

Śrīla Śrīdhara Mahārāja: _____ [?]

Vidagdha Mādhava: Guru Mahārāja, is there any interesting history how the Deities of Vṛndāvana, Rādhā-Govindajī, Rādhā-Gopinātha, Rādhā-Dāmodara, how they all came to Jayapura?

Śrīla Śrīdhara Mahārāja: Yes. When they apprehended the attack of Aurangzeb to Vṛndāvana, they removed stealthily the Deities there, in Hindu state. Jayapur was Hindu state. And Vṛndāvana, Mathurā was under the direct rule of the Muslims. So from Muslim state they removed and that could not remove so far, someone removed to Bharatpur [?] state. That was also Hindu state of the Jatts [?] near Kamovan [?] Some say first they removed to Kamovan, and from there to Jayapur.

Muslims they cannot understand that how eye experience can be used for spiritual purpose. If ear experience can be utilised for spiritual purpose why not the eye experience? This does not enter their brain. Every experience may be utilised for our advancement towards spiritual consciousness. We all admit ear experience, sound. Sound means ear experience. Ear experience can help us in our spiritual improvement, way. But the Ārya Ṛṣis they also told that eye experience also can be utilised for the development of our spiritual faith. And the touch, everything can be.

He can come down to our level through every experience. In a reverential way, superior, to draw our dedication, devotion, and not enjoyment. The ear experience also can be used for enjoyment. But there is no spiritual entity. Only *sevonmukhe hi jihvādau*.

*[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ]*

["Because the Name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."]

[Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.234]

Only when we take our attempt to move upward towards superior plane, then anything we may meet through our senses, giving, in the beginning. _____ [?] Tulasī, Śālagrāma, Deity. The scripture also, the *Bhāgavatam* is to be worshipped, the *Gītā*, *Bhāgavatam*. Really we must learn to worship, that is mentioned, dedication. By dedication we can come in touch with superior plane. And with the spirit of exploitation we cannot but be in touch of our inferior plane. If we want to exploit anything then I have to control that for my exploitation. And I can control only things that are lower status. I can control and exploit that. That cannot but be of lower status than myself. And if I want the company of any superior, I must have to approach as lower, as mean, to the high, as low to the high. Superior in the mood of service, not of exploitation, not of enjoyment. That is the main thing we're to understand. We're in the marginal position. We can exploit only lower existence. And if we want at all the association of higher, we shall have to be utilised by their interest, guided by their interest. So service slavery, by attitude of slavery we can enter. Kṛṣṇa dāsa.

Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'. If we're to calculate what is our position in relation to Kṛṣṇa, then our position will be we're slave to Him. He's so high and high. And I can be only utilised

in His plane as a slave. But that is to try for His satisfaction wholesale, then I can enter there. *Sevonmukhe hi. Praṇipātena, paripraśnena sevayā* [*Bhagavad-gītā*, 4.34] Only *sevā*, service, can take us, take me there. And enjoyment can take me down to a plane where I can control it to my sweet will. And I can enjoy it in any way I may like. The enjoyment takes us down, and our service, dedication, takes us up. And we're adaptable for both stages of life, *taṭasthā jīva. Kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa'*.

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' / kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa'

[“The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The *jīva* souls are the marginal potency of the Lord.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.108]

Devotee: We go back to Kṛṣṇa *loka*? Or we stay in...

Śrīla Śrīdhara Mahārāja: Yes, in soul. Soul when it will reach, our soul will reach that plane, “Oh, it seems to be known to me, because it was existing inside my soul. I’m a known child of this soil.” The soul will say. “I like very much, it’s friendly, I thrive here, very healthy position.” The soul will say like that, our inner representation. But outer they won’t, they’ll vanish in the course of rising to that place.

Prithive kore sadhvanath [?]

Discarding this cover, both gross and subtle, they’ll disappear, vanish. This is a medium through which we can contact with material world and to draw some sort of juice from there. The eye, the ear, this body, the touch, everything - an instrument through which we can connect with the material things and get something, material taste, satisfaction. If the body goes we’re disconnected with this material world of experience, we’re disconnected.

But mentally we can be in connection with them in the subtle world. Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka. After that we can live in mental body, of different value. Bhūrloka, Bhuvaḥloka. Bhūrloka is this world of mundane experience. And Bhuvaḥloka is Piṭṛloka. We’ve got affinity for this world, but after death for some time we cannot enter into the physical body, we shall have to pass our time in the mental world. That is Bhuvaḥloka. And that is generally the moon centre. That is the satellite of earth. Moon is revolving around the earth. Earth is the centre of the moon. Moon is revolving. So after death the *ātmā* with the subtle body goes to Candraloka. Again from there he has to come.

*[dhūmo rātris tathā kṛṣṇaḥ, ṣaṇ-māsā dakṣiṇāyanam]
tatra cāndramasaṁ jyotir, yogī prāpya nivartate*

[“If he expires on a dark night within a fortnight of the dark moon, during the sun’s six-month southern orbit, the fruitive worker on the path of action reaches the heavenly plane, but subsequently has to undergo rebirth.”] [*Bhagavad-gītā*, 8.25]

And those that go by the way of indifference and renunciation, they go, their soul goes towards the sun, crossing the area of attraction of the earth. Goes towards sun, the light. Light. And there within the light, the light of the light, that is soul. Nārāyaṇa. Nārāyaṇa is conceived as within the sun. *Jyotir*. Light means *jyotir*. Light. *Jyotir*; knowledge, light means knowledge. So as sun shows this

world, so *ātmā* shows this world, sun does not show. Really, the spark of knowledge can show, can give some conception of the external world. To a dead man, sun cannot show anything. But *ātmā*, the spark of knowledge, light really, that shows. So *savitur varenyam*, in *Gāyatrī*. So light is taken as the emblem of knowledge. So *uttarāyaṇam*, [*Gītā*, 8.24] not *cāndramasam jyotir*, but solar, sun direction, the renunciate he needs to go. And within that they find another world, of Nārāyaṇa. _____ [?] Nārāyaṇa should be always meditated as within sun, *savitur maṇḍala*, the sun. And Nārāyaṇa is within, that light of the light, who gives light to the sun, to the light. He's Nārāyaṇa, that subjective character. Light of light is Nārāyaṇa. In *Gāyatrī* also, *savitur varenyam*.

Devotee: Mahārāja, I read somewhere that Lord Śrī Kṛṣṇa, He gave a speech standing on the moon.

Śrīla Śrīdhara Mahārāja: When? No, no. No such mention in any scriptures. But it is mentioned as He appeared here in this *brahmāṇḍa*, by turn He visits every *brahmāṇḍa*.

And just like sun. Sun is rising here, one hour after, only one thousand miles distance he rises. Always rising sun, always setting, always midday, because he's moving. And any time, in any place he's rising, and any place he's setting.

So Kṛṣṇa *līlā* is also like that. It is moving in a circle through all the *brahmāṇḍas*. The *janma līlā* finished here in this *brahmāṇḍa*, it is extended to another *brahmāṇḍa*. Then here developing and the - what is passing that is going to another *brahmāṇḍa*, like sun.

Brahmāṇḍa brahma labdha _____ [?] In *Caitanya-caritāmṛta*, _____ nitya haya [?]

In the *brahmāṇḍa* also it is eternal. How? The sun rise, the morning is eternal, evening is eternal, noon, every part of the day is eternal. Because when passes from there, in the next place it is that place. In this way. Always there is evening, somewhere else, always there is morning, somewhere else, always there is noon. Or any time somewhere else, always continuing.

So Kṛṣṇa *līlā* is also always continuing. Passing from this *brahmāṇḍa* extended to another. And from there to another, another, another, in this way, in cyclic order. Again Dvāpara comes, again here He comes. In this way. Do you follow? Morning is eternal. Do you follow? Evening is eternal. Do you follow? Morning, always there is morning in the world. Now here, now there, now there, in this way. Morning - the sunrise is always occurring. Sunrise here, the next moment sunrise little after, then a little after. Six hours after it is in London, twelve hours it is in America, again it is in Japan. In this way the sunrise is eternal. Evening is also eternal. Every part of the day is eternal. Can't conceive?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So in the same way Kṛṣṇa *līlā* is also eternal. One *brahmāṇḍa* passing, another *brahmāṇḍa*, another *brahmāṇḍa*. In this way it is passing. Again after Dvāpara-yuga, Dvāpara-yuga it is here, Kṛṣṇa *līlā*. Again passing away. Again in one day of Brahmā it is again coming here. In this way, *nitya*. Every Dvāpara-yuga Kṛṣṇa and Mahāprabhu comes, that for Yuga-Avatāra. But *Rādhā-Govinda-mīlita-tanu*, this comes only in one day of Brahmā. *Aṣṭāvimśa catur-yuge* [*Caitanya-caritāmṛta*, *Ādi-līlā*, 3.10] Twenty eighth number of day of Brahmā. _____ [?] thousand years one Brahmā lives. And his one day is consisted of four *yuga*. Satya, Tretā, Dvāpara, and Kali. This constitutes one day for Brahmā. And such *sahasra*, thousand days his one day.

Thousand such years is one day of Brahmā, and Brahmā has got hundred years longevity. And in every twenty eighth day of Brahmā this Rādhā-Kṛṣṇa comes.

Devotee: Why is it so rare? He's canvassing for Goloka, but He's such a rare appearance.

Śrīla Śrīdhara Mahārāja: So rare? It is rare. It is earned by the *karma* of the *jīva*. It is rare to those who are the inhabitants of this place, by their *karma*, to them. Again who has attained that *siddhi*, entered into Goloka, they can find any time.

Your president of America, his visit cannot be at any time and every time. He gives his visit in a particular place, in a particular part of the year perhaps in any province, in state. Even it's once in a year the people of that place can have his *darśana*. In this way. But the personal staff of the president, they always see him. Something like that.

His *līlā*, the pastimes. Twenty four hours engagement with God is only to be found in the Gauḍīya Vaiṣṇava school and nowhere else. In no conception of religion in this world can say that man can have twenty four hours engagement with God. Do you follow? Only in *mādhurya-rasa* in Vṛndāvana it is possible, that *aṣṭa-kālīya-līlā*, twenty four hours engagement in the service of God. It is possible in that nature, that mood. Otherwise eternal engagement with God, what is that? That will come to Brahman *darśana*. Something like deep slumber.

You'll faint there. As Swāmī Mahārāja told Acyutānanda. "If I say what talk I had with Śrīdhara Mahārāja you will faint." Have you heard this? No?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Ha, ha. But beyond your reach. You cannot have the true conception of that fact. You will have to faint. What's the time?

Devotee: Four thirty Mahārāja.

Śrīla Śrīdhara Mahārāja: Four thirty. So I want to close now.

...

Śrīla Śrīdhara Mahārāja: ... and supplied from inside. Eye sees the colour, but to read things, by the eye, because the help is from within.

Suppose there is a war. Ordinary man is seeing that, and the general he's also seeing. The general is seeing through telescope the war is going. His seeing and ordinary man's seeing is not one and the same.

We shall learn to see things with interest, the interest within. What will be, that will be friendly or foe. And the friendly, how much friendly? And apparent friend or real friend, permanent? All these things to be considered, to see.

Apparent seeing, sight we may see everything as if the object of enjoyment. Then the conscience says, 'no don't go to enjoy, there is some trouble.' The deepest sight will see everything is friend, and everything is superior to you. Everything is to be worshipped, not to be predominated.

We're elevationist, exploitationist. The exploitationist nature should dissolve. And not only want of exploitation. That is the end of life. But they're all subject of my worship, of my service. That is the real inner vision of everyone. And there we live proper life. We're serving unit in the universe, and that is also gradational, that what type of service gradation. But the exploitation view must be

transformed into pure dedication. And what type of dedication, how much dedication, there is classification.

And the question of loss and gain at the same time it should be settled that, 'what am I?' This flesh and the blood or the mental system within? Or even the principle which sustains the whole mental system, as well as this body? What am I? What is my proper self, the real member in the universe, who is that?' This is like a dress, a garment, this flesh and blood. Then the inner mind is there, and that is also coating, subtle. Soul living within. And what is that soul? And what is his interest in the universe, the world around? These questions of deep understanding should be solved. Then we can cross the death. The body cannot cross the calamity of the death. And even not the mind, to certain extent.

But the soul is eternally existing in its own plane. And that is home. Back to God, back to home. In the plane of that sweet God we can live permanently and happily. And the all against the charm of this mundane life we have to look after what is death, destruction. Not only our body, but even this earth, moon, sun, the solar system and the whole universe cannot but die. In *crores* of millions of years everything will vanish, and again are coming and going, coming and going. We must be prey to that. If we want to come out of that dangerous position of being devoured by this general destruction, then we're to find out our own self, deeper self. Where the deepest self which is eternal factor, of the eternal environment of the world. That is my thing. And that life is sweet. That is real and that is sweet. And this is reactionary. Bitter, reactionary, and very fleeting and painful. Reactionary means painful, this life.

And what do you want? To enjoy this temporary reactionary pleasure? Or you are to dive deep and find your real internal self as a member of the world of that type, in that plane. Deepest plane, *nirguṇa*, the plane of Kṛṣṇa consciousness is the deepest plane. Just as the earth, water, air, heat, ether, more subtle, more durable, more efficient. So also we're to go on the plane of soul, *jīva* soul. The plane of *Vaikuṅṭha*, plane of *Goloka*. Sweet Home.

Now it is a fable like thing to us. But a deep response we get from our inner self, then neglecting all these apparent pleasures we shall try to attain that holy form of life. We shall _____ [?] knowing fully well the proposals of comfort that come from the surface, that is trifle, nothing, no charm. We must dive deep to find out our own plenary life, natural life within.

Sat cit ānanda. That is eternal, that is pure conscious, and that is *ānandam*. That is the loving, beautiful, ecstatic. *Sat cit ānanda*. Three attributes eternally existing there. *Sat*, unassailable existence, no destruction can touch it. Then the second, self conscious, that is not fossil like stage, but fully conscious. And the third, that is blissful, ecstatic. That is loving, that is beautiful, that is reality is such.

And we want to go back. Back to God and back to Home. We want to go back to our soul's country, not to live in the mind's, or body's country. At present we're living in the country of the body. We dive deep we shall find the country of the mind. Again if we can dive deeper we shall find the country of the soul. And there is also gradation. And the highest, sweetest country is there in *Goloka*, Kṛṣṇa conscious area.

In nutshell this is the ISKCON way, idea. It is not a formal thing, it is really a matter, an object. Not a fashion, neither a form nor a fashion, but substantial and real. And we're to find out that how we can make progress towards that sort of life. Do you follow, no?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: If we've got any charm for such life - now think like a fable, abstract thing. But in *Bhagavad-gītā* what is darkness to one that is light to another. Just as the owls they can see in darkness. We cannot see in darkness. In daytime they're blind, and at night we're blind. So we must awake there to see. Now that is dark to us. And what is day to us at present, that must be converted into darkness, and we shall proceed towards that unknown country with the help of the agents. With the capital of our faith. And faith is less based on the transient characteristic of this life, which is after all devoured within the jaw of death. To avoid the death we must begin our march towards the country which is beyond death. That should be, the faith will be our capital. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Nitāi Gaura Haribol.

Pārthamitra. What is the underlying meaning of the word Pārtha? What is the root?

Devotee: The son of Pṛthā?

Śrīla Śrīdhara Mahārāja: Pṛthā. Pṛthā is Kuntī and her son is Pārtha. And the friend of Pārtha is who?

Devotee: Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. But there are other friends also of Pārtha. Why Kṛṣṇa alone? He's the principle friend. Hare Kṛṣṇa.

Govinda Mahārāja has gone out to market, he will come back...

...

Vidagdha Mādhava: _____ [?]

Śrīla Śrīdhara Mahārāja: I don't follow what you say. Kṛṣṇa explain to the Ṛṣis, how...

Vidagdha Mādhava: Kṛṣṇa explained *dharma*, and the Ṛṣis they were very much appreciating the clarity, the simplicity, and the profoundness of the explanation. So I'm also appreciating your explanation. It is like that.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Our Guru Mahārāja's way of explanation was like that, in a generalised way. Synthetically. From the point to go to the centre, and with all other paraphernalia, to come to explain the point, synthetically. In an analytical process to take a point and go on by analysing into details. And synthetically when where you begin from there you must come to centre. And from there you will go again with the paraphernalia to look at the position of the question, what is his petition and ground.

Rāmānujācārya's system was similar to that, synthetically. Madhvācārya's was told to be mainly analytical. Everything must be satisfied from the central consideration, must have its relation with the central consideration. What is it's point? *Sambandha jñāna*. What is that, what is it's paraphernalia, and what is the valuation from the consideration of the highest centre? All these things to be discussed, and clearly known. Our Guru Mahārāja's style was synthetically. Generalisation, to view the point from the sense of standpoint of generalisation, from general

consideration. The valuation from the general and higher consideration, everything should be measured and dealt with.

Vidagdha Mādhava: You have given me an idea for preaching. Because in the west many people they're thinking we're speaking of some fable when we speak of Kṛṣṇa pastimes, some people. But they're so engrossed in the fleeting, temporary reactionary. That's the fable.

Śrīla Śrīdhara Mahārāja: Ha, ha. Nothing of the kind. Just the opposite.

Vidagdha Mādhava: Yes. So to convince them of this world...

Śrīla Śrīdhara Mahārāja: How this plane, such plane is possible, and above renunciation. Full, real renunciation, and then begins the another side positive. This is all negative, and self aggrandisement. Everyone wants to exploit another. But that is just the opposite. And in the middle the stage of abscissa, or renunciation. After renunciation you are to begin the positive work, not here within the plane of exploitation. A little less exploitation, not that. Or highest absolute exploitation, not that. Nothing of the exploitation there.

The Lord is not the exploiter, but saver, saviour. And saviour is not abstract, but with nectar. By distributing nectar He comes to save us, supplies everything. The whole necessity of our inner self He supplies. His form is filled up with nectar. Nectarine conduct and reaction.

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

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