

83.05.23.B

Śrīla Śrīdhara Mahārāja: ... not high scientific development may be expected.

*parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam
[karma-mokṣāya karmāṇi, vidhatte hy agadaṁ yathā]*

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine."] [*Śrīmad-Bhāgavatam*, 11.3.44]

Only to capture the scholar side, "Oh, such a big professor has described in such a way, then there may be something." In this way as a bait, at best it may work as a bait. Sometimes to capture something we give something tempting for him to take. And then when he'll come to take that we shall catch them. What is that? Bait? To the fish, or to the tiger, we put something tempting, food, and when he comes to take that then we catch. What is that? Bait?

A bait to the atheists maybe, some section they come to Mahāprabhu. Then one, 'who is Mahāprabhu?' when they'll come to know, they, the communists also say that "Mahāprabhu was the first revolutionist, Who started a mass *saṅkīrtana* against the existing government at that time. And who perfected a great revolution in the social position." So the communists also come to show respect to Śrī Caitanyadeva. "That He was the first revolutionist, who with mass movement of few of the followers He went straight to oppose the existing ruler. Without caring for his political power, or any weapon, or anything. Only with will power He organised a party to go and march against the ruler. Caitanyadeva is the first in the history of ours. And also He introduced a great revolution in the society. That was done by other preachers also. But the civil disobedience was first organised by Śrī Caitanyadeva." They say like that. "So we revere Caitanya." A Caitanyadeva of their civil disobedience, and social reformer.

But the wholesale giver of everyone who has lost his own self forever, and suffering. He came to give everyone back his own wealth within, his own worth within.

[03:16 - 04:00 ?] Hare Kṛṣṇa.

...

Student: I've finished my studies and now I'm taking a break, a vacation.

Śrīla Śrīdhara Mahārāja: Then you're diving deeply in the ocean of ignorance. Making progress in the ocean of ignorance.

Student: What do you mean by that?

Śrīla Śrīdhara Mahārāja: As a subject, in the opposite direction. You and the other souls of your type they're subjects, and everything, all else is object meant only for your exploitation. We're

exploiters and the environment is for our exploitation. That is the foundation on which the present education is based on, but the wholesale false. The cause in the above.

"Let there be water." There was water. "Let there be earth." There was earth. "Let there be light." There was light. His will, subjective realm, the cause what we experience sprang up from the divine will.

And not that from time eternal the fossil is developing into this world of experience of ours. Opposite. So we're diving deep into the intense ignorance ocean. So view the opposite. It is His will is the cause. And in one place He can show like a magician, something to you, another thing to me. The Super subject, or the universal subject, is of such power. Wholesale opposite.

Swāmī Mahārāja asked a few of his research scholar disciples to crush the fossilism of Darwin, everything coming from fossils. Demolish, crush it. It is not so. It is coming from above. Everything like hypnotising, in the process of hypnotising, the whole experience we feel.

The subject can withdraw any moment anything, and can show to us another way. He's free, *sattya saṅkalpa*, whatever He imagines that comes. He can force us to see something, we cannot go outside. Can you understand, that this may be possible? Then you can have some faith what is Godhead. Godhead means this: the origin of creation. And that is a part. Infinite qualities and activities He's got, and this is a negligible part where we're living. The whole basis is there, upward, and not downward, developing from downward, no.

Fossil is not sufficient, not the perfect thing to create. From fossil intelligence coming is fool's conception. The intelligence everywhere. Everywhere we can trace intelligence. As much as we analyse, we find higher reason, higher intelligence. The scientists they're becoming dumb to find out the intelligence in the nature. They're going on discovering and discovering, higher and higher laws, and they're there, already they were there. These fools they could not know, but it was there before their 'discovery,' before their 'invention.' That wonderful law was there, and it's everywhere. So it's not that they're inventor, they're creator. Are they creating, inventing? It's already there, everywhere. The reason, the intelligence, and something more, power, everywhere, and where from? And their intelligence to discover a thing, to invent a thing, where from it is coming? The brain? Only that portion of flesh? Or from somewhere it is coming? And as much as they're entering, they're being astonished with the so many miraculous laws and rules in the nature. And they're already there, before their 'discovery.'

So consciousness, spirit, reason, all-pervading, even in the tree, stone, earth, everywhere, in ether, air, all consciousness, all reason. Wonderful thought everywhere, infinite. Now we're to connect with that principle of infinite what is almighty, omniscience, omnipotent, all-sympathy, all-love. How to have a direct connection with Him, leaving aside the charm of His created substance, want to negotiate how we can have our connection with the creator Himself. Not only creator. This is a creation of a lower order. But higher creation, higher status world is also there, infinitely higher soils are there. And whether it is possible for us to have our life in that soil? What are the layers, higher and higher? To inquire there, and how we can enter there? What is the key of the entrance into that zone? The world, plane of exploitation, plane of renunciation of exploitation, and the plane of dedication, higher, we're told. By dedication, by surrender, we can have direct connection with the centre.

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

Physician cure thyself. You have come to give so many dazzling civilisation models, but cure yourself wholesale. What you've come to distribute that is hoax, that is all hoax. The law, abided by so many things around, that is only sweet will of the Supreme. The law is not a rigid thing, it is basis is on His sweet will, of the Autocrat. So what do you know, that is nothing, no knowledge. Any moment the rules, laws, may be changed, another thing may come instead. And change in your experience. The key is in His hands.

"O, Arjuna, you see this. I'm this and this. I'm that and that."

"Yes. I see You are so and so."

When Kṛṣṇa went for peace talk to the Kuru *sabhā*, the court of the Kauravas, Duryodhana, Dhṛtarāṣṭra camp, Kaurava camp, with peace talk, then Karṇa, Duryodhana and others in the party came to bind Him down and put into prison.

"And if He can be imprisoned, then the whole Pāṇḍava camp will be finished automatically. He's the life and advisor of that camp. So with this idea, we have got within our fist, we must imprison Him."

They went to tie Him, but Kṛṣṇa showed Himself in such a way that these men who went to tie Him and bind Him down they were perplexed. "What do we see? He's a big thing. This side Baladeva, this side Arjuna, that side Bṛghu. Where to apply the rope?" Can't. Perplexed.

Then Bhīṣma, Droṇa, and Nārada, Vyāsa, they were also present at that time in the assembly and they began to chant in praise of Kṛṣṇa.

Then there was blind Dhṛtarāṣṭra. He, hearing those chanting, in a new voice of Bhīṣma, Droṇa, Nārada, Vyāsa, he was charmed and prayed to Kṛṣṇa. "I can't see You. I'm blind. But I hear that these great personages they're chanting Your praises seeing Your wonderful body. For the time being - You can do anything and everything - for the time being, remove my blindness. Let me see Your figure and colour, Your beauty, for which they're praising so much. For the time being remove my blindness, and then again You'll put it."

Kṛṣṇa replied, "No blindness to be removed. I say you see Me, and you'll be able to see Me. No eye is required to see Me. Remaining blind you'll see Me, because I say."

So that is the nature of seeing Him. His will. Not the eye, not the ear can hear Him or see Him. He's above sense experience. Only His will. "Yes, you see Me." And Dhṛtarāṣṭra saw Him, and the blindness was intact, still he could see. Then what is He? And hear also, when a deaf man can hear, and the blind can see, then what is that thing?

Arjuna wanted to see His Viśvarūpa. "Yes, Arjuna, see Me! I'm so and so." Arjuna saw.

"What do you see?"

"I'm seeing this, I'm seeing that, I'm seeing so many, in this way, wonderful I'm seeing, wonder of wonder I'm seeing."

So His sweet will has the back of everything. We're living in correlation with that absolute power. So no stability of the environment where we stay, where we stand. But all importance on the will divine. That is the cause. From there it is coming, and it is maintained also by that will, and it may be withdrawn any moment by Him. So these things have got no value at all. With so much trust and enthusiasm we're to search for Him. The Search for Śrī Kṛṣṇa, Reality the Beautiful. The charming charm Himself, all-charming absolute. Our innate need is to find sweetness, beauty, *rasa*,

ānandam, ecstasy, happiness, everyone. No one can say, "I don't want happiness," none will. From the atheist to the highest type of theist, all will say, "Yes, I want *rasam*, I want sweetness, peace. I want ecstasy. I want happiness." Everyone will say like that, the common demand in every conceiving unit is such. Where there is conception they want peaceful existence, from the worst atheist. So our direct necessity is with Him.

*raso vai saḥ. [rasam hyevāyam labdhānandī bhavati
ko hyevānyāt kaḥ prānyāt yadeṣa ākāśa ānando na syāt eṣa hyevānandayati]*

["Śrī Kṛṣṇa is the embodiment of all ecstatic bliss; He is the reservoir of all pleasure. Having derived ecstasy from Him, the individual souls become blissful. For, who indeed, could breath, who could be alive if this Blissful Lord were not present within the hearts of all souls. He alone bestows ecstasy."]

[*Taittirīya Upaniṣad*, 2.7] [Collection of *śloka*s, 406] [*Gauḍīya Kaṅṭhahāra*, 9.2]

The ecstasy, the beauty, so begin search for that. Don't lose - waste your time for wild goose chasing. Give up everything.

*sarva-dharmān parityajya, [mām ekaṁ śaraṇam vraja
ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

Leave, give up all phases of your duties you're so busily engaged in, all worthless. And begin search for that principle from Who is the creator, Who is the Master of everything, and Who is the fulfilment of everything. Search for Him directly. Give up all your so-called obligations and duties, stop. *Sarva-dharmān*. Stop all sorts of so-called duties from your relative position. They're misviewed from your present defective position. Don't rely on them. Direct search for the prime cause from which everything is coming as a miracle, and Who is the fulfilment of our life, not only ours, fulfilment of every atomic existence in the world. Try to march towards Him with His blessings upon our heads.

And His agents will give you important help in that direction. Others can do nothing. Gaura Hari. *Sādhu saṅga*, and His Divine Name, which is inseparable from His existence. The sound aspect of Him, that can help you a great deal, from the genuine source. That war cry, slogan: Hare Kṛṣṇa. With that slogan, march on with His genuine agents, follow them. Withdraw yourself from all possible promises, so-called prospects of your life, they're nothing, no value.

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

Student: There are many inequities in the world, there's a lot of unfairness, is there not?

Śrīla Śrīdhara Mahārāja: What does he say?

Devotee: He's says that there's much exploitation in the world, much unfairness.

Student: How can we account for that?

Śrīla Śrīdhara Mahārāja: Fair, unfair, both false, just like a dream. In a dream, a good dream, a bad dream, after all it's dream. So you should not waste your energy to remove the unfair and to increase the fairness. Fair, unfair, all false, wholesale false.

'dvaite bhadrābhadrā-jñāna, saba-'manodharma' / 'ei bhāla, ei manda',- [ei saba 'bhrama']

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [*Caitanya-caritāmṛta, Antya-līlā, 4.176*]

'This is good, this is bad.' The basis of the calculation is false. Your real interest is not there. It's a false scent you're pursuing. Your fulfilment is not in that direction at all. This fair, unfair, all false. Very little distinction between them, fairness and unfairness, because all cheating. Cheating of different kinds, but they're cheating, all illusion. A good dream, a hopeful dream, and a disastrous dream. But after all that is dream, something, it is all false. The fairness also false; concoction, and the evil that is also false. So why you allow to waste your time in this wild goose chasing? Because after all, they're false, a good hope or a bad hope; all hoax.

Student: But there are some people that are starving in the world.

Śrīla Śrīdhara Mahārāja: What to speak of starving, you are in a cage, imprisoned in a cage. That is not desirable for the soul at all. The whole world, with the suns, stars, moons, oceans, mountains, all vanishing and again coming and going.

Student: How can we account for - I mean, I believe, you say there is...

Śrīla Śrīdhara Mahārāja: And suppose you're monarch of all you survey, but a monarch in the *shashan*, in the cremation ground. Ha, ha. A monarch, master of the cremation ground, only to deplore, 'Oh, everything is passing away! Every second everything is passing away!' The Gray's Elegy:

"The boast of heraldry, the pomp of power, and all that beauty, all that wealth e'er gave,
awaits alike the inevitable hour; the path of glory leads but to the grave."

[Elegy written in a country churchyard. (1751)
Thomas Gray, 1716-71, English poet]

Only to grave, everything leading to grave, finished.

Student: I guess what I want to ask is, how we can account for these inequities, this unfairness? I know that you are saying that there is no distinction. But why is there suffering?

Śrīla Śrīdhara Mahārāja: Eh? How can?

Devotee: He want to know, "Why is there suffering?" _____ [?]

Śrīla Śrīdhara Mahārāja: Yes. The cause is the misuse of the free will of the *jīva* soul. The misuse of the wealth given to you.

Student: Given to you, by the supreme power?

Śrīla Śrīdhara Mahārāja: Supreme power. As a part of His particular potency, you have got that thing eternally existing with you. And by misuse of the freedom, you have selected to become a king in the mortal world. Like Satan, he wanted to reign in hell rather than to serve in heaven. "It is better to reign in hell than to serve in heaven." Satan's statement. The free will, the weak, vulnerable, child free will, came to be a monarch of all I survey, to reign in hell. The inherent adaptability is there, and he could select service in heaven, then his desires would be fulfilled. But he has selected wrong way, wanted to be monarch. He could not select slavery in the higher realm, but he selected monarchy in the hell, and not slavery in the heaven. The subtle difference is there. If you're to live in heaven, then you're to live there as a surrendered soul. That is such a higher soil. Ultimately we see that to serve in heaven that is infinitely better than to reign in hell. Hell means the soil of affliction, in variegated ways, mainly classified as birth, death, infirmity and disease. These undesirable things must be there in the hell.

Student: I have another question. I want to know more about the organisation of this institution. Are women allowed to participate in the process of practising, praying, showing their devotion _____?

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Eh?

Devotee: He wants to understand whether women are allowed to become Kṛṣṇa conscious. What is the role of the women section, the *strī* section? What is their position in Kṛṣṇa consciousness?

Śrīla Śrīdhara Mahārāja: That is, who is woman here may not be woman there, who is man here may not be man there. This is only a dress - mental dress and accordingly this physical, flesh dress. Both garments the flesh and the mind. But in the soul, who will represent which type, that is uncertain here in this plane. But women there, they have got higher prospect, a better, bright prospect.

Student: What do you mean by there? "Women there" you said.

Devotee: In the spiritual world.

Student: Oh, right.

Śrīla Śrīdhara Mahārāja: In the spiritual realm, those that are of women type, with that formation of soul's realisation, that holds better position. Here in the plane of aggrandisement men hold the better position. But there, in the plane of submission and surrender, the women form of mind is more paying.

Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: The negative aspect. Positive is Kṛṣṇa Himself. And the potency is of negative type. We belong to potency group, and not master group, Who's possessor of the potency, He's Lord Himself.

Student: Now Kṛṣṇa is a power. You call Him, you say 'Him.' Now Kṛṣṇa is then manifested as a male figure?

Śrīla Śrīdhara Mahārāja: Eh? What does he say?

Devotee: He wants to know whether Kṛṣṇa is represented as a male figure?

Śrīla Śrīdhara Mahārāja: Yes, male. That is Predominating Moiety. Predominating half, He's the Predominator, and others to be predominated. This proton or neutron, what is there?

Devotee: Yes, proton and neutron, and electron.

Śrīla Śrīdhara Mahārāja: Negative and positive.

Devotee: Proton and electron. Proton is positive and electron is negative. The electron goes round and round the proton.

Śrīla Śrīdhara Mahārāja: Proton in the centre?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And the electron like so many planets they are. Then again that has been analysed.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And something else has been found?

Devotee: Unlimited. There are infinite subatomic particles.

Śrīla Śrīdhara Mahārāja: Proton, neutron, what is neutron?

Devotee: Neutron is neither positive nor negative, in between.

Śrīla Śrīdhara Mahārāja: Such atomic energy is existing?

Devotee: Yes. Neither positive or negative.

Śrīla Śrīdhara Mahārāja: Proton and electron combined, no?

Devotees: Yes. No. They say that.

Śrīla Śrīdhara Mahārāja: If neutron is analysed, proton and electron. Atom analysed, then proton and electron?

Devotee: Yes. And sometimes another particle is found. Neutron.

Student: Do you believe in the equality of all peoples of the world?

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: He wants to know, if in Gauḍīya Vaiṣṇavism, do we believe that all men are created equal?

Śrīla Śrīdhara Mahārāja: No. Never. No two things are equal, in this world, or in there. No two things can be same, equal. Everything has got its specific characteristic. One atom is different from another atom, one electron is different from another electron. Cannot but be. All differentiated character.

Student: But what about quality? Is one better than the other?

Śrīla Śrīdhara Mahārāja: Yes. From the universal standpoint we're to judge. Who can earn, or acquire...

...

...with the centre. And confidence means peace within. The corresponding confidence side, the highest degree of peace, ecstasy, happiness, bliss. The measurement is according to that, *rasam*.

Just as gold is the standard between different monetary papers. The pound, the rouble, the dollar, the rupee, the yen - but the common standard is gold.

So different types of calculation of peace, but that also scientifically divided. *Śanta, dāsya, sākhyā, vātsalya, mādhyā*, classification, and then degree, intensity in that. So many things are there to be read and understood. Ultimately *rasam, ānandam*, happiness, that is the common standard to judge the proposal of which religion is higher and lower - which is the common requirement.

Just as food is common requirement. No dollar we can eat in the time of famine. But one who's in possession of food is in a good position. We cannot avoid food. We may not require dollar, nothing, but food we must want. A nation cannot stand without food, our indispensable necessity.

So *rasam, ānandam*, that is the innate requirement of every soul, every living thing. And according to that, the position will be judged. There are different proposals in the religious conceptions, the Islam, the Christianity, the Buddhists, the Vedic doctrines, the Vaiṣṇavas, the Śāṅkarites, so many. But if we're to judge the gift from whom in a comparative study, will be better. We're to judge by three things: *sat, cit, ānandam*. How far durable, and how far we can conceive, and what do we conceive - the quality of that thing. Existence, and the feeling, that is the consciousness of good and bad; and the food of consciousness, that is ecstasy, *rasam, ānandam*, happiness. These three things must be there, and we're to compare between them. What is the proposal of Islam about the existence, about the knowledge, and about the goal, ecstasy? In

Christianity, Vaiṣṇavism, so many, we're to compare and accept. The adjustment is there. They're not to be cast away, but there are men for whom for the present they'll be [useful and relevant.]

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