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Śrīla Śrīdhara Mahārāja: Hundreds, thousands of desires are already within us, and they have covered us. Like my hand against the sun, against the infinite nature of the world. Only compartmental knowledge has covered our sentient self.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Na vidya nata puruṣam [?] Neither heroic nature, nor scholarly life can give us Him. Only simplicity, only real hankering can give Him to us. *Bhakti*, devotion, tendency to devote us towards Him, not to make Him subservient to our infinitesimal mean cause, but to surrender to His holiest cause. We're for Him, not He's for us. In the beginning we're for Him, then we shall be able to understand that He's also for us, visa versa. For our real life, His presence is urgent. Otherwise, how can we live if we can have a slight taste of that we won't want to live any longer without His association, can't continue our living, so sweet association.

*yaṁ labdhvā cāparam lābham, manyate nādhikam tataḥ
yasmin sthito na duḥkhena, guruṇāpi vicālyate*

["By attaining to this state, he never considers any mundane acquisition as superior, and in the face of unbearable tribulation his heart never wavers."] [*Bhagavad-gītā*, 6.22]

If anyhow we can come in contact with Him, we can never conceive, we have the possibility of conception there cannot be greater necessity, or greater gain. This is the highest need. We can feel it direct. And if we are in His connection, no trouble, however great in this world can budge me an inch from my position, can never affect in any way if I am there in that plane. No amount of affliction can disturb us.

Whether God is or not, a great problem, but God is only there. Ha, ha, ha. He's at the support of everything, support of me and the environment. He's there. What is existing, He's of what quality? What is His nature, of the environment and of me? The foundation where we stand, the environment and also myself standing, what is the nature of that foundation? Ultimately we have to go, that foundation is on the upper, not on the lower. We're not standing under the foot, no foundation, the foundation over the brain, not brain but feeling. Even brain can be crossed if in the material plane where we stand, that also can be crossed.

Only our feeling stands in some other feeling, some other higher and greater more spacious plane. There we are, the feeler, the subject, we require foundation of that thing. All these experiences are standing where? On some higher plane of consciousness. Consciousness is the be-all and end-all. *Sat-cit*, existence, *sat* means existence, *cit* means *cetana*, consciousness, spirit. Then *ānandam*, the next highest layer is all sweetness.

Only the crookedness of our consciousness of plurality and collusion of the interest of plurality, that must vanish. We shall try to find oneness, common interest, merge our selfish individual interest in search of common interest. Common, not only of human beings, but even insects, trees, the stones, everything, this ether, everything. Go back to the origin of the idea of all

different concepts. What is there? The bed, the mother of all feelings, all sorts of sentiments, what is there? The sweetness, sweetness, sweetness. Then how this bitterness can come out of that sweetness? How is it possible? Then we're to know gradually the development there, the gradation, intensity, all these things to be known.

But if we're in the right view, nothing will disturb, everything will be pleasing. Competition is not bad, but only selfishness to be eliminated from the competition. All in player's mood, just as we say, 'take it in player's mood.' Then the difficulty may be minimised. So, this is *lilā*, then it is all right, player's mood. The gainer, the winner and the defeated party, if it can be taken in player's mood, a play, then no trouble within the heart, no vindictiveness, *lilā*. Both parties, the winner and the defeated, both parties may enjoy a play.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. From individual we're to go to universal, and again, from the general universal plane we are to go to a particular, specific, competitive life, but to please the Centre. And here, to please the individual effects, and that is the central cause, competition to please the central cause which is the Absolute Good, the source of all goodness. And here to please so many branches, competing, there's the rub.

ātmendriya-prīti-vāñchā - tāre bali 'kāma', kṛṣṇendriya-prīti-icchā dhare 'prema' nāma

["The desire to gratify one's own senses is known as *kāma* (lust), but the desire to please the senses of Lord Kṛṣṇa is *prema* (love)."] [*Caitanya-caritāmṛta, Ādi-lilā*, 4.165]

That is love, this is lust. We're to avoid, sacrifice this individual aspiration for the Absolute, for the Centre. To be centralist, the problem in general is to be centralised in all its respect, to be centralised. Be centralised, try to understand central interest and be centralised. And there may be competition, no wrong. Giving, competition in donation, who can give more donation, competition, who can give more, not that who can absorb, take more, that is bad, who can give more. Peaceful and holy competition, holy competition, and this is mean competition we're in the midst of at present. This attitude should be analysed. Everyone has got their own attitude. More or less it is esoteric, and esoteric is necessary. Devotion, the basis of devotion. This is all intellectualism, but when it is endowed with life it becomes pleasant, sweet. Otherwise mere intellectualism won't give us the reality, the result, the desired end of our life. Practice, *sevā*, service, not formal representation only, but substantial representation, we're to accept, we're to live the life. We're to live, not intellectual acknowledgement, intellectual professing can do, but we must have to live the life, practice, *sevā*. *Paripraśna*, honest enquiry, not intellectual enterprise in the name of religion, that won't have much value, but to live the truth. Whatever we shall understand we must utilise it in our daily life, our daily movement, sincerely, then we can understand the gain, the benefit of the life. Kṛṣṇa. Govinda. Nitāi.

gauri rame gauri rame mukhi badhi denai charay [?]

gaura ami gaura ami ke mukhe bhadhi lahi cari gaura acar loile se phala phali [?]

"I belong to Gaurāṅga's party, I belong to Gaurāṅga, Gurudeva, Prabhupāda's party."

A mere repetition in the lips, a lip deep repetition, that won't do. But Gaura *ācāra*, Gaura *vicāra*, his decision and his practice we must accept for us, then we shall hope to get some concrete result. To live the life is all-important. That is not imitation, that does not want any money, or any grandeur, or any sort of external charm, but it is more dependent on the inner heart.

The attitude of the inner heart - "I'm there, I'm there living in my innermost quarter."

And he must be utilised. The party is he, within, not this body, not the property, not the name and fame, but within, who is sometimes gathering moss and sometimes clears the moss.

...

Mahāprabhu. Gaurāṅga Sundara. Infinite. Then, any question? Where is Vidagdha Mādhava Prabhu? If you are questioned, if we question you to come out with your inner tendencies to understand, that the adjustment what you've acquired now. Kirtan anta tato varam [?]

To exact, to assert, to deal with the question, inner necessity arises how to answer this question. The thing within will awake to answer within you, how to meet this question. 'Why have I accepted this path of life? What is the explanation in me? Am I sincere?' Then I must ask myself why I have accepted this path. I must have a clear answer from my heart, from within - why I accepted this. My heart must have to explain to me my inner understanding. And the answer you will get, you will strive within to the utmost extent how to reply. So *kīrtana*, chanting, is the powerful method of cultivation of the spiritual cause.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Any question? Put questions to your own self. From the surface it will go to appeal to the inner surface to have the answer. It is there, it is there. The inner man will answer, the *caitya-guru*, the *caitya-guru* will answer many things, automatically. Some days we are sitting here, sometimes some subtle questions come within. Then the meaning about some *śloka* appealing to the *caitya-guru*, then sometimes it becomes clear. *Caitya-guru* is there.

atma bare dustyajya mantavya nidhi tasa tubya [?]

If anything is to be discussed here in this mortal world, the most wonderful substance, the knowing principle. The consciousness - that is the most charming thing, consciousness. A research scholar with his brain going to research, "What is the underlying principle here? Things are going in this way and not that way - what is the reason?" Diving deep to study the inner nature, and they're getting some sort of answer. The enquirer is a conscious unit, and that which is coming out that is also some judicious and intelligent thing within the nature. The researching intelligence is satisfied with the corresponding, wonderful conscious arrangement, design, below the surface.

They're coming with the truth, big story, "Oh yes, I have found out." But what they have found out, that wonder is already there. And that is an infinitesimal part of the wonderful design. And the source of the whole, how great He is. A very smallest part, discovering, inventing, he says: "I am great. I am Einstein. I am Newton. I am so and so. I have discovered this fresh thing."

But the very ocean of that wonder is already buried, ha, ha, under the surface. And that is to neglected, that is to looked at as stone, fossil. The wonders that are coming out of the fossil, by a tiny brain, and the ocean of wonder is there below the fossil, ha, ha. And these men are very great,

other things are fossil, which is ocean, infinite wonder. Very fun, sarcastically. Hare Kṛṣṇa. They're foolish scholars, ha, ha. From the stone they're creating. It is there infinitely. And only a smallest part he has understood, 'he's so great' and this is false. 'All stone.' Foolish to the extreme.

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

Devotee: Mahārāja, in the *Bhāgavatam* there's a story about Mahārāja Rantideva [?] and I believe that he's asking some prayer to, he wants to help all the conditioned souls, all the fallen souls, he has some prayer. So what type of devotion is this?

Śrīla Śrīdhara Mahārāja: Yes. One who gets a sweet thing, it is natural that he will like, if he's not jealous, that everyone may taste that sweet thing. Sympathetic, he will engage himself to taste that sweet thing and he will also aspire that everyone may taste the sweet fruit, it is quite natural. *Nīrmat-sarāṇām satām* [*Śrīmad-Bhāgavatam*, 1.1.2], all may live happily, and thereby the reaction comes to him and makes him more advanced. What is healthy to me, if I can distribute to the environment, the environment will also improve my health, more and more. If, purity, I can throw around, that will come as a reaction and make me purify again. It is natural. *Satyam param dhimahi*, in the first *śloka* of *Bhāgavatam* Vyāsadeva says, "Let us, not myself alone, but let us all come to taste of this sweet thing." Vyāsadeva in the first *śloka* of *Bhāgavatam* he's announcing, "Let all of us come and taste this great, sweet thing." *Dhīmahī*, that is plural number, that all have come, all of us engage ourselves in the search of the taste of the sweetest thing.

Gaura Hari. Nitāi Gaura Hari bol!

Vidagdha-Mādhava: Guru Mahārāja, I have one question here by Nimāi Paṇḍita Prabhu. He wrote a letter some time ago and he's asking a question, coming from *Śrīmad-Bhāgavatam*, chapter four, sixth canto.

annam carāṇām acarā, hy apadaḥ pāda-cāriṇām [ahastā hasta-yuktānām, dvi-padām ca catuṣ-padaḥ]

["By nature's arrangement, fruits and flowers are considered the food of insects and birds; grass and other legless living entities are meant to be the food of four-legged animals like cows and buffalo; animals that cannot use their front legs as hands are meant to be the food of animals like tigers, which have claws; and four-legged animals like deer and goats, as well as food grains, are meant to be the food of human beings."] [*Śrīmad-Bhāgavatam*, 6.4.9]

In this verse Soma is explaining to the Pracetās how Kṛṣṇa has arranged for one living entity to be food for another. "And four-legged animals like deer and goats as well as food grains, are meant to be the food of human beings." That's a quote from *Bhāgavatam*. So his question is, "Why does Soma and the *Bhāgavatam* appear to condone meat eating?" The words 'like deer and goats' are [Śrīla A.C. Bhaktivedanta Swāmī] Prabhupāda's and he goes on to explain that cows should not be killed, but cows are also *catuṣ-padaḥ*, four-legged animals. So in the light of this verse why should they also not be killed? Where does it say in the *Vedas* that cows should not be killed?

Śrīla Śrīdhara Mahārāja: I can't follow your argument.

Vidagdha-Mādhava: I see.

Śrīla Śrīdhara Mahārāja: What does he say?

Aranya Mahārāja: He's quoting this conversation...

Śrīla Śrīdhara Mahārāja: Somewhere it is mentioned that one animal is created as food for another?

Aranya Mahārāja: Yes. And then uses the verse that describes "deer and goats can be eaten by human beings."

Śrīla Śrīdhara Mahārāja: Yes. And not the cows.

Aranya Mahārāja: He's asking, "Where does it say in *Bhāgavatam* that cows cannot be eaten?"

Śrīla Śrīdhara Mahārāja: Where is it mentioned in *Bhāgavatam* that cows cannot be killed?

Aranya Mahārāja: Yes, and eaten by humans. So he's asking that if deer and goats can be eaten, cows also have four legs, why can't they be eaten?

Śrīla Śrīdhara Mahārāja: Do you think that *Bhāgavatam* has given advice that 'eat goat, eat fish, eat this animal, that animal?' What have you understood from *Bhāgavatam*?

Vidagdha-Mādhava: Well, this is not my question. I understand that...

Śrīla Śrīdhara Mahārāja: Here you do not understand the very fundamental thing of the whole system. It is already there.

*na kartṛtvaṁ na karmāni, lokasya sṛjati prabhuh
[na karma-phala-samyogam, svabhāvas tu pravartate]*

["Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions."] [*Bhagavad-gītā*, 5.14]

It is the outcome of the misuse of the free will of the *jīva*. And it is there, how to get out of that filthy nature, that has been dealt there. Not giving provision that you eat this animal, that animal, don't eat that animal, don't eat that animal. Even a vegetable, if you do not do anything else, still you are a nuisance by your bathing, by watering, by your walking, so many disturbances caused to the animal kingdom. How to get out of that attempt of creating nuisance in the environment? How to get out?

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ 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]

And:

*loke vyavāyāmiṣa-madya-sevānityastu jantor-nahi tatra codanā
[vyavasthitis-teṣu vivāha-yajña-surāgrahairasu nivṛttriṣṭhā]*

["Everyone is naturally inclined to have sex, eat meat and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramaṇi sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make a person abstain from these activities."] [*Śrīmad-Bhāgavatam*, 11.5.11]

Bhāgavata does not say that 'do this.' You are already in the mud. How to get out of the mud? That is the necessity of the advice of *Bhāgavatam*. *Bhāgavata* has said 'you eat deer and you will be innocent'? Does it say like that? 'Eat deer, eat goat, eat this thing and that thing and you will be free from any sin.' Has it told like that?

Vidagdha-Mādhava: No.

Śrīla Śrīdhara Mahārāja: Then, it is already there, you are already in the mud. How to get out of that mud? That is the outlook of *Bhāgavatam* and it has advised in that way. And why you are in the mud? It depends on your free will. Why such free will has been given by God? It is a part of the spiritual substance.

That systematic knowledge you must have. Only abrupt questions from here and there that corner, absurd things, always repetition. Always repetition of the absurd questions, no digest. The questions must be made on a proper plane. Why some things should be repeated once, again and again, again and again. That means he does not understand anything.

We're to understand the whole system, how, what is what. Why this sin? Kṛṣṇa has directed to commit sin? These are the salient points to understand. *Bhāgavata* has asked to 'eat these things'? If already they are doing, that is less harmful than cow killing, and human killing. To kill an animal is less injurious than killing a human being.

When a football is just near the goal, if we lose it, then we moan, "Oh a great chance is lost." But when it is in the centre we do not moan. So, human life is a nearer approach towards our real life, a great chance, a key to the success of the whole wandering in the world of nescience. So come to human form, the valuable chance here, so if I kill a human being I've done a greater wrong to the person. And so many animals there are who are nearer the approach towards humanity, their chance should not be hampered, in that way. A creeper's life is less valuable than an animal's life, and an animal's life is less valuable than a human's life, in this way. The gradation is there. As I gave, when the football is nearer the goal and the chance is missed, the more deplorable it is. So according to that the valuation has been attached. And if a *sādhu* is killed then greater reaction, in this way, the valuation in the life is calculated according to its chance towards the higher. The important life has been taken away, so greater wrong to him. In this way, many times it has been told. *Loke vyavāyāmiṣa-madya-sevānityastu.*

The man is already in the mud, not to put him in the mud. *Śāstra* does not want that he'll be cast into the mud. He's already in the mud, so how to take him out from the mud, that sort of instruction. You tried where which side is very liquid, come easily from that, and when the mud is very dried mud you will be entangled and can't move. In this way some sort of recommendation to come out of the mud, *śāstra* recommends, not that 'you must have to do this', not that. And why he's in the mud when there's God who is all merciful? That question is given in another place. These important, salient questions you must have to understand, these important junctions.

When God is omniscient, He's omnipotent, He knows everything, and He has got every power, and He has got the highest feeling heart, sympathetic heart, then why this world suffering? So many *jīva* is suffering, so many souls are suffering. God has no heart, or He's not omnipotent, or He does not know, not all conscious?

The fundamental things, these points you must have your solution. Otherwise you will always be entangled into questions pushed here, you will run there, again pushed from that side you will run to that side. You will have to move with no way of getting out a solution. Kicked from one side you will have to go to another side, by kicking.

Cow species holds the higher position of all the animal species. So if that chance, if he's killed, his further curing life is ruined, so greater loss to the soul within, in this way. And human killing also more sinful. Why? Important chance, it may go towards the highest aim, so to destroy that is a greater harm. The higher chance, if lost, then he's more loser, in that respect.

The plant eating is also not innocent, there is also life. So Vaiṣṇavas are not like the Jains, the plant eating, but they take *prasādam*. And why do they not devote all the plants and vegetables for the Lord? There is the direction in the *śāstra*.

"These things, dedicate to Me."

So according to that we'll dedicate those things and take *prasādam*. Vaiṣṇava is not mere vegetarian, but they're *prasādam* ____ [?] And what is to be offered for *prasādam* that is also mentioned there in the scripture. And there is also some calculation behind. And all vegetables are

not used. Tulasī is also a vegetable. Śālagrāma is also a stone, outside. These things are to be reckoned, then we can understand, we can give opinion.

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