

82.12.10.B_82.12.11.A

Śrīla Śrīdhara Mahārāja: Give it to others also. *Kanak*, *kāminī* and *pratiṣṭhā*, the credit, the name and fame, that is credit. Everyone wants that. These three, who can have conquered, he can be traced, can be taken to be the seeker of the higher truth. These three, position, this bodily attraction and this mind attraction, and also the hankering for the name and fame, the credit, prestige and popularity in this world. These three phases of life, one who has rejected, they can be taken as the real searcher of the higher truth.

"kanaka-kāminī," pratiṣṭhā-bāghinī," chāḍiyāche yāre sei ta' vaiṣṇava

["Money, women, and fame are like tigers. A Vaiṣṇava gives them up and keeps them at a distance. Such a devotee, who is without material attachments, is a *śuddha-vaiṣṇava*. Such a devotee has conquered over the material world and its illusions of enjoyment. Accepting only what is needed in the service of the Lord, he remains free from the diseased mentality of material enjoyment and dedicates himself in the Lord's service. Free from all false attachments, he sees everything in relationship to Kṛṣṇa, understanding that everything is meant for the pleasure of Śrī Kṛṣṇa."]

[From Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's "*Vaiṣṇava ke?*" - 'Who is a Vaiṣṇava?']
[*Mahājana-racita gītā*, from *Gauḍīya Kanṭhahāra*, 3.24] & [Collection of *ślokas*, 236]

Hare Kṛṣṇa. Gaura Hari bol! Very difficult to take, to give up the charm for prestige, position, *pratiṣṭhā*.

The *māyāvādī*, they can leave everything but not the *pratiṣṭhā*. "I'm Brahman, what is the highest existence, I'm that."

And the Buddhists, the atheists: "If I cannot be the supreme entity I won't live, I won't live, I won't live in a position of a slave, I won't be a slave to anything, to anybody." The atheists.

And the Vaiṣṇava, they want to live as a serving element in the whole. "I'm a serving element. I want to live with the whole as a serving unit. I like to love all. I want a life of a friend to all. Nothing to be left, nothing is bad, nothing. I want to be friendly to the environment." That is the underlying principal of the Vaiṣṇava. "Neither I want to exploit the environment, nor I want to renounce the environment, but I want environment to love."

To love means to serve, real nature of love is sacrifice for the object of loving, then it is love. Otherwise it will be lust if exploiting. If connection, affinity for exploitation it is lust. But if affinity to serve Him, to seek His good, the good of the environment, then it is love. And environment, the whole represented, not a finite like me, then it is love, the opposite of exploitation, dedication. We're to understand the special characteristic and purity of the life of the principle of dedication. There we live. Die to live.

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 *yajña*, 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]

Yajña means sacrifice. Apparently we put ghee, the most precious thing for our body into the fire. What is this? Ostentatiously most covetable thing and most useful thing for our body we put into fire, and praying for it, that this valuable thing in the world should be reduced to ashes to clear the atmosphere.

Just as in these days people are complaining as a loud cry, the pollution of the atmosphere by the motor gases, that of the atomic energy, all these things. The atmosphere, not only the water of the ocean is polluted but the whole atmosphere is being polluted by this scientific form of living.

But sacrifice, that purifies the atmosphere. In *Bhagavad-gītā*, we may not understand, we may not follow the method. *Parjanyaḍ anna-sambhavaḥ, yajñāḍ bhavati parjanya*.

*[annāḍ bhavanti bhūtāni, parjanyaḍ anna-sambhavaḥ
yajñāḍ bhavati parjanya, yajñāḥ karma-samudbhavaḥ]*

[“From food, living beings arise, and from rains, food is produced. From the performance of sacrifice, rainfall ensues, and sacrifice is born of action.”] [*Bhagavad-gītā*, 3.14]

This favourable cloud, to give proper rain, to produce our necessary crops, that helps this *yajña*, this fire, putting ghee into fire, so such gas is made off, that a normal rain will come and help us in this world. So feed the society in a subtle form, to perform this *yajña*. *Yajña* means give, and it will get in fine form. In gross form if you give to the atmosphere, the atmosphere in its turn will give you, by which you will be saved. The *yajña* is different kind, *dravya yajña*, *jñāna yajña*, then real proper *yajña* cent per cent is devotion. *Dravya jñāna* to learn to sacrifice with gross materials. *Jñāna yajña* in thought, in thought we shall think good for others, and including the primary cause Who is holding all these things. And the *bhakti yajña*, *bhakti yoga*, that is touching to the centre, where from everything to be distributed is distributed. And the idea is given in this way. If you put food into the stomach the whole body is fed. If you pour water into the root the whole tree is fed. To find such a centre and put your energy there and everything will be fed. Otherwise, it will be impossible for you to feed every part of this universe. Concentrate your energy towards the centre. Collect food and put into the stomach and automatically the whole body will be fed.

*[yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopasākhāḥ
prānopahārāc ca yathendriyānām,] tathaiva sarvārhaṇam acyutejyā*

[“Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything.”] [*Śrīmad-Bhāgavatam*, 4.31.14]

So you worship, you serve Acyuta, and automatically the whole thing will be fed. This is the key of the devotee, their life is fine and subtle, high life. Otherwise, if you approach every individual to do something, you won’t be able to. If you try to put food into the brain, or into the eye, eye won’t get any food, brain also won’t get any food. So whole thing you send to the centre, and automatically it will be distributed to every part according to its necessity. The most scientific way

of helping the whole universe. At the same time to be faithful to that centre, and where you have every dependence. Very harmonizing principle, harmonizing thought, and most reasonable. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Not with the pride that 'I'm giving.' It is difficult to have connection with that centre. By giving to Him you find that you have got ample. The hand is giving food to the stomach, hand is also being benefited, everyone, the teeth are chewing food for the stomach, but they're also being sustained. Centre, fine centre, loving centre, Kṛṣṇa. Inconceivable, unthinkable happiness you will find within the heart of your soul. Gaura Sundara.

Parama: Guru Mahārāja, I have not understood what you were saying completely. In a practical sense then how do we preach to the public? I don't understand how you approach the centre and also approach the individual at the same time.

Śrīla Śrīdhara Mahārāja: Education. A primary teacher also gives education to the public, and little higher education, then further higher, in this way the most primitive attempt will be to make *sukṛti* to the people. They may or may not know, knowingly or unknowingly, some sort of energy should be taken and put into the serving wheel. The lowest type of *sukṛti*, the man may not know, he in a general way he's going in his own way, anyhow to snatch something, to steal something of his energy, and engage itself into the service of the Lord. Then when little inclination he has got for devotion, anyhow to canvass to make him understand in favour of the service of the Lord and to get some of his energy, or to utilize his prestige, his credit, in the service of the call. Then he collects some *śraddhā*, some regard for the central truth to help him in that way.

According to the stages to help the people. Not all sorts of preaching will be of the same nature. Different nature of preaching there should be, as much as one can do. The book distribution, they may not always consciously take it, but they have got money, they spend something here, there, "Oh, give me book." He may not like to study the book, but some money he gave and took the book. And another gentleman perhaps reading from his table that book.

In this way anyhow to engage the energy of others for the service of Kṛṣṇa. Beginning from that, from different layers we can help giving him saying, "There is the God conception is beautiful, it is very happy, it helps us to the last limit." To take it to them and when they come and join then to engage them in that service. So different stages there are. Sometimes to give battle with the atheistic scholars and to establish the supremacy of God Consciousness. Many stages there are for preaching.

As one is qualified they will do from their own position there. In different ways preaching may go. Some by writing, some by taking the writing to the purport, some by explaining what is written there. In this way, various ways. Some by cooking and offering, and some by distributing, some cleansing the temple here and worshipping the Deity thinking that, "He's been so kind to come here, to capture my mundane senses also."

Anyhow towards Him. In this way various, infinite ways of service, and that is preaching. Worship in the temple and dressing in ornamental way. And the people are coming and they're charmed with the beauty of the Deity. And purity of the pristine compound and they're being attracted by that.

Various ways. Sometimes by keeping watch that things of the Lord may not be stolen by someone. In various ways we can do. Even sometimes by giving a good beating to the dogs and boys that are stealing things or making filthy. Various ways we can serve the cause.

And service means preaching, to certain extent. And *śravaṇa kīrtana*, to hear what is God, and to reproduce it to others, to preach, that has been given more stress in this Kali-yuga. *Śravaṇa*

kīrtana, and mostly *kīrtana*, chant, chanting. Not in the purpose of a trade to make money, but only with the sincere idea of preaching the greatness, of spreading the greatness of the Supreme Lord, with that idea to talk with one another.

*[mac-cittā mad-gata prāṇā,] bodhayantaḥ parasparam
kathayantaś ca mām nityam, [tuṣyanti ca ramanti ca]*

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."]

[Bhagavad-gītā, 10.9]

What is good, we talk about Him. "My Lord is the form of highest good, I cannot talk to people without Him. My Lord is such and such, He's so great, He's so good. You also come and take Him as your friend, you will be benefited." Preaching is inevitable.

If a good son or a good friend, we try to talk about him, it is our nature. So to talk about Him, He's the nearest and best friend of us. If we feel we cannot but talk about Him. That is the wealth of mine. I want to give that wealth to others. In this way preaching is natural. In whatever position, whatever level I am, if I find this is good, to extend it to others, that is preaching, maybe a different layer of preaching. Some even may preach within the heart, he may be meditating in such a strong way, mental waves will flow to other minds. He's thinking within, but the mental waves that are created by his meditation, that is going away and touching, entering into the minds of so many others. That's also preaching, something. Thinking is also preaching in a subtle form. *Kanti śravaṇam smaraṇam*, that is also devotion.

Smaraṇa means to recollect, to hear, to speak, to meditate, *śravaṇam kīrtanam viṣṇoḥ, smaraṇam pāda-sevanam*, then to serve, *arcanaṁ*, to revere, *vandanam*, to praise, *dāsyam*, serve in very variegated way, *sakhyam*, to cultivate friendship, to understand we are friend, that is also, *sakhyam, ātma-nivedanam*, and we offer wholesale to the Lord, that He's the absolute owner of myself. All these ways of devotion. Anyhow exertion, we cannot but exert. All exertion should be converted into the serving attitude towards the Absolute Lord. Devotion, preach, preaching in different layers. All may not be the same. Whatever capacity one has got, a learned man he may go on in his own way, a strong man he will go in another way by bodily strength. So one, whatever he has got he will begin with that, but heart's object will be one, valuation will be according to that.

Mahārāja Pratāparudra he engaged himself in the sweeper's service, and that affected the heart of Mahāprabhu. Service, service is heart, own heart. Outwardly the emperor he engaged himself in a sweeper's service, and that attracted His heart most effectively. What is service then? Everything may be service, everything may be preaching, assertion. Preaching means assertion, to throw the wave outside, the vibration will be produced and it will go outside to appeal in the same plane.

Mahāprabhu danced and took the Name of Kṛṣṇa. The deer, the tiger, the birds, the elephants, they also danced and took Kṛṣṇa's Name. How? The inner vibration touched their soul, very fine. The elephant mentality, tiger mentality, all outside, but soul is the inner most, and soul's vibration moved that inner soul and excited them into Kṛṣṇa consciousness. So it is possible that they also

were mad taking the Name of Kṛṣṇa and dancing. Some sort of inner urge made them to do so, though bodily elephant, mentally elephant, but in soul he's Kṛṣṇa dāsa. The inner most existence was moved and exerted. This is possible.

Nitāi Gaura Hari bol. Jagāi and Mādhāi were converted immediately, but our conversion, sober people we are, our conversion is so much troublesome for the Lord. Ha, ha, ha. Intense force applied, a special care.

Mahāprabhu Gaurāṅga Sundara. Gaurāṅga Sundara. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi.

*na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-bharaṁ prakāśitum
[vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]*

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."] [*Caitanya-caritāmṛta, Madhya-lilā, 2.45*]

How rarely found treasure, jewel. Sanātana, *kṛṣṇa prema nṛloke nā haya.*

*[akaitava kṛṣṇa-prema, yena jāmbūnada-hema, sei premā nṛloke nā haya
yadi haya tāra yoga, nā haya tabe viyoga, viyoga haile keha nā jīyaya]*

["Pure love for Kṛṣṇa, just like gold from the Jāmbū River, does not exist in human society. If it existed, there could not be separation. If separation were there, one could not live."]

[*Caitanya-caritāmṛta, Madhya-lilā, 2.43*]

"It is so precious, never to be found a drop in the whole human society." Mahāprabhu conceived of so deep and interest, though so deep and purest drop of Divine Love. He says, "Never to be found in this human society, it never comes down to the human society here, Sanātana. It is to be worshipped in the highest layer of the existence in Vṛndāvana. If fortunately, if anyone comes in contact with that he can't live without that, he dies without that fine food. He does not take any other food and the dearth of that food, if he does not get, he will die. If anyone comes in connection generally he's never disconnected, but if disconnected by chance he will die. Can't stand the separation of that highest drop of nectar."

All high talks, ha ha, high talks here, ha ha, making, ha ha. Nitāi Gaura Hari bol. Necessity is the mother of invention. Create necessity, create necessity, and necessity is the mother of invention. That without Kṛṣṇa *prema*, without that nectar, nothing can satisfy our hearts, quench our hearts thirst. Preach in favour of Kṛṣṇa *prema* in the market. Ha ha. Hare Kṛṣṇa. Hare Kṛṣṇa. *Prema*, love, the most valuable thing ever invented is love, in the world. The most valuable thing in the world is love divine. Just as it is told about one's learning. Learning cannot be stolen away by thieves. Learning does not come to be divided amongst the partners. _____ [?] Learning, if you distribute it to others, it does not decrease. Learning is such a wonderful wealth that your partners cannot divide it, a thief cannot steal it, and if you distribute it to others it will rather increase and not be lessened. So what about Kṛṣṇa *prema*? How wonderful thing that will

be, that love, a drop of divine love. Nitāi Gaura Hari bol. Gaurāṅga came with that thing of highest conception of our ambition, ever come to this world, love divine. So do or die. Die to live. Everything for Himself. We belong to Him wholesale.

...

He was the son of his former *āśrama*, Tīrtha Mahārāja.

Devotee: And as bestowed upon by Lord Caitanya Mahaprabhu is a unique subject.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: Very few people will understand.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: That devotion, we are very fortunate that we can have the fortune to pick up some gems. And if we keep those gems in our heart, implement it and practice it accordingly.

Śrīla Śrīdhara Mahārāja: His father was a senior disciple of Bhaktivinoda Ṭhākura.

Devotee: My father _____ [?]

Śrīla Śrīdhara Mahārāja: And he took *sannyāsa* from our Guru Mahārāja.

Devotee: First *sannyāsī*.

Śrīla Śrīdhara Mahārāja: First *sannyāsa*.

Devotee: The foremost and first *sannyāsī*.

Śrīla Śrīdhara Mahārāja: Tīrtha Mahārāja, his...

Devotee: B.P.Tīrtha Goswāmī.

Śrīla Śrīdhara Mahārāja: His English translation, *The life of Śrī Caitanya Mahāprabhu, Gītā*, translated by him.

Devotee: It was him who first wrote in English, in India, *The Life of Lord Caitanya Mahāprabhu*.

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura's *Life and Precepts* very short, and his a little bigger. And Nisikanta Sanyal's, *Śrī Kṛṣṇa Caitanya*, these were the books first published in English for the world people.

...

While your G.B.C, I am fifty years, more than forty five years experience in Gauḍīya Maṭh and yesterdays G.B.C resolution will be binding on me? Then what am I doing all these fifty years, more than half a century? I have got experience here. And yesterdays G.B.Cs resolution will be binding on me, then what am I, I'm a zero?

Vidagdha-Mādhava: No.

...

Śrīla Śrīdhara Mahārāja: Some questions I may have answered and he wrote an article in *Back to Godhead*, and that article was very much adored in the whole of America.

Vidagdha-Mādhava: Yes, I remember.

Śrīla Śrīdhara Mahārāja: Remember. Then some told that, "You're suppressing the credit of our Guru Mahārāja and you are introducing some other gentleman as a big Vaiṣṇava. In Navadvīpa you have found, and you're trying to introduce him into the arena. You're a traitor to Swāmī Mahārāja. You don't think that he's the absolute teacher of all of us. You're introducing another Vaiṣṇava here in this article, with credit. We consider it that you've lost your faith in Swāmī Mahārāja, your Guru Mahārāja." Acyutānanda told that.

And then Acyutānanda wanted a letter which was written by Swāmī Mahārāja to Govinda Mahārāja.

"I leave Acyutānanda in the care of [Śrīdhara] Swāmī Mahārāja, I relieve him and let him have his training there, I relieve, very much satisfied if Mahārāja takes him as his student." In this way, then Acyutānanda wanted it, "I want that letter, by order of Swāmī Mahārāja I have come to you. He ordered me to learn from you." But that letter was not found at that time where it was, afterwards that letter was found, at that time we don't know.

Then Acyutānanda asked me, "I want some incident."

Then I asked him, "Your field will be Calcutta. English knowing people you want, so if you want to do some service for your Guru Mahārāja you go to Calcutta. I shall ask Mādhava Mahārāja to make arrangement for you, and there you will preach to the educated section and try to purchase a land on that side, where it is now."

He did so. Then he asked me that, "Swāmī Mahārāja asked me to preach amongst the masses on the banks of the Ganges. And you told me to approach the elites of Calcutta. What should I do?"

I told him, "Our Guru Mahārāja wanted that we should approach the scholars, big persons, and the mass will come automatically. Our policy was that. When your Gurudeva wants you to preach amongst the masses in the bathing ghat in the Ganges where ordinary religiously minded people will go to take bath, you obey your Guru Mahārāja's order." I told him plainly.

This is the two points in difference. So he was condemned by the G.B.C. and so many disciples of Swāmī Mahārāja, 'that he's making much of Śrīdhara Mahārāja.'

So many things may come and go, it does not matter, we are to go on with our own. It is the ocean, the infinite ocean. Kṛṣṇa is deciding what is what, how much we can understand what is what. We're in the ocean in the infinite. Only we're to take care of our own self, sincerely, according to our understanding, there responsibility ends.

karmaṇy evādhikāras te, mā phaleṣu kadācana
[*mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi*]

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."]

[*Bhagavad-gītā*, 2.47]

"The consequence is in My hand, and the part of duty attached to you, that is the burden of that on you only. The tiny part of duty attached to you, that is on your head, your responsibility finishes there. But the result is in My own hand. It is the resultant of so many forces around. *Mā phaleṣu kadācana*. It is with Me."

We must be sincere in discharging our duty what we can understand to be, there ends our responsibility. There may be so many defects in me, there must be. And that Lord Kṛṣṇa, or Mahāprabhu, Gurudeva, clears me of those defects, that is good for me. I should not be afraid and I shall not preach that I'm a perfect man. That is foolish, that is the most foolish thing for a person to say that he's perfect, a bogus person. How much can I know? Whatever Kṛṣṇa wants me to know I know only that, I can know that only.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. I must be sincere to my own understanding and feeling, to my own conscience. Whatever I shall think good, best, I shall say that. To take, to accept that, or not to accept, that is with the other party. I'm clear there what I'm saying, according to my own conscience and understanding, I shall say what I understand.

Now they're told that if after Vṛndāvana sitting, that Kīrtanānanda is accused of preaching a cult and not the truth that was given by Swāmī Mahārāja, he's preaching cult. A cult is a thing known in America, eh?

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