

82.11.23.A

Parama: Guru Mahārāja, what are the characteristics of the individual soul? You have spoken of devotional ego. What do you mean by that?

Śrīla Śrīdhara Mahārāja: What does she say?

Aranya Mahārāja: She's asking: "What are the characteristics of the individual soul?" And she said: "You have made a, called a term 'devotional ego.' What is devotional ego?"

Śrīla Śrīdhara Mahārāja: She may come nearer. You may go this side. Is she Parama?

Parama: Yes.

Śrīla Śrīdhara Mahārāja: Inner ego is a serving unit. We are living in the plane of exploitation. Here we are awake. Then, withdrawing completely from this plane, of different sub-planes also, Bhūr, Bhuvah, Svaḥ, Mahā, Jana, Tapa, all exploitation more or less, *satya, raja, tama*, three divisions. Then the plane of renunciation, just crossing that plane of renunciation, that marginal plane, we are to enter into the plane of devotion. And our soul awakens there. Soul is now covered by the mental and physical body. Physical body we can understand and the mental body we can find in our dream. That no activity of this physical world, but mental, in dream what we feel, see, do, all in the mental. And also sometimes in our imagination we can find that there is a mental world. But mental world is also produced by our exploiting energy, tendency.

When all these exploitation endeavours are dissolved, this is cover, both subtle and gross cover of *ātmā*, soul, and soul is a unit rendering all service to the environment. And there is a plane where every soul is rendering service. Just as here the opposite, everyone wants to exploit another. There, just the opposite, everyone dedicates himself for the environment as directed from the centre. We want to be centralised. Now we are decentralised. Everyone wants the satisfaction of his own senses, running towards outside, sense satisfaction, sense pleasure. And there, everyone tries to satisfy the senses of Kṛṣṇa, the all-attractive, by His beauty and love, all running towards that, to satisfy the centre.

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'

["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 20.108]

The real existence of acquaintance of *jīva* is the eternal slave to Kṛṣṇa. Slavery to the Supreme Good, that is not bad. Slavery in itself is not bad. We are slave to our senses, material senses, sense pleasure. But we must withdraw from there and we shall try to reinstate ourselves in a position from where we can sit and we can satisfy the sense pleasure of Kṛṣṇa, who is our Lord. We are slave to Him. And He is Absolute Good and Beauty, all good, all good, no reaction. Here we are under reaction, whatever we do we are punished by that because of exploiting others. At the cost of others we try to enjoy ourselves, but that is bad, that is reactionary. And there, we are giving everything for the centre of Absolute Lord, and everyone is thriving. That is in the general. Any other question on this lecture? You may ask. Is it clear? Am I clear? Or further questions here?

Aranya Mahārāja: It's not clear to her. She has another question.

Parama: What are the characteristics in the pure state? What makes one individual soul different from another?

Śrīla Śrīdhara Mahārāja: There is that five kinds of posing in the service of Kṛṣṇa. First, the lower, is *śanta-rasa*, our *niṣṭhā*, we can keep our own individuality to a certain extent, but subservient of Him, *śanta-rasa*, passive service, not active. Then the next stage, higher, is active service as a servant always waiting for His dictation and whatever He wants me to do I shall do that. That is *dāsyā-rasa*. *Śanta*, *dāsyā*. Next, *sākhya*, service, but confidential service as a friend to friend. You and myself as if in the same plane, and You want service from me, by playing with me, and by cutting jokes with me. In many ways that is also a service, friendly service, confidential service, that is *sākhya-rasa*. And then, the fourth stage is *vātsalya-rasa*. The parents are also servants, though ostentatiously they seem to be guardian. The father, mother, as a guardian looks after the welfare of the child, but that is also a form of service, through affection. The centre is the son, and father, mother, they're looking after the satisfaction of the son, always. So that is, that filial affection, that is also service, which is the fourth highest stage. And the fifth stage is called this *mādhurya-rasa*, the sweetest of all, and that is consort-hood. There is the Lord that is of two kinds, *svakīya*, *parakīya*, married or unmarried. "Anyhow, He's my Lord and I am at His disposal. I want to serve Him. Any sort of service He may exact from me, I am ready for that." This is *mādhurya-rasa* service, the whole thing found in Vṛndāvana in its full-fledged form.

The Yamunā, the jungle, the tree, the hill, they're of *śanta-rasa*. *Dāsyā-rasa*, so many servants working in the family of Nanda. They're drawing water, collecting wood, they are also, many other things what is necessary for the family matters they're doing, they're servant. And the friends also, the cowboys, went into the pasture ground, and they're also playing with Kṛṣṇa. Sometimes they're carrying Kṛṣṇa on their shoulders, and sometimes He Himself is sitting on his shoulder. In this way the basis of equality, but they're trying to satisfy Kṛṣṇa wholesale. They do not want their own satisfaction. Then *vātsalya-rasa*, Nanda, Yaśodā, they're so very anxious and earnest for His feeding, for His up-keep, and many other things as their son, their every *natha* they're moving only to satisfy Him. And the *gopīs* also there in their way they're also trying to satisfy His desire. In this way, full five *rasa* is found in Vṛndāvana in its highest form.

We're told and we have got our inclination and natural inner tendency to go to that place. *Svarūpe sabāra haya, golokete sthiti*. Reality the Beautiful, the Absolute Good. Anyhow to be utilised by Him, that centre, as our guardian. However He wants to accept me in His service we must try to be at His disposal, as He likes, for anything. But in the inner existence we have got our specific characteristic and when we enter that domain of service in general, gradually doing the service our inner awakening comes up and takes me to that section of servitors. Attraction for a particular group of servitors, and then gradually I try to mix with them. And we get also some sort of external training, and inner heart approves it, and gradually I have, I am engaged in the service of My Lord direct. Back to God, back to home.

We're now wandering in the foreign land. With the help of the mental and physical body we're floating in an undesirable plane, and thinking there is also many desirability, and running after

phantasmagoria. But ultimately it cannot give us satisfaction. There is great reaction here. So, wandering through all these undesirable elements, and if by chance our energies are utilised by the agents of the Lord, that accumulated gradually takes us nearer and we feel some form of inquisitiveness comes within our mind - "That this is all mortal" - *janma-mṛtyu-jarā-vyādhi*.

*[indriyārtheṣu vairāgyam, anahaṅkāra eva ca
janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam]*

[...An objective view of the miserable defects of material life, that is, birth, death, the infirmity of old age, disease, etc.,] [*Bhagavad-gītā*, 13. 9]

Birth, death, and infirmity and disease, everywhere here we find. So I want to get out of this uncertain position. And my inner hankering, due to *sukṛti*, for that unknown and unknowable, the reality of my highest imagination attracts me. And I am out of my house to search for Him. Wherever I can get the clue I try to enter there. But according to the inner intensity of our awakening we are mad to find out Him, the Lord of my heart, in this way. We have got something within that is covered, and the covers are by our devotional activities becoming thinner and thinner and ultimately it disappears and our inner awakening takes us to a particular. Suppose when the body of clay keeps me on the material plane, but if this body drops down, my mind does not find any necessity of the hard plane to stand. It can roam in the mental world. So, when mind also drops down, the mental system, the soul, the most fine thing within us, that automatically goes to that plane of soul which is made of soul, of that stuff, the Supersoul, Paramātmā. In this way, the higher and finer position we may attain, and here:

*yā nisā sarva-bhūtānām, [tasyām jāgarti saṁyamī
yasyām jāgrati bhūtāni, sā nisā paśyato muneḥ]*

["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]

That is night to us, darkness to us now, and we are wakeful in this gross world. This is day and that is night to us. And when we shall be able to reach that plane, this will be night and that will be day. There we shall live, and move, and do everything to our heart's satisfaction. Our life will be fulfilled. We shall be, the gradation is, the comparison is possible whether this, this. Just as a man he earns money by thieving and committing dacoiting, he feels satisfaction there. And there is also another man who gives everything to the people, to the poor and others, he also feels some satisfaction in the heart. But there is difference between these two such actions. Two kinds of satisfaction, the satisfaction of a robber, and the satisfaction of a patriot, satisfaction of a man who gives everything to others. The qualitative difference there of satisfaction, good or bad. So also, this is all erroneous, all suicidal, all drawing mischievous reaction. And that is just the opposite. We can feel it by comparative study, that is so high and this is so low.

Anything more, am I clear?

Parama: Yes.

Śrīla Śrīdhara Mahārāja: Our inner awakening, the awakening of our soul, transcending this body consciousness and both the mind consciousness. Mind is also a member, a subtle member, a higher member, of this material engagement. Both body and mind must be dissolved, and also the outer cover of the soul that is connected with renunciation. The inner awakening of the soul takes us to the higher stage. We are to enter into the higher plane as a servant and not as a master. The very plane is made of superior stuff than my own self is. There, only as a servitor we can enter for the interest of that land. Visa is issued to those that are not detrimental to the country. No visa is granted for any enemy of the country. So we shall get visa of that land when we will be considered that we are going there, entering there to contribute something to the country. And the master of that land is Kṛṣṇa. As much as I can find out within me attraction for Him, pure and intense, I will be adored there. They will come and adore me. "Oh, s/he has got so much affection for our Lord. So she or he must be taken nearby and to render her heartfelt service to our Lord." In this way.

Gaura Hari bol! Gaura Hari bol! *Śrīmad-Bhāgavatam* and Mahāprabhu have given this news to us, this loving and most highest prospect of our life. The highest prospect of our life is there. And who helps us to attain that life of prospect, they're our friends, otherwise others are our enemies.

Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Gauḍīya Maṭh, our Guru Mahārāja did not come to give supply to the clothing and food, but the standard of living, the prospect. *Śrīṅvantu viśve amṛtasya putrāḥ*. The *Upaniṣad* in clarion call announces: "You are sons of immortality, *amṛtasya putrāḥ*, immortal and sweet, sweetness and immortality is within you. You are of that stuff. Where you were wandering in this land of filthy clay, rotten clay? You are wandering here but you are not made so low. Your place is high, and pure, and sweet. Come, come home, your home is there. Your inner claim is within you to live there. You are created with right to live there. Why do you misuse your energy and suffer so much?" Gaura Hari. Gaura Hari. *Śrīṅvantu viśve amṛtasya putrāḥ*. "Oh, all you sons of nectar, why are you plodding in this clay, in the mud? Come up." That's the clarion call of *Upaniṣad* to all of us.

Max Muller told: "What wealth the Indian *Upaniṣads* they contain within it, if the whole world is fed, they will be all rich. But not a speck, not a drop, will be finished. It will be as it is."

It is also said about this *vidya*, learning.

jnatavid vanta nenaiva chodi napi na nehati no daniha coyini jnati vidya ratna maha ranam [?]

A praise of learning, *jnatavid vanta nenaiva*, when the relatives, different parties, they come to divide the common properties, but this learning, this scholarship cannot come in the division amongst the parties, can't be divided. *Jnatavid vanta nenaiva chodi napi na*. A thief can steal anything and everything, but can't steal our learning, our education, knowledge, no thief can steal. *Chodi napi na nehati no daniha coyini jnati*. And so much so that other things if you give it then it diminishes, but this *vidya*, learning, if you distribute to others it won't diminish, it rather increases. By transferring to others your learning will be enhanced, not diminished.

So, devotion is higher than that, then how the qualification should be there. Devotion, the love of the Lord, as much as you can throw out you will get more His grace. "Oh, he's My agent." [Śrīla A.C. Bhaktivedānta] Swāmī Mahārāja engaged you to sell the books, distribute the books and collect, book distribution. "Give it to all. They will be benefited." Mahāprabhu told:

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viśaya-taraṅga, punarapi ei thāñi pābe mora saṅga]*

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land."] ["If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."]

[*Caitanya-caritāmṛta, Madhya-līlā, 7.128-9*]

Whomever you find, you advise him, remind him, try to remind him about his loving Lord Kṛṣṇa. Why do you suffer? You have got such a benevolent and great Lord of infinite resources, and why do you suffer here? It's most wonderful that you all suffer and your master is so rich. So something is wrong within you. You don't want Him. You don't want Him, you want this clay. Give up this clay. Try to collect your attention towards Him. He's very, very benevolent. He will surely take you up and all your troubles will disappear.

Just as a madman when his attention is drawn towards his home, recollection comes, he's relieved. "Oh." Otherwise no friend, wandering on the street, a madman. But when madness is cleared he says: "Oh, I am so and so, I have got my home, I have got my children, my parents, a well maintained bank balance." But as long as he's mad, nothing. Moving, running, laughing, all these things, but meaningless. But the moment he gets back his previous consciousness he says: "Oh, I have got everything. Why am I wandering in the street?"

Gaura Hari bol! Nitāi Gaura Hari bol! So the process they have recommended, what is necessary to go back to our home, take His Name, try to mix with the *sādhus*, and your confidence may be more and more intensified. Try to engage yourself as much as you command your energy for the service of the Vaiṣṇava, those that are represented here through whom things can reach there. To come in his connection and to feel some energy through him to the Lord, to my Lord. To increase more his attention towards Me, increase. In this way we are to try. Then a day will come when we shall find that the Lord's mercy has come down in me. "I feel with the tears of my eyes, Oh Lord, how could I stay so long without You? What misfortune to be away from You, my master, my beloved Lord." And so many friends will come: "Where were you for so long? Come, come, engage yourself in the service. Do this and I shall help you to take it to Them. Come. Where were you?"

Absconded, the madman absconded, and when he will come home with previous memory, the home members will come: "Oh, my son has come back. How he could come here? Where were you? We were worried so much for you, we searched for you in so many ways, through the

newspapers, all these things, but we all failed. Now you have come our home is full with enjoyment.”

Gaura Hari. Gaura Hari.

It is mentioned when a person of servant class comes, Kṛṣṇa first touches, gives him the touch of His feet. And the friendly class, He gives His hand to him, touched by hand to hand. And the *vātsalya* section, the filial, then they kiss, Kṛṣṇa gives a kiss to the parent, mother or father, a kiss. And in *mādhurya-rasa*, a devotee comes back, He embraces her first. This is the sign of first acceptance.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Aranya Mahārāja: Bhaktisiddhānta called this book distribution, book publishing, the *bṛhat-mṛdaṅga*.

Śrīla Śrīdhara Mahārāja: Yes. The press, *bṛhat-mṛdaṅga*, its result goes far and far away. The sound coming from the mouth can go to a few ears, *kīrtana*, or the sound of the *mṛdaṅga*, that also a few ears. But the book can go far and far away. The sound in the press produces the books and the books can go to any distance. *Bṛhat-mṛdaṅga*. Sound visualised, visualised sound. And that can be transformed into sound, through the eye and brain, the book is read and it can produce the sound again, anywhere and everywhere.

Aranya Mahārāja: The telephone from Goloka.

Śrīla Śrīdhara Mahārāja: Nitāi. Hare Kṛṣṇa.

Aranya Mahārāja: Kṛṣṇa Kiṅkarā Prabhu is asking how he’s to preach to others who are not aware of the presence of the soul in the lower species of life? How to prove to them the existence of the soul in the lower species of life? How to present it to them.

Śrīla Śrīdhara Mahārāja: Lower species means, the creepers?

Aranya Mahārāja: Animals, the trees, the cows...

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Preaching is not possible for us direct to them. The higher type of Vaiṣṇava can do that, as we find in the case of Mahāprabhu. When He, from Purī, He went to Vṛndāvana, in the jungle He jumped, He danced with taking Kṛṣṇa-Nāma, and the tigers, the deer, and elephants, they also began “Kṛṣṇa, Kṛṣṇa” in their own sound. Because Mahāprabhu’s vibration was so deep and intense that can reach, piercing the animal coating also into the soul. Soul’s function is to chant “Kṛṣṇa” and dance, but that is thickly covered. So very deep and fine vibration, that can reach there, like x-ray piercing the cover the ray can enter. So the finest vibration can enter through the wall of the thick mind and body. So that *kīrtana* is possible from that position. Otherwise we can deal with them as much as possible using them in the service. What is acceptable by Kṛṣṇa, the vegetable we can collect and offer to Kṛṣṇa. The cow’s milk we can devote. The bull we can utilise in the cultivation, the dog in the watch affairs. In this way as

much as possible to connect them with Kṛṣṇa we can do. But there are so many human beings of different language, whatever being is near me I shall try to...

Once when I was in Madras in charge of that Maṭh, Rāmakṛṣṇa Mission centre was already there. One pleader he came to me: "You say that you want to distribute only Kṛṣṇa-*Nāma*, Kṛṣṇa-*kathā*, but people are dying, they're suffering from disease. You don't go to help them from that, like Rāmakṛṣṇa Mission. If they die, then to whom you will speak about Kṛṣṇa?" That was his question.

I told: "Suppose there is a famine and the government has sent some food for all, and I am engaged in distributing the food. And the mob is all around, and some runs away for something. Then, what should I do? Those that are present I shall distribute the food to them, or stopping that food distribution I shall run to catch him? I shall waste my time and energy by running to take him here? Or as much the stock is here I shall continue distributing the food? What should I do?"

Then he told: "At present you must distribute to them."

"So many are here around me, thick crowd. I'm speaking Hari-*kathā* to them. One man is dying. That means he's leaving the present position. Should I run after him, wasting my time. I'm distributing always, whoever is in my front he will catch it, he will receive it. So by leaving the distribution I must not run after a doctor to cure one or two with medicine, because the *amṛta* is here and I'm always distributing and so many men around me. Why should I leave the duty of distribution and run after some other duty? It is immense, my stock is also enough, and then to receive this ration is also not in want. Then why should I lose my time for another, wild-goose chasing?"

He was stopped.

Whomever I'm finding I shall not have to run hither and thither. There are so many men and so many I won't go to learn English and go to the airports to the English people. So many Bengalis knowing, I shall try. Then if any Englishmen come and if I've already acquired English language then of course I may use that.

There was an instance in *Gauḍīya* that the tiger is there, and instead of running away, if you go to collect a stick, you go to cut a bamboo stick to deal with the tiger, in the meantime the tiger will finish you.

So, in whatever, *stanisthita*, in whatever position I find myself, from there, I shall try my best to utilise me for His service. I don't waste my energy that I shall learn this language, I shall collect some money, then I shall utilise it, that is waste of time. There's no end of any position. In acquiring language, or acquiring wealth, or acquiring physical strength, no end. So don't waste your energy. Wherever you are, from there, as much as you can you engage yourself fully.

The Hanumān, they went to build up the bridge with big pebbles, stone chips, and the squirrel only wet his tail and coming and whatever sand is in the wet tail he's carrying that. That has got its value. The quality is necessary, the earnestness is necessary. No amount, no quantity is big in the calculation of infinite. Quality, quality, quality takes us higher, not quantity. Whatever I am I shall do in my own way but I must not be a miser, miserly in that. That is what is wanted.

Aranya Mahārāja: So how to convince the human beings of the presence of the soul in the animals? That is what he wants to know.

Śrīla Śrīdhara Mahārāja: Why should I, I am so eager for the animals?

Aranya Mahārāja: No, no. Because in the west they're killing so much the animals, specially the cow, so much of our...

Śrīla Śrīdhara Mahārāja: So cow killing, I'm not a member of the association to save cows committee. I'm a member of Kṛṣṇa consciousness. I'm to deal with that. Not only be a member, there are so many association, the Jains, and the so-called Hindus, they may be very much eager for cow killing association, 'don't kill cow.' But we belong to the other plane. What's the question of cow killing?

Kṛṣṇa says in *Gītā* [18.17]: "If one can efface the whole *brahmāṇḍa*, can destroy the whole *brahmāṇḍa*, including cow, including *brāhmaṇa*, including *sādhu*, still he does not do anything, and no reaction comes, can come in him."

There is such a position. Try to attain that position, and that is also not the highest, but you are to pass through that. Self-abnegation. Don't allow yourself to be a member of this physical world, physical good and bad. But try to make yourself aloof from the physical relativity and be a member of that *nirguṇa*. Good or bad in calculation here, both is false, both false. So only engage yourself in distributing Kṛṣṇa. You try, and don't lose your energy, invest your energy, in any business of lower profit. Always try to distribute Kṛṣṇa-*kathā*, that you are connected with Kṛṣṇa, your connection is with Kṛṣṇa. If thousand times of death and birth we are to undergo to reconnect us with...

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