

82.12.06.A

Parama: Guru Mahārāja, I have a question. What is the balance between being dependent on Kṛṣṇa, and being independently thoughtful?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. You can question yourself. Are you searching something? Are you satisfied with you? Or you feel that you're in want, and you search something to satisfy you? Eh? What is your position? Are you searching something, always, to satisfy your own self? Or you feel that you're all right, nothing is necessary for you? What is your innate nature? Analyse yourself. Everyone is searching for something, and that is some sort of happiness, pleasure. That is our real nature, always we're searching to fulfil us, our fulfilment. And the highest conception of fulfilment in our life is Kṛṣṇa. But we find there are many recommendations to fulfil our present inner demand, so many recommendations, so many schools. But we're of this opinion that Kṛṣṇa conception of the truth, of the absolute, can satisfy us fully, our innermost hankering, inner things. Do you follow?

Parama: Yes.

Śrīla Śrīdhara Mahārāja: Or can't? Any question in the midst of this?

Parama: No. I'm just having a little bit of trouble hearing you.

Śrīla Śrīdhara Mahārāja:

*na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
[andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmnī baddhāḥ]*

["Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."]

[Śrīmad-Bhāgavatam, 7.5.31]

Prahlāda Mahārāja says in *Bhāgavatam*, "Those that are hunting after the cover of the things, the phenomenal side, they can't trace that their real search within is for the substance, not for the coating, what we find outside, cover. But our heart's satisfaction only possible with the real substance within. *Svārtha-gatiṁ*. *Ārtha* means *prayojana*, necessity. The cause of necessity is generally thought that what we find outside, that can satisfy our hankering. But we can't understand that our heart won't be satisfied with anything what we find outside, the covering, surface, superficial. It hankers for something which is within this cover, within this external show _____ [?] some substance, some spirit. That can satisfy, quench our inner thirst. And that is Viṣṇu Who is pervading everywhere. Viṣṇu, the all pervasive substance, that can only quench our inner thirst, and not what we see outside, by our eye, by our ear, our tongue. With our physical

senses we come in connection with so many things, and we think that sweetmeat is quenching my tongue, and the music is satisfying my ear, beauty is satisfying my eye. Apparently we may think, but that cannot satisfy the real hankering of heart within. That can only be done by that all permeating substance, that can satisfy." Prahlāda Mahārāja says, Viṣṇu, Nārāyaṇa.

So this hunting for external things, that has no end, and that has got reaction, and we're troubled in the long run thereby. But inner search for the fulfilment of life is something that is transcendental, and that is Viṣṇu. That is person, that personal quality, and not this ordinary superficial personality who are also hankering in their own turn. Not mixing with them, but the self satisfied persons.

sukha-rūpa kṛṣṇa kare sukha āsvādana / bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa

["Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.158]

The happiness, the ecstasy personified, the all attractor Who can attract everything, and that not by power, but by heart, by beauty, by love. Only He can satisfy our heart's eternal demand, that Kṛṣṇa conception of the truth. *Bhāgavatam* comes to say that. On the surface we may think that power can satisfy us. If we can get absolute power in my hand I'm satisfied. So many scholars they're of that opinion, so many prophets also. But Mahāprabhu and *Śrīmad-Bhāgavatam* says, "No. Your innermost hankering is not for power, but for beauty, but for love. And it is, the highest conception of the Absolute Truth is there."

That is more or less our view. Swāmī Mahārāja also preached that, that Kṛṣṇa, the Lord of love and beauty, He can satisfy the innermost hankering of all of us, can charm us. Not majesty or power or anything else, that is Kṛṣṇa consciousness. Consciousness of Kṛṣṇa type, of the truth. And how we can achieve the wholesale transformation within us, in a serving attitude towards Kṛṣṇa. That hankering is the wholesale hankering, no interruption, like so many masses in the ocean, so many things. But those must be cleared off, and constant and pure hankering for Kṛṣṇa. Search for Kṛṣṇa, thorough search. Hesitation should be eliminated, so many hesitating, *anyābhilāṣa, karma, jñāna*.

[anyābhilāṣitā-sūnyam, jñāna-karmādy-anāvṛtam / ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19-167]

[& *Śrīmad-Bhāgavatam*, 11.21.11, purport]

They're like so many things floating on the ocean. They should be removed, and pure, clear, concentrated and faithful searching of the Lord. Our heart should be converted into that sort of thing, continuous and intense search for Him. Sincere search for Him. That is what is required on our side. The others, on the side of Kṛṣṇa, and we can take it generally, by the words of the *śāstra* and the *sādhus*, that if we're pure in our attempt, the response is also pure from the other side. That is our consolation.

But we must keep in mind that this is not a very easy thing, because we're going to deal with the infinite. So the real *sādhus*, they're our friends on the way. They help us greatly, by consolation, by assurance, fulfilment, the talk and conversation with them. *Bodhayantaḥ parasparam, kathayantaś ca mām nityam.*

*[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]

We can discuss with them. In Rāmānuja *sampradāya* there is an incident. There were three advanced devotees in one shrine. And somehow or other in a temple in a dark night they met together, those three stalwarts, contemporary _____ [?] Then, they did not know one another, but heard their name. Then in deep darkness they're talking. Then they came gradually to know, through their own conversation, that those three had met anyhow in a particular temple, they had met by chance. In their own conversation they could find this out.

Then one of them said, "We are three here. Do you find a fourth person here, fourth man? We think we have heard one another's name, but do you feel any fourth man?"

Both said, "Yes." *Kathayantaś ca mām nityam, bodhayantaḥ parasparam.*

[nāham vasāmi vaikunṭhe, yoginām hṛdayeṣu vā] mad bhaktāḥ yatra gāyanti, tatra tiṣṭhāmi nārada

[The Lord Himself says: "O, Nārada, wherever My devotees sing My praises I cannot but be present there."] [This verse is within the purports of *Śrīmad-Bhāgavatam*, 4.2.41 & 4.30.35]

The fourth person was the Lord, Kṛṣṇa, Nārāyaṇa. In their talk, He's also present there, via mutual conference about Him, He cannot but come here in their talk. The very theme of their talk, the very subject, was He, they could feel. "He's present in our talk, we can feel, we can satisfy our heart, feeling in the words of the *sādhu*, He's there."

As the subject matter He's there, talking, they can feel. Some can see anywhere and everywhere, some can see in specialised discussion, and still searching and searching. Hunger is not quenched, fully, because He's infinite. But can't submit, surrender it, can't abandon. When the question of surrendering, quitting, then they shudder.

"Oh? No. I'm in the midst of a very sweet thing. I can't leave it. I can't have it, but what I have got I can't leave it." Shudder.

"You give up Kṛṣṇa *kathā*." It will be impossible.

So some fitness we find there in his talk. But none is satisfied. Even Mahāprabhu, none. Rādhārāṇī, none satisfied. What to do? Question of satisfied. They'll say, "I've not got anything." They say like that. Very peculiar, wholesale merged, still, the hunger is as young as anything. Full fed, still the hunger remains. "I'm hungry." Everything is infinite. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Everything is infinite, the search after infinite, the object of search is infinite. The searcher also may be converted into infinite, purified. Gaura Hari bol. Gaura Hari. *Mayātma-bhūyāya, kalpate*.

*[martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai]*

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]

[*Śrīmad-Bhāgavatam*, 11.29.34]

"By My connection he gets transformation towards Me."

*[na me 'bhaktaś catur-vedī, mad-bhaktaḥ śva-pacaḥ priyaḥ]
tasmai deyaṁ tato grāhyaṁ, sa ca pūjyo yathā hy aham*

["A *brāhmaṇa* who is expert in studying all four *Vedas* is not dear to Me. But a devotee who comes from a family of out-castes (*caṇḍālas*) is dear to Me. Whatever he touches becomes pure. That devotee, although born in a family of out-castes, is as worshippable as I am."] [*Gauḍīya Kaṇṭhahāra*, 3.59]

& [*Hari-bhakti-vilāsa*, **10.91** [?]]

Or:

["Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. However, even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activity or mental speculation. Indeed, all respect should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am."] [*Hari-bhakti-vilāsa*, **10.127**]

& [*Śrīmad-Bhāgavatam*, 7.15.2, purport]

Also Kṛṣṇa says, "As I'm honoured, My devotees will also be treated like that, because they're all getting My _____ [?] They present Me."

The iron, when put into fire, the iron catches the quality of the fire. It can burn then. So, a devotee, he imbibes that Godliness, Kṛṣṇa consciousness full, as much as he can imbibe. Then he

gets so many qualities of Kṛṣṇa, of the Lord. So he acquires the position of being served, master, he's to be served. So what is to be given to Kṛṣṇa we may give to the devotee.

Tasmai deyaṁ tato grāhyaṁ. "And he'll take from you, as on My behalf. One who has surrendered to Me, he has right to do anything and everything on My behalf. And the surrender must be genuine. *Tasmai deyaṁ tato grāhyaṁ, sa ca pūjyo yathā hy aham.* And the respect also you will show to him, there you should show to Me. Because that iron has got the quality of the fire, so that should not be dealt with as iron but fire, when the iron is red hot."

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

Parama: Guru Mahārāja. I have not understood completely, because of my impurities. How much do we take shelter of the *sādhus*, take guidance from the *sādhus*, and how much do we guide our selves?

Śrīla Śrīdhara Mahārāja: Eh? What does she say? How much ____ ?

Devotee: How much guidance do we take from the *sādhus*...

Śrīla Śrīdhara Mahārāja: And how much from inner sources? There should be harmony. *Sādhu.*

[Śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha] sajāti-yāsye snigdhe sādhou saṅgaḥ svato vare

["One should taste the meaning of *Śrīmad-Bhāgavatam* in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position. To associate with such saintly persons will help us the most to progress towards the ultimate goal."] [*Bhakti-rasāmṛta-sindu*, 1.2.91] & [*Caitanya-caritāmṛta, Madhya-līlā*, 22.131]

The inner selection, that is the ultimate. What sort of *sādhu* we shall like, we shall associate, and from whom I shall try to get help? The free choice is within me and that is finite. But my choice comes from *sukṛti*, and from unconscious *sukṛti*, and then conscious *sukṛti*, and then on the surface it is known as *śraddhā*. *Yo yac chraddhaḥ sa eva saḥ.*

*[sattvānurūpā sarvasya, śraddhā bhavati bhārata
śraddhāmāyo 'yaṁ puruṣo,] yo yac chraddhaḥ sa eva saḥ*

["O Bhārata, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith - their internal and external nature is modelled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith."] [*Bhagavad-gītā*, 17.3]

The quality of the *śraddhā*, our regard, our faith, the nature of faith takes us to different groups. And when it takes to Kṛṣṇa consciousness group, and again there are divisions of division.

Heart's response, which will be very suitable and appealing to my inner necessity. In this way we shall select the *sādhu*.

And the ultimate decision of course is always with me. It will say that, "Mix here, you're getting more and more things in your line."

Always decision, a free choice with one who is searching after. The selection of *sādhu*, and how much he will - when he thinks 'I'm getting more and more,' and he will advance more and more. According to his own capacity and receiving, 'how much I can digest, so much I shall eat.' In this way he will go forward.

As much as we can, if we find a good master, as much as we can, so much that we're to surrender and we're to be utilised. Die to live. That Guru - first we're to serve for *sādhu*, and then we're to select as Guru, and then we're to live on his disposal, to be utilised. And if we find we're progressing we shall go forward more and more. In this way _____[?] *sādhu*. And also there is *śāstra*. With the help of the *sādhu* we understand the meaning of the *śāstra*. And with the help of the *śāstra* we can judge what is, who is real *sādhu*. So these two have been recommended for us always for our advancement.

sādhu-śāstra-krpāya yadi kṛṣṇonmukha haya [sei jīva nistare, māyā tāhāre chāḍaya]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."] [*Caitanya-caritāmṛta, Madhya-līlā, 20.120*]

Sādhu is always necessary when I'm fallen, to help me, *sādhu* is necessary, saint. And then when I'm making progress, his guidance is necessary. Then when we've attained our highest position, there also under the guidance of *sādhu* and Guru I serve Kṛṣṇa, always. *Sādhu* is always necessary for my life - the Guru, guide, necessary. Guru who has got superior realisation than me, sincerely if you take their help, their assistance, to help me in all phases.

(There is a saying in English?) "Real realisation, the guidance is necessary. And when we have attained the goal, there also, only under their direction we can serve Kṛṣṇa. The live Guru, *sādhu*, is always necessary for us."

And our responsibility is to utilise their advice. But if in the beginning there is some doubt, suspicion, about the *sādhu*, the scripture is there, and another *sādhu*, other *sādhus* are there to consult with them. And the scripture means the opinions of the bona fide *sādhus*, that are continued so long in the society proper, have got a good credit, scripture. And also with the help of the scripture I shall try to understand what *sādhu* is. At the same time, that is inter dependent. The *sādhu*, they can give proper interpretation of the scripture, and visa versa. Anyhow, by the help of these two, and I'm responsible for me, I'm the greatest party. The most important party is ones own self, and she, or he, with the help of the scripture and the *sādhu* will make progress towards the truth. And he'll be able to understand on the way that whether he's making progress in a real way, or guided to any false way.

bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka-kālah
[prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam]

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."] [*Śrīmad-Bhāgavatam*, 11.2.42]

Just as when taking food we can understand that my hunger is being appeased. I was weak when hungry. I'm feeling strength. And also the appetite is also satisfied. *Bhaktiḥ*, our attachment will be increased. *Pareśānubhavo*, I shall have a clear conception for what I'm going to, and more and more clear conception of the truth, *pareśānubhavo*. *Anyatra, viraktir*, and my indifference to what is wrong, by which I was captured before - anti feeling towards that, towards non Kṛṣṇa. Preference for Kṛṣṇa, and sympathy for Kṛṣṇa. Apathy for non Kṛṣṇa, and some sort of conviction about Kṛṣṇa. These things will show us what we're doing or not doing. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Devotee: Mahārāja, sometimes, some say that because Kṛṣṇa consciousness is the highest, therefore it is the most difficult to attain. Especially, possibly, for western devotees it might even be more difficult rather than - and sometimes it is suggested that it would be easier to approach God through their religion that they were born into, such as Christianity...

Śrīla Śrīdhara Mahārāja: Yes. There are so many conceptions of Godhead. But there are different stages, beginning from the atheist. In the beginning in the most covered and dense ignorance, no conception of even oneself. And when comes up to calculation, calculative consciousness, they can give recognition to morality, but not to theism. They can see the interest of others, like their own self, so morality comes. Then again, by higher awakening, they come to find that between others, the environment and between him there is a connecting link, on which he and the environment is staying for a common platform. And what is that common platform? When he comes to investigate, then gradually he comes to feel more importance of that common union platform, plane. That connecting, my sympathy with my neighbour, why, what for, what is the common link? Then gradually that common thing gets more importance in his discretion. And he goes to search, and he's charmed by the character of that common plane which is within me, and within my neighbour, and within the environment. And caught by the beauty and charm of that thing. In this way God conception comes.

And then he sees he's more interested with that plane where he's standing, which is within him, without him. That thing, that plane is very charming and interesting. Then in his relationship with that thing which is permeating everywhere, how? What? How is He? Only air, ether, or something? Even through my mind, through my heart, what is that common thing? He gets more and more interest and curiosity to know. And in this way the God conception comes within. And different conceptions come to different parties, and by eliminating the conception of God.

Knowledge means progress, always, man is progressing, everything is progressing, cannot stand in a static position. So search and search, in this way. In this way Newton gave some conception, and then so many others came and gave higher conception, more graphic, more extensive. In this way it is going on.

But for the beginners, in this world, as so many primary schools are also filled up, then the colleges are also filled up, and post graduates are also filled up, so many students everywhere.

So God conception also in the primary stage, in the middle stage, in the highest stage, they're making experiments. What sort of God conception will suit whom? Our inner life, inner choice, differences, different group, and they try sometimes to show that my conception is superior to that of you.

"What you have, I also had once that sort of conception. But I'm drawn towards this sort of conception of the Absolute. This is the reason. You also take it, you also try it, and if you find satisfactory take it."

In this way the transaction is going on.

One rising and also falling, both is possible. By offences one can fall from one consciousness to another consciousness, may go to lower consciousness. And also one may rise from one lower conception to higher conception. The world is of variegated nature. So many things available. Every type is available here.

What to speak of in the ordinary case of God conception. Even in Kṛṣṇa conception there is also gradation, *śanta*, *dāsyā*, *sākhya*, *vātsalya*, *mādhurya*. And in *mādhurya* camp also there are different camps, different sorts of realisation. In this way the hierarchy is going on, to the last limit.

Elimination, acceptance, and elimination, dynamic character. As we may apply in other cases also. Education department, in different, in previous time, and now, both science, mathematics, all these things. Everywhere. In the military, adjustment, readjustment, going on. Sometimes in the progress and sometimes going downwards.

Suppose, God forbids, if the electron, the atomic war begins, the whole world will be reduced to be _____ [?] Again it will have to grow in the line of civilisation, certain. But we do not admire this present form of civilisation. What is conducive, what is helping towards Kṛṣṇa conception, that society is well and good. This scientific civilisation means to snatch, to try to utilise everything for human society, for its comfort. Which will have to be paid to the *paisa*, and the humans that are drawing the comfort they'll be bankrupt at that time. This is no progress in a proper line.

The progress of the soul, that is what is desirable for us. For the soul's progress, this sort of scientific researches are not necessary at all. Not necessary at all. Only simple life is rather considered better for such realisation. Plain living, high thinking, and thinking in the proper line. Not thinking how to exploit others, as an individual or as a nation. Not to exploit, but not to be exploited also, by the ordinary. But to be exploited by the highest good. We must try to put ourselves at the disposal of the highest discretion and highest good, highest heart. That is what is necessary.

We can feel that we're imperfect, we're helpless, we're limited in so many ways. That we shall have to understand, it is true, that we're not perfect, we have got limitation. We're searching for some help, better than us. And the search must be in the right way. In the name of search we may not be having to give a bond of going down. That is reaction.

This is reactionary, this civilisation, exhorting energy for the comfort of the present humanity. And the humanity will have to pay it back to the farthing. This is loan from the nature. This is not progress, this body comfort, or mind comfort, this is all reactionary.

And who is the seeker? That is the man, man within, whom we think the man, he's the mental system, he's the usurper. Whom we think is the proper party, the seeker of comfort, he's a sham. Representation of the proper party, who is within, is the soul. Soul is the proper party. And the mind, the mental system, has taken possession of its interest.

According to our Guru Mahārāja, the soul in bondage, soul is minor. And the manager, mind, he's exploiting the proprietor's property, the mind, the mental system. And the real proprietor, he's minor, in minor's position. So parties interest is not being solved. These are for mind, he's the sham, representation, he's looting, plundering things according to _____ [?] So we're living in a fictitious world, not of our own. And the whole civilisation is prey to that. All the usurpers, managers, on behalf of their minor proprietor, are active, and doing things on their behalf, and wholesale is camouflage, wrong, and injurious.

Perhaps I'm not very clear, eh? The whole transaction that's going on is wrong. It is not for the real interest of the party, that is soul. Deceivers are reigning, the cheaters are reigning. _____ [?]

They're conducting the kingdom - cheaters, the mind is a cheater to the soul proper, the proprietor. So what is going on that is all _____ [?] all bogus. The world transaction is all bogus, not concerned with reality. This is *māyā*.

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