is *bhakti* proper. What I shall do, the wage what I shall get, it must not come to me, it will go to my Master. *Adau arpyeta paścād kriyeta*. Whatever benefit I draw from my activity, that won't come to me. I am an agent. It will go to the Proprietor, to my Master, Kṛṣṇa. With this idea if we move, then it will be *bhakti* proper. Otherwise it will be *karma-kāṇḍa*, otherwise it will be fruit-hunting, the result of the *karma* I want to enjoy for myself. The result will go to my Master. I am His servant. I am working under His order. I am His slave. I am not the proprietor. I am not the proper person to be the recipient of the fruit of energy. The Master of the energy is the Supreme Lord. And all the products of the energy must go to Him. It must not be tampered with on the way. This should be the attitude of every worker. Then it will be *bhakti* proper. We are not the recipient. The recipient is He. We must be always conscious...

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