

83.10.05.B

**Śrīla Śrīdhara Mahārāja:** ...in the service of Rādhārāṇī. In this way. Rādhārāṇī means this *aṣṭa-nayikā*, their different departmental service, of departmental sentiments etc, full found in Rādhārāṇī. Others a partial distribution, not holding all the *rasa* to serve Kṛṣṇa. Partial presentation more or less.

Hare Kṛṣṇa. *Aṣṭa-nayikā*. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

At the same time Prabhupāda uttered, "What other *mañjarīs* do I don't know. I'm indifferent to that. But in my Gurudeva, though he's externally *mañjarī*, I can find in there full thing in his heart. But what the other *mañjarīs*, what are they doing, and what position they hold, I do not know. I'm quiet indifferent." That also. High things. Ha, ha. But relative to Absolute.

\_\_\_\_\_ [?]

**Devotees:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** That gentleman from *Samājbhari* [?] he may be given if he lives here and takes some food, may be given this cultivation, activity outside. Not connecting with the Deity or food, *prasādam*, not that connection. External, just like labour.

*Samāj* means *samādhi*, tomb. From the tomb of Caran dāsa it has got the name of *Samājbhari*.

**Vidagdha Mādhava:** Are doubts after one has begun the process of devotional service, are doubts necessarily bad or are they part of developing faith? A deeper faith? If doubts come...

**Akṣayānanda Mahārāja:** \_\_\_\_\_ [?] Is it necessary, or if we still have some doubt, when even advancing, progressing, it seems, is it necessary that doubt will also be there? Will it help us?

**Vidagdha Mādhava:** Is it good or bad or...

**Akṣayānanda Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Doubt?

**Devotees:** Yes.

**Śrīla Śrīdhara Mahārāja:** What does he say? In the progress, when I'm in the progress a doubt may continue?

**Akṣayānanda Mahārāja:** Yes.

**Vidagdha Mādhava:** Different ones may come sometimes.

**Śrīla Śrīdhara Mahārāja:** Different planes, doubt, according to plane it may change. Some quarter is unknown, and which is unknown, there may be some doubt. Possible doubt may enter there.

**Akṣayānanda Mahārāja:** *Na prema-gandho 'sti darāpi me harau*, [*Caitanya-caritāmṛta*, *Madhya-līlā*, 2.45] That is also a kind of doubt? \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** "I don't know Him. I can't know him. Can't get Him."

*Chidyante sarva-saṁśayāḥ* [*Śrīmad-Bhāgavatam*, 1.2.21 & 11.20.30] In a general way, all doubts cleared. That may be applied to the basic, or fundamental position, if there is no God, yes God is, and God is almighty. In the basic understanding no doubt. And I'm His slave, servant. I'm subordinate and He's master. These things clear. But how much He's gracious to what type of devotion, all these things, still it will be unknown. And where there is the unknown relation there may come doubt.

Even so many Vaiṣṇava Ācāryas, Madhvācārya did not speak of any Svayaṁ-Bhagavān. Rāmānuja also, that Kṛṣṇa is incarnation of Nārāyaṇa, that is their feeling. So about the general fundamental principles they are beyond doubt. Rāmānuja's position, but still for the highest conception there is doubt, there is misconception. In this way.

Vyāsadeva gave so many things, even *Gītā*, *Vedānta*, but still when *Bhāgavata* came, he told plainly that, "What I gave so long, that is not everything, not perfect. Now what I'm going to give, that is perfect."

In this way gradation is always there. Guru-tattva is not limited, Vyāsadeva not limited, Bhagavān not limited.

As Caru Swāmī says, 'Yesterday's Guru, today's Guru and tomorrow's Guru.'

Every day's Guru may give some new light, a dynamic, living Guru. But static Guru, dull Guru, that may be static, stereotype. Disciple also living, Gurudeva also living. Living means progressing. And a *śiṣya* means new light he'll receive and make progress towards the high. And the highest position has got no limit.

As Mahāprabhu says that, "I do not get even a drop of *prema*."

This is the idea. As Newton told that, "I'm just on the verge of the ocean of knowledge."

That should be the practice. Who says 'I know everything,' he does not know anything.

'I do not know' - there is possibility of my...

Because the known thing is infinite, and who is making assertion, he's finite only. So as much as he's in connection with the infinite, there he's true. And detached from the infinite, there he's undone.

All crying, Mahāprabhu and Rādhārāṇī, the highest ideal of two types. What do They say?

"I can't have." Rādhārāṇī also says, "They say that I'm in connection with Kṛṣṇa. But My heartfelt cry that I did not come to touch His feet."

So much hankering, so much degree of hunger is there for the service. Personality representing infinite, what is this? Everything is infinite if it's to be looked to from that standpoint. Kṛṣṇa is infinite, and Rādhārāṇī is also infinite to us, to Kṛṣṇa also, in something.

Infinite minus infinite is infinite. Infinite plus infinite is infinite. If we take infinite from infinite, minus, that is infinite. What is this? Only from the position of zero we can follow to certain degree. A zero added to zero is zero. A zero minus zero is zero. Zero into zero is zero. Zero divided by zero is zero. That we can understand.

But opposite, infinite, un understandable, it is so. So dealings of the infinite, to approach that, everything is infinite, every point is infinite, everywhere there is.

In *Māyā's Essay* we read, "Everywhere there is centre, nowhere circumference." The position of infinite has been given in *Māyā's Essay*, we read in school. That everywhere there is centre and nowhere circumference. We may approach to infinite with such idea. Hare Kṛṣṇa. Still it is not imagination, it is reality. And not only that, that is controlling everything. So we have got our interest. We can't reject its relationship.

*Athāto brahma-jijñāsā.* It is the demand of our reason to understand the infinite. Where from I have come, where I am living, where to go? Any sane man cannot avoid all these questions. So, if we're to go on little reasonably and systematically then it comes to *brahma-jijñāsā*, or *kṛṣṇānusandhāna*, culminating. If it is reasonable it is rational, that to enquire about the environment where we are. If it is rational, then it is rational that we search after Kṛṣṇa. And Kṛṣṇa is *raso vai saḥ*.

*[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]

We cannot eliminate our hankering for pleasure, for happiness from us. And that is search for Kṛṣṇa, in a systematic way, search for Kṛṣṇa. What is, that our intrinsic, born of our innate tendency to get pleasure, or joy, or happiness, or something like that. If it is true then it must become scientifically to the extent of search for Kṛṣṇa. Only a developed conception of our innate, most innate unavoidable tendency or existence within. That is search after Kṛṣṇa, on the systematic and developed position. That is our life extended, what we are, if that is analysed and developed, then it cannot but come to search for Kṛṣṇa. None can deny, that I don't want it. But your very existence is that. You can't deny. Your material hankering, self-satisfaction. Self-satisfaction, you are trying.

*Śrī Guru and His Grace*, in my article, I wrote it in Madras. I began, "To err is human. Not to err is also an internal tendency in him. Then how not to err? To seek that process, Guru comes. From where I am to get that, that I may not err?"

Professor Sanyal appreciated the article very much. "Oh, so much argumentative article Śrīdhara Mahārāja can write." Ha, ha. He expressed his astonishment.

So began from that plane. To err and not to err. We're in want but we're also to remove that want. Two phases, that we're in want, and also our inner tendency to remove that want. We can't deny it. And from there it will take birth, and when in a systematic developed form, it cannot but come to search for Kṛṣṇa. The *brahma-jijñāsā*, Paramātmā *jijñāsā*, Vāsudeva, Nārāyaṇa, all passing in the way. And the acme it will come as Kṛṣṇa, He's autocrat, He's all-good, He's independent, so many things will come to constitute He's Kṛṣṇa.

*akhila-rasāmṛta-mūrtiḥ [prasṛmāra-ruci-ruddha-tārakā-pāliḥ  
kalita-śyāmā-lalito rādhā-preyān vidhur jayati]*

[" 'Let Kṛṣṇa, the Supreme Personality of Godhead, be glorified! By virtue of His expanding attractive features, He subjugated the *gopīs* named Tārakā and Pāli and absorbed the minds of Śyāmā and Lalitā. He is the most attractive lover of Śrīmatī Rādhārāṇī and is the reservoir of pleasure for devotees in all transcendental mellows.' ] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.142]

So it is unavoidable, inevitable. It is not thrust on anyone's brain and that by brainwashing it will vanish. It is not of that type. It cannot be oust of one's sane brain.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

... wanted to send me to the foreign countries for preaching.

But I hesitated that, "I'm not fit to preach in the west." I replied. "So anyhow, but if you order I must go." That was my expression.

Then he sent some other gentleman who has established a Maṭha in London, Vinode Vani Maṭha. That Vinode Vani [dāsī], Mrs [Daisy] Bowtell, she took *Hari Nāma* in nineteen thirty six, and she dedicated her house for the Maṭha purpose, and still that is there. Only one *brahmacārī* from Bagh Bazaar temple, he's in protection of that place.

But in my last days, though I'm here, but anyhow the burden of preaching to the west automatically came to my head.

Swāmī Mahārāja also requested several times to go to the west. Even so that, "You take the chair of the president, I shall work under you, or along with you."

But I did not feel any inspiration from the upper. "No, it is not possible." In young age I avoided, and in old age it is not possible. But the divine will is otherwise. He's thrusting over me some sort of service for the westerners. And what to do? As much as I can I'm trying to help them.

**Devotee:** Kṛṣṇa could not keep back the treasure.

**Śrīla Śrīdhara Mahārāja:** This is the position. And they're taking so many tapes from here and preaching outside. In this way it has begun. But some sort of party feeling has grown. And ISKCON, instead of thinking me as their friend, they're thinking otherwise, to my great misfortune.

Anyhow, who are coming to me, I cannot but to help something, as little as I've got for my own. That is my position. Poor man, passing my days with the scriptures, at this time. Through the scripture we get the association of the higher past nobles, and my life is mainly like that. To associate with the noble personages of the ancient time through their voice, through their writings. In this way I'm passing my days, generally. And by their grace I also find many a time a new light within them.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

This Bhakti Sudhīra Mahārāja, he was the pushing man. He began preaching in my favour there in the beginning. He collected the tapes from the time of Swāmī Mahārāja. He was in charge of an important centre where the tapes recorded in the time of Swāmī Mahārāja were preserved, I heard. And finding those tapes he got impression and he began to preach in my favour.

Swāmī Mahārāja also was very intimately connected with me. When he was in Allahabad as agent of a big medical firm I met him first there. And connection with this Maṭha began at that

time. After that in Allahabad he took initiation from Guru Mahārāja. Then afterwards he took, he moved, when he was in Bombay, then left Allahabad and went to Bombay for business purpose. There also I'm in charge of Bombay Maṭha in closer connection. Then leaving Bombay, came to Calcutta, began his business, laboratory. And just the next building of his house, dwelling house, there was his laboratory. Ground floor laboratory and first floor, four rooms we took on rent and lived there for some time. At that time closer connection with him. He was translating *Gītā* and *Back to Godhead* first issue published from there. And my article was there, nineteen forty three, four, something like that. In closer connection. After preaching for some, from the west he came here direct, so many photos are there, group photos. I tried to give here a reception from the municipal office, from Navadwīpa municipality. I made arrangement to receive him, gave reception.

And I also suggested Acyutānanda selected the place where now ISKCON temple Chaitanya Candrodaya, I selected the plot for him, tried to acquire land there in that place. And with Acyutānanda. And Jayapatāka says that I also just reached the helm at that time. And both of them acquired land there. And gradually going. Several times I was to visit Swāmī Mahārāja when he used to come. He used to take me there. Closer connection.

...

**Devotee:** I have met one disciple of Śrīla Prabhupāda, one old disciple, first time he has heard of you. I have given him some tape in Vṛndāvana and he was immediately attracted.

**Śrīla Śrīdhara Mahārāja:** We were attracted by the teachings of our Guru Mahārāja. Only attracted by the principle he was preaching, we came. Especially myself, attracted by the ontological aspect. Where we are, what is our destination, how to attain that destination? *Sambandha, abhideya, prayojana*. The Vedic literature has tried to understand things in this way; three divisions, *sambandha, abhideya, prayojana*. In *sambandha*, where we are, what I am, what is my position in the whole, in the absolute? And the second; what is amiss with me, wrong with me, how to redress that? And then the third; what is the highest end of our life, what is the destination, *prayojana*, the aim of life? Who are we, what is the highest position, and how to attain that? Three things to be considered, and it is necessary for everyone to try to live in eternity, to have conception of eternal life. Hare Kṛṣṇa. Who are we? Hare Kṛṣṇa. In *Bhagavad-gītā* and *Upaniṣad*,

*indriyāṇi parāṇy āhur, [indriyebhyaḥ param manaḥ  
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ]*

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

Who are we? To help us to understand. You see the world of experience, but your senses are more important. Without your senses the world is nothing to you, in which you think you are living. So your senses are more important than the outer world. *Indriyāṇi parāṇy āhur, indriyebhyaḥ param manaḥ*. Then your mind, mental faculty; to take something, to dismiss something, that principle within you that is more important than your senses. That is sitting in the centre, and through the channels of your senses you are introduced to the environment. *Manasas tu parā buddhir*. Then the faculty of judgement is higher than your mind. Your mind only wants something,

and does not want something. But judgement faculty, reason will say "Don't want this, you try to get that." That is higher thing within you, try to understand that. *Buddher yaḥ paratas tu saḥ*. That is intelligence, and go further up; there you are. You are not the world of your experience, not the senses, neither you are in the mental impulse, nor you are in the reason. But above that, beyond that, try to enquire who are you. *Buddhir ātmā maham para*. And in *Gītā*, *buddher yaḥ paratas tu saḥ*. *Saḥ eva*, you are there. What is above intelligence, you are there, your personality, your person. Try to understand what is that thing. That is like a spark of consciousness, spark of light, the feeler who can feel, *bhokta*.

*kārya-kāraṇa-kartṛtve, hetuḥ prakṛtir ucyate  
puruṣaḥ sukha-duḥkhānām, bhokṛtve hetur ucyate*

["Material nature has been delineated as responsible for the cause of the domineering force of the senses, and the effect as the material body; and the (conditioned) soul himself is known to be responsible for his accrued happiness and unhappiness."] [*Bhagavad-gītā*, 13.21]

The feeler is the *puruṣa*, the person, *puruṣa ete*, who is living. This is all abode. And who is living in this abode, in the house, the person, he's the enjoyer, of good and bad, peace and pain, peace and trouble, something. The feeler, that is *puruṣa*, that is you, a person is that. And what is felt, that is *prakṛti*. Energy is *prakṛti*, potency. And the feeler of all the activities, that is the person, you are that, soul. Soul is the feeler, *sukha duḥkha*, pain and pleasure, the feeler, you are the feeler. And whatever is being done here, that is the result of *prakṛti*, potency.

*kārya-kāraṇa-kartṛtve, hetuḥ prakṛtir ucyate  
puruṣaḥ sukha-duḥkhānām, bhokṛtve hetur ucyate*

Combined by these two; energetic-al movement and the feeler of that movement. So whatever is going on, happening here, they are all development of energy, *prakṛti*, force. And categorically different thing is the feeler, the onlooker of all these happenings, events. *Drāṣṭā, śrotā, bhokta*, that is the qualification of a person. Take him out, this is all blind movement, no purpose. But that *puruṣa*, that feeler is in relativity with this mundane. He's attacked with some mania, to become 'monarch of all I survey.' Exploitation, that 'I must be master and everything, whatever I feel, I see, that must be subservient to me.' That tendency is the root of all his evils, has taken him in connection with this mortal world, treacherous world. Now this; now that, changing its position every second, frustrating us. Frustrating, and when we're in connection with this exploiting atmosphere, we're fettered by ignorance and we're influenced by a force of action and reaction. By exploiting we're losing our intrinsic position, incurring loan. Enjoy means to take loan from the environment, and to clear up the loan we're to go down, to clear. I'm in higher position I'm exploiting that of the lower position, and to clear the loan I shall have to go to lower position, and he's coming higher and exacting the loan.

*ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna  
[mām upetya tu kaunteya, punar janma na vidyate]*

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."]

[*Bhagavad-gītā*, 8.16]

In this vicious circle, going up and down; action, reaction, action, reaction. Vicious circle. To get out of that vicious circle, that is to get out of the mania of exploitation. 'I am master.' No.

Buddistic, Śāṅkarites school, they try to show the path of renunciation. 'Disconnect you with this evil vicious circle. Give up the principle of exploitation. Don't allow yourself to exploit anything. Retire in the deep slumber-like position, *samādhi*. Don't awake in this mischievous world. They will all attract you to enjoy, offer, 'Enjoy me!' And you're in the trap when you're going to enjoy and then you're being enjoyed. So don't allow yourself to be enticed by the mania of exploitation or enjoyment. But try to retire finally, no charm. 'I don't like this useless movement, action reaction. I am disgusted. So slumber, deep slumber. Never rise from sleep.'

But the Vaiṣṇava school, they are the fortunate who got connection of the superior world. From soul, Supersoul, that can come down, he cannot go up. And when they come down here, gave some news of the upper position, and they then come to know that there is just a opposite form of life. Life of exploitation, life of dedication, the opposite, that is the positive and proper life. And this is a vitiated, where everyone wants to live at the flesh of another, at the cost of another, wants to live. That is a vitiated, a lower form of, mean form of life. But the higher, noble form of life is to give, to dedicate. There is higher, noble life on the upper world. The soul, Supersoul, Super-Supersoul, in this way.

Here also has developed the ether, the air, the fire, the water, the earth. And from earth also some mud, stone, developed in the material. There also in the spiritual higher substance there is also development, developed condition. Then Brahmāloka, Vāsudeva-loka, Vaikuṅṭha-loka, Ayodhyā, Dvārakā; Vṛndāvana; all going up. And the standard is of dedication. As much as dedication, self-surrender, he will get more and more. And dedication not temporary, not wilful dedication for the time being, but eternal. And eternal life in that plane is possible. Die to live. As much as you can forget, be self-forgetful of your nasty present ego, it is dissolved, higher form will come from within, higher self. Noble self can come within and you'll find that that is the member of that world.

In this way we can, with the help of the *sādhu*, Guru, we can have real progress in that line. This what seems to be concrete to us at present, this will vanish. Everyone, the scientists as well as spiritualists, they all say that this was created and this will be dissolved. But that fine thing, that is not to be dissolved; it is eternal, not created. So no possibility. So if we can find our position in that subtle world, that is really a real world. That is concrete and this is all illusion.

*yā nīśā sarva-bhūtānām, tasyām jāgarti saṁyamī  
yasyām jāgrati bhūtāni, sā nīśā paśyato muneh*

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

The materialists they're awake in this world of matter which is sure to be dissolved. And the spiritualists they try to live in a subtle form which is like imaginary at present, but that is concrete, not to be dissolved. And if we can develop our internal self to that extent, then we...

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