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[Proofread by Paramānanda dāsa, U.K.]

Śrīla Śrīdhara Mahārāja: Madhava Prabhu is here?

Devotee: Madhava Prabhu he went to find a boy with letters.

Śrīla Śrīdhara Mahārāja: The other letter Svarūpa Dāmodara Prabhu came to him I told that why the *ṛṣis*, they saw everything living. Not matter, but all animate even the shadow is animate how it is possible? This *Rahu-ketu* is devouring the sun, moon but they are all animated beings. Why they are seen like that? Matter is rather far from the subjective experience. Subjective materials are nearer to the subject, matter is far away. Material conception is rather foreign it is not in its own plane of the subject. (Bengali)

Devotee: Jayatīrtha.

Śrīla Śrīdhara Mahārāja: Who?

Devotee: Jayatīrtha Mahārāja.

Śrīla Śrīdhara Mahārāja: Letters have come?

Devotee: Mahārāja, no, they are looking for that person, they have not found him, that person who has the letters. They are still looking.

Śrīla Śrīdhara Mahārāja: What is this?

Devotee: They will come.

Śrīla Śrīdhara Mahārāja: (Bengali)

Devotee: (Bengali)

Śrīla Śrīdhara Mahārāja: (Bengali) Do you understand my standpoint?

Devotee: Not clearly.

Śrīla Śrīdhara Mahārāja: Not clearly. Subjective existence will know the nearer existence that is subjective existence that is natural. For the subject to go to the matter that is little difficult. That to go to the foreign land. So shadow means by inanimate object the wood means the conception of the wood. Stone means the conception of the stone. And that exists, the conception exists in the subjective area. All, everything is idea. Idea of anything that has got subjective existence, that exists in the subjective plane. So we know the idea of a particular thing not the thing. That is outside. So, that cannot be a type of consciousness.

Consciousness means *cetana*, *cetana* means person. Wherever there is consciousness there is conception of personality. So the ṛṣis they saw everything as *cetana*, as conscious, as person. Everything is person. And to have the conception of anything else which is not conscious that is foreign. Conscious can feel consciousness that is natural. Consciousness can feel consciousness. So whatever that thing reflected in consciousness and we will know that reflection we come in touch with that. So everything is person everything. And things shadow, inanimate, stone all these things that is foreign. That is not real conception of anything that's the idea.

Devotee: Any relationship to the Greek conception of logos and logi? Logos and logi, they say, the Greek philosophers.

Śrīla Śrīdhara Mahārāja: Who, Aristotle?

Devotee: In that school.

Śrīla Śrīdhara Mahārāja: Aristotle's philosophy is similar to that of ancient India. Many nearer conception there, Aristotle. The parallelism, Aristotle's conception of parallelism that is (Sanskrit verse) what is in the original that and reflection go together side by side. Parallelism (Sanskrit verse) perverted reflection what is not in the cause cannot be in the effect. What is in the effect it must be traced in the cause. So we find here five kinds of rasa that must be in the original. In course of that inquiry we come from Vaikuṅṭha we come to Goloka. Wherever the () *rasa* is found here in the reflection that must be there. In this way of course this is empirical method more or less but revelation and we are to prove to the ordinary public we have to put like that in a logical way. The method of residue in logic. That philosopher Berkley told everything is idea. Idea means that is consciousness. Idea is part of consciousness. And Hegel told ideal realism. Don't think it is an abstract, it is very near to falsehood, no ideal realism. There is ideal realism, idea is not to be dismissed as imaginary. It has got the most important position according to Hegel. His philosophy is known ideal realism. Reality is by itself and for itself. That is not the product of our whimsical thinking.

Devotee: Mahārāja, does the material energy then come from the *jīva* or *īśvara*?

Śrīla Śrīdhara Mahārāja: You can't assert anything to be material that is far from. You are nearer to spirit. Soul is nearer to soul. The matter consciousness is far away. Soul can be nearer to soul. So what you say to be matter that is the thing's reflection into your consciousness. And that consciousness that you feel and the part of consciousness is animate. So the ancient ṛṣis used to see everything direct that ideal that consciousness a part of consciousness. Everything is a part of consciousness that means everything is animate. Do you follow my line?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja asked you to crush this Darwin theory of fossil, the fossilism. (Bengali)

Devotee: We just saw you dancing.

Śrīla Śrīdhara Mahārāja: My heart dancing. When I had my age I used to dance very much.

Sometimes I went to Caitanya Maṭh to find a suitable place for sleeping but could see no place available. Then again come to Yoga-pitha if any suitable place is found to lie down for the night. Don't find. Then I saw one gentleman spreading his blanket double, making it double lengthwise. I asked him, "You spread it fully that one portion I may occupy otherwise nothing where I can lie." Of course that is on the (Bengali) floor, not veranda. That was just under the sky.

He told, "No, no. I shall catch cold. I shall catch cold. I can't make it single. I want double."

Then again I went back to Caitanya Maṭh. And there just on the cold veranda on the side of Rādhā-kunḍa there on the bare floor of the veranda I laid down with that wrapper; that cover, thick cover wrapper. That is bed, that is also mosquito that is called everything. I slept. In the early morning of course I found that Prabhupāda's Deity that he worshipped before, (Sanskrit) Mahāprabhu He is there. The early morning *ārati* began. Then where to keep my clothes and the bed? I don't find anything. I asked where can I keep it.

"Oh. If you have come here with a proper mind there will be no want."

"Where to deposit?"

"I don't know."

I put it on the branch of that jackfruit tree.

Anyhow I came to Yoga-pitha and found that Prabhupāda was there having lectures. And some () have come from Kṛṣṇa Nagara; judges, advocates coming. Some are putting questions and Prabhupāda answering. And in another place Tīrtha Mahārāja, Bhaktivinoda Ṭhākura's disciple, and (Bengali)

Devotee: (Bengali)

Śrīla Śrīdhara Mahārāja: () to another circle and Parvat Mahārāja the money order coming for this birth ceremony of Mahāprabhu, he was taking notes. There is *kīrtana* one place () *Caitanya-caritāmṛta* lines were chanted there all these things captured my mind. Still hesitating I went to (). When the *utsava* was finished, *utsava* meaning birth ceremony, then we took (Sanskrit) *prasādam* there in the Yoga-pitha area. Then when had passed the night, I met Śrauti Mahārāja there with his party, and he the next day he made some accommodation for me on this bamboo mat. Under a shed with this tin shed, ordinary ground and tin shed above a bamboo darma spread and there we took rest that night. Then when I was attending Prabhupāda's lecture suddenly eye came towards me.

Before that in Calcutta I had some interaction. I was waiting after taking afternoon *prasādam*, Prabhupāda was walking on the roof I was standing there, with a greedy look towards the light.

Then; and only one attendant was there, Prabhupāda asked, through the attendant, “He has come here perhaps he has got something to say.”

He came and asked me, “Have you got anything to say?”

“No. I have got nothing to say.”

He went to Prabhupāda and he quoted, “He has nothing to say.”

“Then he has got something to inquire.” He again came, reported, “Something to inquire?”

“No, no inquiry.”

Then again he went to Prabhupāda and told that, “He said that he has not come to inquire.”

Then Prabhupāda again told him, “He has got some object for which he has come here.”

He again came and put me that question, “Some object you have got, yes.”

When I have come without any object nothing can be happened. Of course I have got some object.”

“What is that object?”

I told, “I have come to get your grace, *prasādam*, (Bengali)”

Prabhupāda was perhaps satisfied. Then he asked me, “Who are you, where is your home?” In this way. Then he remarked, “You are fortunate you have got birth in Gaura Mandala area.” Then he offered a small pamphlet, *Gaudiya Maṭh Ki Koren, What Gaudiya Maṭh Does*; a small pamphlet.

I told, “I have already got it.”

The gentleman told, “No, when Prabhupāda is giving it to you it has got different value.”

“Alright.” I took it and touched it to my head.

That connection and Prabhupāda here in Māyāpur: “Oh! This young man has come from such and such place, he should be given little attention.” Prabhupāda remarked.

Then many in the surrounding came to me, “Who are you, what is your object?” They gave some attention to me.

Then the ceremony is over the next day morning his seat in a chair, canvas chair, so many surrounding. Some making *daṇḍavat* and going away taking leave and going home. Then Prabhupāda began, “You should not deceive me.” Prabhupada's answer for *praṇāmas*.

My ear was very acute, attentive. Where is the question of deception?

“You came to me with the understanding that we will come for the service of Kṛṣṇa. And I am also with that idea accepted you as my friend. But now anyhow you managed to come to attend a particular ceremony and are going away to engage yourself again in family life. Then I am, I feel that I am being cheated. With the understanding with which I accepted your friendship, your company I don't get that chance.”

I understood to certain extent. Then he went on.

“If you say I have got some urgent business, I am coming, I coming with you only finishing that business, a little job. No, no there is nothing for which you should be detained with your family duties. Even if anyone says the fire is there. Please allow me to extinguish the fire and then I am coming back. No. That is also not necessary. What the fire will burn that is not your own. Rather you, your necessity is to get out of the charm of what is fire burning. All your internal engagement is with Kṛṣṇa. The internal demand in your *ātmā*, in yourself, all can be satisfied by Kṛṣṇa. The wholesale engagement of yourself you may find there and this mal-engagement as soon as possible you should leave that, it is.”

That captured my head there. “Oh, such a degree truth it is, the service of Kṛṣṇa is so imperative that even if the whole world is reduced to ashes it is no harm to us. All our necessity can be, all our demands can only be fulfilled by Kṛṣṇa. This is our relation with Kṛṣṇa. Such extreme statement of fact of the spiritual necessity I won't hear anywhere what I hear that is such necessity for the service of Kṛṣṇa.” So I had my determination there that I shall come here for my whole life. So there I decided that day.

Devotee: Which year was that?

Śrīla Śrīdhara Mahārāja: Twenty-seven perhaps. Twenty-seven. Twenty-six Janmāṣṭamī day I fast went to Gaudiya Maṭh perhaps. Twenty-seven Mahāprabhu's birthday, I settled I shall throw myself, my fate with Gaudīya Maṭh. And that twenty-seven, April perhaps, I took *Hari-Nāma*. In twenty-seven perhaps, July I got *dikṣa*. I took *Hari-Nāma* and joined in twenty-seven, April, joined Gaudīya Maṭh twenty-seven. And thirty September or October thirty, I got *sannyāsa*. Three years after. And sent to the south, before that I was working in Delhi Gaudīya Maṭh and Kurukṣetra two months in charge, then Ramānanda Prabhu's place, Godāvāri and then Madras.

(Bengali)

The end of the day

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