

82.11.30.B_82.12.03.A

Śrīla Śrīdhara Mahārāja: ...ever flow there. Who is he?

Bhakta Thomas: Bhakta Thomas.

Śrīla Śrīdhara Mahārāja: So moon has something in it which excites our lust, our tendency for enjoying this world. *Kāma*, it requires to send back here, moon, for mundane pleasure. And dissatisfied pleasure makes us crazy, mad, perplexed, puzzled, when dissatisfaction of the sense pleasure here. That is the cause of anomaly the derangement of the brain. So moon has got some connection with madness. It causes excitement, but no arrangement for satisfaction, then it will be mad.

Parthamitra: So Mahārāja, how to be come free from this lust?

Śrīla Śrīdhara Mahārāja: Ha, ha. That is the same question repeated. Only way, *sādhu-saṅga*, and *śāstra-saṅga*. Whatever little free will spared, you're to utilise that capital. With the help of that, you're to associate with the *sādhu*, with the saint, and with the scripture. The least freedom that is spared, still remember, remaining, to utilise that.

...

But that will help us a great deal. But still, if you ask, "How we can utilise us?" Then we shall say, we're not free wholesale. We're slave to so many mental tendencies. But still, whatever little freedom we have got, we should try our best to utilise it, in the company, in the association of the *sādhu*, and reading the scriptures. That is also the production of the saints, *sādhus*. No other way. Positive association can help us to get out of the negative tendency. This is scientific.

So only, anyhow, I'm fainted. Whenever little awakening, consciousness awakes in me, I shall try my best to put me towards those that love me, those that are interested in my present existence. Whenever I have accident and fainted, unconscious, whenever little consciousness awakens in me that may be utilised. "Oh, take me to my home. The address is there."

And they may carry me, my body to there. And they're careful about my body, my parents, my wife, children, and they'll take care on my behalf. So whatever little arrangement of freedom may be with me, I shall try to take me to the *sādhu*. And they know the value of the spiritual life, and they will nurture of their own friends, how to help this patient to be cured from the disease.

The *sādhu* will say, "He's mine, my friend, and he's under disease. And when he has come to me it is my duty to cure him from the disease, of exploiting mentality. That is the main disease. And another disease, the mentality of renunciation, total. And not to participate in the sweet substantial existence in connection with the Supreme Lord. These are the two diseases, exploiting tendency, and the renouncing tendency. And the help, and the nature proper, is in service of the Lord, of the centre, of the Absolute Good. To remain always in connection with the Absolute Good, and to do what direction we get from the centre, my Lord, my guardian. To be faithful servant of the Lord, and thereby I can thrive most. I can gain most by that sort of utilisation of my energy."

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

Śuddha Kṛṣṇa, who is here? Who is *Śuddha* Kṛṣṇa? *Śuddha* means nectar, sweet Kṛṣṇa, *anukula* Kṛṣṇa. Kṛṣṇa is also enemy to certain, to the demon. The demons see Him as enemy, and the

servants see Him as sweet, *śuddha* Kṛṣṇa. The Kṛṣṇa is nectar to whom? *Śuddha* Kṛṣṇa. *Śuddha* means nectar. Kṛṣṇa is nectar, like sweet, to His servitors, His servants, friends, consorts, parents.

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

Parama: Guru Mahārāja, if there's no enjoyment for the servitors in the spiritual world, how does our propensity for our enjoyment fit in?

Śrīla Śrīdhara Mahārāja: What does she say?

Devotee: If there's no enjoyment for the servitors in the spiritual world, how is our enjoying propensity...

Śrīla Śrīdhara Mahārāja: The enjoyment - that is also enjoyment - but of different nature. That is enjoyment proper, not exploitation. We can rob and have enjoyment. And by giving also we can have enjoyment. Different type. The highest type of enjoyment is in giving us - and giving us, not to a dacoit, or to a thief, or to a rogue. But the highest good, the absolute good. To give ourselves to the absolute good, that is the highest enjoyment. If we want to use the word enjoyment, as satisfaction. So by giving us, finished, wholesale giving, to the absolute good, we can get greatest enjoyment, if we say so, happiness, or ecstasy. But higher enjoyment is not by enjoyment, that is rather, has some bad connection with the worldly thing. That is happiness, satisfaction, ecstasy, these are the words used for that feeling.

Anyhow, the highest form of satisfaction within us we can find only, we can give us, finish us, in the service of the Lord. Just as the sandal when it is rubbed it spreads sweet scent. When the gold is put into the fire, the impurity in the gold, that is some alloy, that is being unalloyed and becomes beautiful.

Candan _____ [?] And the sugar candy if it's pressed it gives sweetness, sweet taste.

So, by giving us the Absolute Good, Absolute *Ānandam*, in return we can feel ecstasy in quality.

He's so beautiful, that to give Him, our mean self, whatever we can get in return we become the most rich _____ [?] in the wealth of our own heart. Die to live. _____ [?] and you'll find that you're living in highest and most _____ [?] Everything for Himself. We're not for ourselves, we're for Him. That is the nature, that is the health, and we're to accept that. We're to enter into that harmonising system. Now we're dislocated and we suffer from separate interest. From the idea of separate interest, we're coming into clash and we suffer. But when we come in the harmony of the whole, whose centre is Absolute Good, then we'll live in our best interest. Die to live. Apparently we'll have to give everything, but really _____ [?] you're being enriched. Apparently giving, but really, internally, you'll be enriched. Die to live. Apparently we shall have to die, but really we shall feel that from the innermost standpoint we're being much enlivened. More life, more satisfaction, we're feeling, experiencing. That is the thing.

United we stand, and divided we fall. Is it not?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: That is the real unity when we come in consonance and harmony with that highest centre. Everything is For Himself. With this best consciousness we shall march towards Him, and we shall experience the atmosphere more and more congenial to our soul, our inner existence. At the cost of our external and gross enjoyment, which has got bad reaction also. Hare Kṛṣṇa. Am I clear to your question?

Parama: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes. Die to live, this Hegel theory it contributes much to our common sense to understand what is service. What is service proper, apparently we're to die. Our mental system will be dissolved totally, and the soul will awaken in its pristine glory, in that soil. Wonderful soil we shall find around us, all blissful. We're suffering in the desert heat, and we shall be taken into some cold land, from the desert. And not to the freezing point - then again we shall die. Freezing point, the ice, too much cold, not that. Just as we can bear, where we can flourish, to that degree of temperament.

Parthamitra: Mahārāja, some devotees have different tendencies. Some like to preach and propagate in a very big way. And some like to in a more smaller way. So how can we understand that both these...

Śrīla Śrīdhara Mahārāja: According to his capacity, one can take more food and digest and may be strong. It may be useful for him, a large quantity of food. But another man cannot do so. If he imitates that man he'll be lost, if he adopts his... So according to his own capacity he will engage himself in the service. One can manage a kingdom, another cannot manage his family. So who can't manage his family, if he goes to manage a kingdom he'll be lost totally. According to one's personal capacity one should engage himself in that sort of service.

Parthamitra: Sometimes we feel that Kṛṣṇa can empower anyone to do anything.

Śrīla Śrīdhara Mahārāja: When He does it is all right.

*mukam karoti vācālaṁ paṅghum langhāyate [gīrīm
yat kṛpā tam ahaṁ vande śrī gurun dīna-tāraṇam]*

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."] [*Bhavārtha Dipikā, maṅgala stotram, 1*]

When He comes within that is *śakti*, His potency, comes within to do, he can do. Otherwise he may be lost, by *moha*. When he's carried by illusion, he goes to imitate that man, he'll be lost. *Yukta-vairāgya*. We must try to adjust us with the environment according to our own capacity. *Kaniṣṭha-adhikārī, madhyama-adhikārī, uttama-adhikārī*. There are three classes, and they do accordingly. One should not jump, attracted by the ambition, he should not jump from one class to another class, then he'll be loser. From his own position he will try his best, according to the *śāstra*, according to the advice of the *sādhū*, he will move.

Otherwise, if he wants to amass gold, and to mix freely with the ladies, but he's got no such stamina, self control, he'll be doomed. To be purchased by the gold, and some other temptation, and name and fame, he may be lost. But who has got that sort of realisation that no temptation of this world will affect him, he can handle them and take them to engage them in the service of the Lord. But if he's going to imitate another, higher saint, he goes to mix with all these temptations, he may be lost and his whole life may be spoiled. No imitation. But according to ones own position he'll try, sincere to his own self he'll try. No imitation, no ambition. Ambition only will be that I want to be high. I want to raise myself to the higher level. That is well and good, but not by jumping, but systematic step by step we shall try.

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

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

Kṛṣṇa Kiṅkarā: Mahārāja, I understand that because we're here in the material world, it is because at one time we were in the spiritual world, but we had chosen to come to this place, to the material world. So er, if we again attain the spiritual world, if somehow we become pure, if somehow we become devotees, then is it possible that we can fall again from grace, that we can lose our position in the spiritual world?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Not clearly I understand you. Is it your question that we were in the spiritual realm, and how did we fall from there?

Kṛṣṇa Kiṅkarā: Yes.

Śrīla Śrīdhara Mahārāja: And if I again attain that place, what will be the guarantee that again we shall not fall? Is it?

Kṛṣṇa Kiṅkarā: Yes Mahārāja, that is my question.

Śrīla Śrīdhara Mahārāja: So we are supposed that we have got our birth in the marginal plane with the adopt ability with both the sides. This is *taṭasthā*.

kṛṣṇera taṭasthā-śakti, bhedābheda prakāśa
 ["The soul comes from the marginal potency."]
 [*Caitanya-caritāmṛta, Madhya-līlā, 20.108*]

The *jīva* is born in the marginal plane. Those that are in the higher plane, they're eternally there, they may come here. As Bhagavān Himself comes, He sends His own agents here, that is separate. And ordinary *jīva* his birthplace is the marginal position, between that spiritual and this material, mundane, the marginal. That is also infinite. A line is infinite, a plane is infinite, so that marginal plane infinite, so many, that is *ākṣara. Kṣaraḥ sarvāṇi bhūtāni*.

[dvāv imau puruṣau loke, kṣaraś cākṣara eva ca / kṣaraḥ sarvāṇi bhūtāni, kūṭastho 'kṣara ucyate]

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord)."] [*Bhagavad-gītā*, 15.16]

The mundane side that is moving, that is *kṣarah*, which is moving. *Ākṣara*, that is like static, what the Śāṅkara School takes to be the highest position, no further, that is Brahmaloaka. The soil from where the *jīva* is coming this side is Brahmaloaka, *brahmajyoti*. Not Vaikuṅṭha, Goloka, neither this mundane, up to Satyaloka. Virajā and Brahmaloaka. Brahmaloaka is *brahmajyoti*, non differentiated, so many infinite number of atoms are there. They're all points of consciousness. They come here and with the help of that side agents they're taken. They've got two kinds of adopt ability that is their birth symptom. They can come this side, they can go that side. With the help of the *sādhus* they can enter that domain, and with the influence of *māyā*, intoxication, they come this side in the mundane world and suffer. '*Virajā*,' '*brahmaloaka*,' '*bhedi*' '*paravyoma*' *pāya*.

[*upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya*, '*virajā*,' '*brahmaloaka*,' '*bhedi*' '*paravyoma*' *pāya*
tabe yāya tad upari 'goloka-vṛndāvana', '*kṛṣṇa-carāṇa*'-*kalpavṛkṣe kare ārohana*]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṅṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.153-4]

That is higher soil, and the *jīva* born from the marginal soil, the buffer state.

Kṛṣṇa Kiṅkarā: So I was wondering, the way I formally understood it was that every soul, every *jīva*, at one time had a relationship with Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Relationship adopt ability with the relationship of Kṛṣṇa, it is within, the possibility is there, and not vacuum. The vacuum, that can never be, attract, or that may never be dissipated. That is eternal. That is not to be lost. So *kṛṣṇera taṭasthā-śakti*, *bhedābheda prakāśa*. The *jīva* plane, where from the *jīvas* are springing, coming, *taṭasthā-śakti*, not *svarūpa-śakti*, neither *māyā-śakti*. Neither in carrying nor out carrying, but the margin. Neither water nor earth, but the *taṭ* means just close to the water, the bank portion, something clay. *Taṭasthā-śakti*, *bhedābheda prakāśa*. Both common and different, something common, something different in the crudest form in him, a point, a peculiar position of *jīva*. So they have come to suffer in the mundane under the influence of *māyā*, nescience. And by the help of science he can go up and may be accommodated hopefully in his eternal service very satisfactorily to his inner nature.

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

Imagination is a little thing. It is more than imagination. Imagination cannot enter there. More unknowable than imagination. Imagination is in the mental plane and drawn from this mundane world. Our mind, what is mind? Some corresponding thoughts and ideas drawn from this mundane world, that is mind. And imagination also plays with these mundane things, similar, that is further, more wonderful, very, very wonderful. That cannot be conceived from here.

Only like lightening sometimes it may seem to have a touch within me and then fly away. But captured by that charm, that lightening touch, we want to make journey towards that land of lightening. Because generally by our intelligence we can think that where we're living this is undesirable. *Janma-mṛtyu-jarā- vyādhi* [*Bhagavad-gītā*, 13.9], the disease, the death, the infirmity, and the birth, in the mother's womb, all these things make our mundane life as hateful _____ [?] And our aspiration for higher and superior form of life can attract me to go there and live happily.

And the soul can live, the higher aspect of us, the soul, the intelligence, the soul. This body is mundane, mind is little better with more freedom. And intelligence, the judging faculty, that is of higher type. And then the light which makes all these things possible, conceivable, that if we can think out, that is the highest thing ever conceived in this mundane world. And that will be the lowest, and we shall go higher, making that plane, that soul may be taken, that self can be taken into the higher soil.

A man may enjoy the association of the drunkard _____ [?] of that mental disease, he may enjoy the association with some higher person _____ [?] That is better ____ [?] enjoying habit with the drunkards and dacoits and this if you can distinguish, differentiate, good and bad _____ [?]

Sometimes so much deeply encased in wine and this dacoiting and thieving, he thinks, 'No, this is good. I'm getting much pleasure here. Why that scientist, or that civilised man, or the patrons there, what are they enjoying? This is real enjoyment.' He may think.

So sober judgement may give the distinction of this lower drunkard life, and the higher life of a ____ [?]

Also in this way we can differentiate _____ [?] mortal elements _____ [?] and the clash between them. The competition there also _____ [?]

When we get on the train compartment there may be competition who will enter first. But the competition may be, "No, no. You go first, you, old man, you go first. You, lady, you go first. I shall go last, enter the compartment." The happy competition. And the brutal competition, everyone's pushing back, "I shall enter into the compartment." Something like that.

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

Today I shall take leave now. I'm to take bath and prepare myself for some initiation function.
Few minutes more I can attend.

Parama: Guru Mahārāja. Can we all get there?

Śrīla Śrīdhara Mahārāja: Yes. _____ [?]

Parama: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Infinite is such, but gradation, according to the capacity. *Śanta, dāsya, sākhyā, vātsalya, mādhyura*, in this way the hierarchy is there. Some clash _____ [?] some confidential officer, in this way the gradation is there _____ [?] The friendly circle, they'll have to work under the direction of Subal, Śrīdam, etc. They're eternal leaders in that *rasa*. In the filial also, Nanda, Yaśodā, permanent, and we may work under them. In this way. In *mādhyura-rasa* also there's the selected group, and we're to be located in some form of service. So many services are there, the bed service, the garment service, the food service, so many services. So according to my inner taste I shall be grouped there in a particular section and I'll get my duty. And anyhow I shall get my best satisfaction, as much as may be contained in my heart, fulfilled. And sometimes also, like hunger, separation, both separation and union, separation will purify, prepare us for more relishing the food, than union. In this way so many arrangements there.

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

Heart's transaction gets the more facility, more flow, than the brain. *Bhakti* comes from heart. Heart is greater portion than brain there. *Ruci*, taste, that is thought to be the most sweet thing _____ [?] in Vṛndāvana. In Vaikuṅṭha of course the position of brain is working somewhat. But Vṛndāvana, reflex action, automatically, inspiration is working.

Gaura Hari bol. So today I stop here. Bhaktisiddhānta Sarasvatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhakta Vṛnda kī jaya! Gaura Hari.

Parthamitra: I want to know in general, how can we please you?

Śrīla Śrīdhara Mahārāja: Please me?

Parthamitra: Yes.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. What I'm for, if you do that. Kṛṣṇa is for Himself, and we're for Him. And when one shall take the same line, for which we're trying to use our energy wholesale, you will join that, we'll be pleased. What I'm to do, I'd like that others will also follow. My life is meant to do for Him, do for Kṛṣṇa, and I should like naturally the others will follow the same route. It is natural everywhere. And what I want to do,

*śrī caitanya mano'bhīṣṭam, [stāpitham yena bhūtale
svayam rūpa kadā mahyam, dadāti sva-pandāntikam]*

[Narottama dāsa Ṭhākura said: "O when will Śrīla Rūpa Goswāmī, who has firmly established in this world, the pure devotional teachings and principles of Śrī Caitanya Mahāprabhu and thus fulfilled His cherished desires, ever bless me with eternal shelter of his lotus feet?"]

What Śrī Caitanyadeva wanted to do, and in accordance to that also my Gurudeva wanted to do, I also like to want to do that. And I also like that others will follow the same path, I'm going, under the direction of Gurudeva, to Rādhā-Kṛṣṇa consciousness. To reach the domain where Rādhārāṇī is serving Her most beloved Lord Kṛṣṇa. That we consider to be our highest goal. And any day, any time, in this endless infinite time, we want to reach that goal, the highest ideal. Our only aim of life. We consider that everyone should accept it as their summum bonum, the highest goal of life. Where *Rasa-rāja mahābhāva*, the ecstasy personified, and the appreciator and servitor of that ecstasy in its highest conception...

.....