

82.12.26.B

**Śrīla Śrīdhara Mahārāja:** ...we're suffering from that. That sort of conception, mentality, and we should try to get out of that. Everything mutilated, misconceived, misunderstood, and misused. We're in the midst of that. That is the true position of us. What to do? Hare Kṛṣṇa. Hare Kṛṣṇa. None wants to be a prey of misconception, of mistake. We're hankering after truth, true conception of things. That is our innate way. We can't avoid that, ignore the proper thing. We cannot but be out of mistake, or error, erroneous conception, that is our nature. So from falsehood to truth. And that is in the absolute sense we must accept that, from wholesale false conception to the wholesale true conception. That should be our campaign.

*asato mā sad gamayo [tāmaso mā, jyoti gamayo mṛtyor mā amṛta gamayo]*

["I am mortal, make me eternal. I am ignorant, filled with nescience, take me to science, knowledge. And I am threatened with misery, guide me towards bliss."]

[*Bṛhad Āraṇyaka Upaniṣad*, 1st *Adhyaya*, 3rd *Brāhmaṇa*, 23rd mantra]

The *Veda* mantram, *Upaniṣad* says, from misconception to proper conception. From nihilism to truism, *asato mā sad gamayo*. And *tāmaso mā, jyoti gamayo*. From darkness take me towards light, from nescience to science, from ignorance to knowledge. And *mṛtyor mā amṛta gamayo*. From dissipation, from finishing, try to go towards light, from death to light. Or from bitterness to sweetness, *mṛtyor mā amṛta gamayo*. From destruction to eternity, or, *amṛtam* means very sweet. From bitterness, misery, to ecstasy. This is our general nature, can't avoid. *Ke?*

**Vidagdha Mādhava:** Brahmānanda.

**Śrīla Śrīdhara Mahārāja:** Brahmānanda. He's coming from here, or from land?

**Vidagdha Mādhava:** No, he's coming from here.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. No letter yesterday in the land?

**Vidagdha Mādhava:** No.

**Śrīla Śrīdhara Mahārāja:** Yesterday was holiday, birth of Jesus Christ yesterday. Very appealing ideal, Jesus. Self forgetfulness they say for the good of others. Hare Kṛṣṇa. Remarkable life. Hare Kṛṣṇa. Charming. The basis of theism. He has given the basis, the foundation of theism, that theism is so necessary, so urgent, that we can neglect this life like anything. That is so real, our after life, our real life, our eternal life is so real that we can sacrifice very negligently all the resources of this life. He gives foundation to theistic life. We may not care for any gain of this life for the aspiration of that high life. A strong foundation, neglecting all the aspirations of this life.

"This is negligible. I show you by my example. It's trifle and that is higher and holy. For that, every sacrifice we may make for better gain. My life is to show the standard, how valuable that life, and how negligible this life, abhorrent."

Such examples supply us the basis of the high, sweet after life, eternal life. The soul is there. For soul's interest we can sacrifice the body interest wholesale, neglectfully. That teaching we may

get from Christ's example. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Now the question, what is the nature of that after life, spiritual life, the environment of the soul after death? That is the question. God the Father, God the Ghost, and God the Son. God the Son is very near approach to God the Guru. And God the Ghost that is God the Brahman. And God the Father very near to Nārāyaṇa, the creator, the well wisher, near to Nārāyaṇa, something like Nārāyaṇa.

*[vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam]  
brahmeti paramātmēti, bhagavān iti śabdyate*

["Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramātmā or Bhagavān."] [*Śrīmad-Bhāgavatam*, 1.2.11]

Paramātmā conception has got no room here. Brahman conception, Guru conception, and creator conception.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. When our first wave went to preach in England, a question came from the, what are they, clergy, churchmen, priests.

"That *mādhurya rasa* is also there within the *Bible*. Somewhere it is mentioned that a section are accepting Christ as bridegroom. Some parable is there, Christ as bridegroom. What is the answer?"

But the answer was given that the son of Kṛṣṇa is not Kṛṣṇa Himself. If we consider that, that is a parable, not in the main teachings of *Bible*, but a partial representation. But still, with His Son, Son of God, that connection, and not with Godhead proper. That sort of *rasa* is found, is explained. Passing through, and not a permanent abode, of consortherhood in Godhead, God conception, clearly, in gradation, with all the paraphernalia favourable, *vātsalya*, *sākhya*, *dāsyā*, etc. Not in a systematic way has it been mentioned there, only something like a passing remark. No systematic consortherhood of the ultimate principle, or absolute, has been provided.

The *smārta* also, they also accept Kṛṣṇa *līlā*. "That Kṛṣṇa He's of course a particular form of conception of Godhead. And Vṛndāvana *līlā* all true, but this side, the Brahman, *sattva-guṇa*, not *nirguṇa*." That is their conception, that Śāṅkara School. Śāṅkara School has also given recognition for Kṛṣṇa *līlā*, everything, but that is within the area of misconception. Ha, ha. So everything gone there, spoiled. Higher form, only slight misconception is there, but it is misconception. Reality means, plurality means misconception. It is away from the conception of oneness. Their conception of oneness, that cannot but be non differentiated, non specified, one. Just like deep sleep, *samādhi*, that is oneness. And not a systematic one, organised one, not one organism, not a harmonised one.

And harmonised one of the absolute conception is with the Vaiṣṇava School. Here also, Rāmānuja, Madhvācārya, Nimbarka, Viṣṇuswāmī. The representation of the whole is that of an organic whole. Panentheism, Hegel also, Panentheism, Perfectionism. The conception of the world, or the conception of the Absolute, is an organised thing. Pantheism and Panentheism. Pantheism is *nirviśeṣa*, non differentiated. But Panentheism is something like *viśiṣṭādvaita-vāda* of Rāmānuja, similar, not same.

Perfectionism, another name, positive, negative, both sides have got its existence, of its own nature. Conditioned and unconditioned, infinite and finite. Infinite is not sufficient alone, finite must be by its side, then it's absolute. The name has been given as absolute, not infinite. Infinite is incomplete. Infinite and finite, unconditioned and conditioned, both consist what is known as

absolute. Positive, negative. But more, Brahman and *māyā*, Bhagavān and *māyā*. *Māyā* is a necessary part of Brahman, but in the opposite side, necessary part.

But Mahāprabhu's decision, direction, that not wholly necessary. Without *māyā* also kingdom of Kṛṣṇa can be conceived, in fullest form. But still, it is there in very subtle form, it is *nitya*. But the territory of *māyā* may not exist sometimes, it is possible. The possibility of misconception is eternal, but misconceived world may not be eternal always.

All the prison houses may be abolished, but the possibility of the prison houses remains. But practically prisons may be closed for some moments. But the possibility is that it's eternal, something like that.

*koṭi-kāmadhenu-patira chāgi yaiche mare / ṣaḍ-aiśvarya-pati kṛṣṇera māyā kibā kare?*

["If a person possessing millions of wish-fulfilling cows loses one she-goat, he does not consider the loss. Kṛṣṇa owns all six opulences in full. If the entire material energy is destroyed, what does He lose?"]

[*Caitanya-caritāmṛta, Madhya-līlā, 15.179*]

Mahāprabhu says, "One who's master of *crores* of *kāmadhenu*s, the milking cows, \_\_\_\_\_ [?] what will a small she goat do for him?" So *māyā* is like a she goat. And *svarūpa-śakti*, the *līlā*, that is going on in the realm of *bhargo*, the *svarūpa-śakti*. That is full of itself.

Hare Kṛṣṇa. Gaura Hari bol.  
Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. *Tat paratvena nirmalam.*

[*sarvopādhi-vinirmuktam, tat paratvena nirmalam / hrīṣīkena hrīṣīkeśa-sevanam bhaktir ucyate*]

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [*Nārada-pañcarātra*]

One striking point to be noted. Purity depends on how much it's directed towards the interest of the centre. This criterion we should know very much, with great attention. What is pure? What is the symptom of purity? As much as it is satisfactory to the central cause, purity depends on that. All other conditions are futile. And with as much earnestness we seek that purity, our condition is so much improved. No other law is applicable. If you come to apply your legal sense there it will be redundant. And there lies the position of the *gopīs* in Vṛndāvana. Only *tat paratva*, full attention to the centre, what will satisfy Him. At all risk, it is the greatness of their position there, *tat paratva*, no law, no other consideration. If a second consideration enters there it will deviate my position. *Tat paratvena nirmalam*. Only one criterion, as much as is satisfactorily to the centre.

When Droṇacārya he educated the Kaurava and Pāṇḍava, including Arjuna, he gave training in the *astra* \_\_\_\_ [?] archery. Then there was examination, a test. Once, on a tree, he put an imitation bird on a branch, and asked all his students to aim at the eye of that imitation bird.

First he asked Yudhiṣṭhira. "We want to examine you, how much you've made progress in your archery learning. Try to pierce the eye of the bird put there on the branch."

"Yes." Yudhiṣṭhira was ready.

"What do you see?"  
 "I see the bird."  
 "And anything else?"  
 "Yes. The tree."  
 "Anything further?"  
 "Yes. I see all of you."  
 "Give up your bow and arrow."  
 He ordered to give it up.

Then in this way others also he called and asked to aim at the eye of the bird.  
 They say, "Yes, I'm seeing the bird."  
 "Fix your aim towards the bird."  
 "Yes, I'm doing."  
 "What do you see?"  
 "I see the bird."  
 "Whole of the bird?"  
 "Yes, whole of the bird."  
 "More?"  
 "Yes."  
 "The branches?"  
 "Yes. The top of the tree."  
 "Then give it up."

Then in this way, trying towards a few more he asked Arjuna. "Arjuna, you're to pierce the eye of the bird."  
 "Yes, I'm ready."  
 "Fix your arrow Arjuna. What do you see?"  
 "I see the bird."  
 "Nothing else?"  
 "No."  
 "Neither tree, or nothing?"  
 "No."  
 "The whole of the bird?"  
 "No."  
 "What do you see?"  
 "The eye of the bird."  
 "And nothing you can see?"  
 "Nothing I can see. I can see only the eye of the bird. I can't see anything."  
 "Yes, you throw the arrow."

So such should be our condition, our case. Only satisfaction of Kṛṣṇa, nothing else, His satisfaction. No other thing we shall reckon, we shall see. That is the case with the *gopīs*. Only interest of Kṛṣṇa, nothing is seen, not even the whole world. Ha, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. *Tat paratvena nirmalam*. Gaura Hari. Gaura Hari. Gaura Hari. The interest proper, Kṛṣṇa's interest must be proper, not only in the physical sense. Kṛṣṇa's interest may be apparently put in some other place, then that should be the aim?

As He says to Uddhava. "Uddhava, you're My most favourite. Not even Brahmā, Śiva, My elder brother Baladeva, My Lakṣmī Devī, My body. Even My body is not so favourite to Me as you Uddhava."

So that also should be reckoned. Kṛṣṇa means, what is He? And He's not a stagnant, permanent thing. He's living, He's changing. Where is He? What is His interest? What is His representation, we're to reckon.

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

\_\_\_\_\_ [?] arrangement of *arcana*, it is mentioned, *ātmānath sevā*. "Whatever is favourable to me, I shall offer to my Lord." That is one type, whatever is favourable to me. "If very sweet I shall give it to Him. And if I know that this is very favourite to my Lord, I shall offer that, and then I take *prasādam*." *Ātmānatha sevā*, and *śāstranath*, whatever the scripture say, announce, that this is very favourite to Him, I shall offer that to Him. Then, another also may be, what I'm asked by my Guru and higher devotees, offer this to Him. Even sometimes neglecting the order of *śāstra* we may have to offer that to Him. *Sādhu, śāstra, guru vākya, cittete koriyā aikya*. So service may be of different kinds, different type. Then there is classification, gradation. How should we serve my Lord? What is pleasing to me, or what is pleasing to Him recorded in the scripture? Or what is suggested by my higher authority, Gurudeva, or senior Vaiṣṇavas?

...

**Devotee:** When I first came to Swāmī Mahārāja he opened our hearts. And there was some strong element of surrender and trust.

**Śrīla Śrīdhara Mahārāja:** Surrendering, eh?

**Devotee:** Yes. That was happening, there was surrender.

**Śrīla Śrīdhara Mahārāja:** You wanted to surrender to Swāmī Mahārāja? Do you think that you understood him to the finishing point?

**Devotee:** No. There was one point where I lost faith.

**Śrīla Śrīdhara Mahārāja:** Then, how did you surrender? As much as you could understand from him, you surrendered to that conception of truth, is it?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** All right. Now, what is the difference?

**Devotee:** I guess I feel, and others feel, I feel in my heart, to be honest...

**Śrīla Śrīdhara Mahārāja:** What does he say?

...

...as much as you can understand...

**Devotee:** I feel somewhat cheated.

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] that line, that direction. It is happy thing, sincerity. *Hṛdaye nābhya nujñāto.*

*[vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ  
hṛdaye nābhya nujñāto, yo dharmas taṁ nibhodhata]  
[Manu-saṁhitā, 2.1]*

You have your responsibility of going further as much as you'll be able to understand the path of truth. You should do that, towards the goal, ideal, what you could guess that this is the ideal. Ideal going to this direction, you should sincerely follow that path. And whenever you'll find any difficulty in asserting, having clear vision of the path, very vague, then you're to consult with some friends of the same circle. And with their help, how much you can understand you'll do that. You can't do beyond this. You should do that, not by any elimination from outside. Some deviation to certain extent, slight, we can tolerate some sort of deviation from the friends circle, but not wholesale. Conscience, our inner understanding must have its full choice, and deviation to the local friends to certain degree, with the spirit of toleration. But our way should be according to our inner voice.

*tam eva śaraṇaṁ gaccha, sarva-bhāvena bhārata  
tat-prasādāt parāṁ śāntim, [sthānaṁ prāpsyasi śāśvatam]*

["O Bharata, surrender unto Him in all respects. By His grace you will attain the supreme peace and the eternal abode."] [*Bhagavad-gītā*, 18.62]

He's there, He's everywhere, He's in my heart also.

*īśvaraḥ sarva-bhūtānāṁ, hṛd-deśe 'rjuna tiṣṭhati  
[bhrāmayan sarva-bhūtāni, yantrārūḍhāni māyayā]*

["O Arjuna, I am situated in the hearts of all souls as the Supersoul, the Lord and Master of all souls. For every endeavour of the living beings in this world, the Lord (My plenary expansion, the Supersoul) awards an appropriate result. As an object mounted on a wheel is caused to revolve, the living beings are caused to revolve in the universe by the almighty power of the Lord. Incited by Him, your destiny will naturally be effected according to your endeavours."] [*Bhagavad-gītā*, 18.61]

He's everywhere. Only I'm to connect with Him to set my ego aside, and search for Him. That is the main capital of a *sādhu*, a pious man, a devotee. I want Him. He's everywhere. One may be sympathetic, He's eager to deliver me from this mud, into His domain. I'm earnest in my search, He's also not cold. He's more earnest than me, to get me back in His domain, in His family life.

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

And I'm not going for any research in the objective world of matter, but I'm going to the super consciousness area. Superior consciousness, superior love, superior sympathy, superior sentiment, feeling. My path is towards that. We should not be cowed down by the adverse circumstances. God helps those that help themselves. If we really want to help our self, then He's there. He'll come with a thousand times eagerness to save me. I'm not going towards any dead matter. He's an affectionate friend, father, guardian, heart.

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

**Devotee:** For a long period I did not feel Kṛṣṇa coming to touch our lives.

**Śrīla Śrīdhara Mahārāja:** Of course. Patience.

*utsāhān niścayād dhairyāt, tat-tat-karma pravartanāt  
saṅga-tyāgāt sato vṛtteḥ, ṣaḍbhir bhaktiḥ prasidhyati*

["To endeavour for spiritual life with enthusiasm, to be certain that the Lord will give His Grace, and therefore to patiently continue to render devotional service. By following the practices prescribed by the saints, to give up the company of those who are averse to devotion, and to tread the path which has been chalked out by the true Vaiṣṇavas; these six practices will go a long way to help us be successful in our spiritual life."] [*Upadeśāmṛta*, 3]

In *Upadeśāmṛta*, according to the advice of Mahāprabhu, Rūpa Goswāmī has given this *śloka* to us. What should be our fare for the journey, the capital for the journey? *Utsāhā*, enthusiasm. *Niścayād*, some sure faith. *Dhairyāt*, patience. *Tat-tat-karma pravartanāt*, perseveringly going on doing those very programmes that is *śravaṇa*, *kīrtana*, etc. What is mentioned for us to do, required of us to do, go on with that program, *pravartanāt*. *Saṅga-tyāgāt*, and we must leave the opposite association, anti God association. And *sato vṛtteḥ*, we shall try to accept the sentiments, feelings, the nature of souls of the high. So *sato vṛtteḥ* means we shall try to associate with the *sādhus*, the devotees, and give up what is anti devotion. We must continue this program to infinite, and thereby we shall find Him everywhere, in them.

If I withdraw from them I'll see darkness, \_\_\_\_\_ [?] if we follow the real path. If we stop it will seem to be horrible for us. So unconsciously we'll enter gross domain.

It is the nature of infinite. Sometimes He'll seem to be very nearer, close by. Sometimes it will be seen, "Oh, am I making progress in the wrong direction?" Then next moment again, "No, no, I'm all right."

The play of Him on the background. So many things may come. Always, the association of the genuine devotees, that is the most important factor. In the absence of that the scripture, the words, thoughts of the devotees. That is our solace, consideration, capital, everything, hope. Holy books and holy persons. And we must think that we're infinitesimal, and we're going to have infinite.

The real *sādhu* is a concrete thing to us. Everything almost abstract, but a *sādhu* is a concrete thing. In his heart we shall find the existence, the feelings, surcharged with God consciousness.

That is something tangible. We can talk, we can converse with each other. That will seem to be something tangible. Otherwise almost everything abstract. Hare Kṛṣṇa. Gaura Hari bol.

**Devotee:** I also see my mind is continually disturbed by the existence - I mean I'm nothing myself - but to see pseudo *sādhus*. My mind is disturbed to see what I consider pseudo *sādhus* representing Kṛṣṇa and Kṛṣṇa's teachings, like what I see at ISKCON.

**Śrīla Śrīdhara Mahārāja:** Then you pray to Him as much as you can to get real help of a real *sādhū*. "Please give me that way."

Kavi sri caitanya more kavi dayal kavi ani vaibha vaisnava pada sraya [Raghunātha Dāsa Goswāmī?]  
kavi sri caitanya navi koi vrindaya kotavi pay na vaisnava padachaya [?]

"When such grace will be granted from the high that I shall get the company of a real *sādhū*?  
A real friend I shall get on my way to the goal?"

That is a great thing, capital, to have a partner, on the way towards divinity. A friend of equal interest as company, that is a great achievement. Nitāi Gaura Hari bol.

And sometimes you'll look to the negative side. If I leave this campaign, then with what I'm to be satisfied? This mortal world? Should I aspire after that? No, no, no, never. So whether I get or not, I've no other alternative but to go forwards to the Lord of my conception. I can't go back. Ha, ha, ha, ha, ha. Because all...

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