

83.10.14.B_83.10.16.A

Śrīla Śrīdhara Mahārāja: ...may be felt in picture. But in reality if we want to have that we're to march the long way mentioned, in this way. In *Caitanya-caritāmṛta* [*Madhya-līlā*, 19.151] it is said,

brahmāṇḍa brhamīte kona bhāgyavān jīva, guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]

While travelling through this *brahmāṇḍa*, this worldly area of eighty four *lākhs* of species, one fortunate soul can get a seed from Ṣaḍ Guru, a bona fide agent of the Vaikuṅṭha world, of the transcendental world.

mālī hañā kare sei bīja āropaṇa, [śravaṇa-kīrtana-jale karaye secana]

["When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of *śravaṇa* and *kīrtana*, the seed will begin to sprout."] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.152]

He puts that seed into his heart, and accepts it in his heart, and nurtures it, just as with water and fertiliser. Then the sprout will come and the creeper will grow. *Virajā brahmāṇḍa bhedi' yāya*.

*[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tābe yāya tad upari 'goloka-vṛndāvana', 'kṛṣṇa-carāṇa'-kalpavṛkṣe kare ārohana]*

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṅṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.153-4]

It will pass through different stages of this exploiting world. Bhūr, Bhuvah, Svah, Mahā, Jana, Tapa, Satyaloka. Then Virajā, the stage of equilibrium, buffer state, abscissa. Virajā, Brahmaloka, then Paravyoma, then the world proper. Paravyoma. That the exploiting negative side, and dedicating positive side. He enters into dedicating life, *latā*. Then, *tābe yāya tad upari 'goloka-vṛndāvana'*. And passing through Paravyoma in its lower stage of dedication, he enters into the loving stage of dedication where the duty, where we render service not as duty but out of love. That is the domain of Kṛṣṇa, Goloka, Vṛndāvana, enters there and touches the feet of Kṛṣṇa. And then so many fruits the creeper can produce in connection with Kṛṣṇa. And that fruit of different types comes, and this man who has grown that creeper, he can taste of that fruit.

'prema-phala' pāki' paḍe, mālī āsvādaya / latā avalāmbi' mālī 'kalpa-vṛkṣa' pāya

["When the fruit of devotional service becomes ripe and falls down, the gardener tastes the fruit and thus takes advantage of the creeper and reaches the desire tree of the Lotus Feet of Kṛṣṇa in Goloka Vṛndāvana."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.162]

And ultimately with the help of that creeper, the man himself can go there, and live there finally. This has been, in a figurative way, this has been extended to us for our understanding. What is the matter? How we can go there. Bhaktivinoda Ṭhākura,

je-dina gr̥he, bhajana dekhi, gr̥hete goloka bhāya [caraṇa-sīdhu, dekhiyā gaṅgā, sukha nā sīmā pāya]

["Goloka Vṛndāvana appears in my home whenever I see the worship and service of Lord Hari taking place there. When I see the Ganges, that river of nectar emanating from the lotus feet of the Lord, my happiness knows no bounds."] [*The Songs Of Bhaktivinoda Ṭhākura*, p 37-38]

Bhaktivinoda Ṭhākura says, "When I see in my own house here the real temperament of Kṛṣṇa *bhajana*, it seems that Goloka has come down here. Kṛṣṇa with His paraphernalia He has come down to show His grace to me here. He can do anything, everything, He can come everywhere."

The king can enter, as king, his representative he can enter the prison house any moment he can come to see particularly. I'm under the law of prison house, but high officers or king, he's not under the law of prison house. He can come and go, anywhere, to see any culprit. And when he likes he can release anybody any time. When he thinks that he's no longer a culprit he can take him away with him, personally. So many things.

When our inner fortune will awaken we'll be able to see things. 'This is Dhāma, Gaṅgā, the play of pastimes, the place of pastimes of Mahāprabhu, His Vighraha. These creepers, trees, all connected with Mahāprabhu Śrī Caitanyadeva. Navadvīpa.' Navadvīpa Dhāma, another representation of Vṛndāvana, something more. In Vṛndāvana in a fixed group they're enjoying that divine *rasa*. And in Navadvīpa not only enjoying but that very *rasa* is being distributing here for the public, so generosity here, more magnanimity. It is no other ontologically than Vṛndāvana. Whatever we find in Vṛndāvana in Kṛṣṇa, that thing only dealt here, with this difference, that magnanimously it is open to the public.

"How public can go to Vṛndāvana direct, in the special train, this is Navadvīpa Dhāma. No other concern, no other destination." Mahāprabhu declared, "Only Vṛndāvana is our destination, no stoppage anywhere else, direct special train to Vṛndāvana. That is the acme of our realisation." He announced. "And how to go there? Come, I'm giving admission ticket, and do this and that, this is the fare. You want it sincerely." *Laulyam api mūlyam ekalaṁ*.

*[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate]*

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.70]

"You desire, you hear about the nobility of the thing. And if you say, 'yes I want,' your sincere hankering that is the ticket, and I shall book you. *Laulyam api mūlyam ekalaṁ*. Only your sincere

hankering, that is the ticket, nothing else necessary. *Laulya*, that is the seed of love, our sincere greed, innermost urge to have a thing, that is what is wanted, nothing else. That is the coin, all others are auxiliary things. You are traced in your taste, where your real inner taste is you are there. And I want that. If you give Me that I shall at once book you to Vṛndāvana. You'll get Kṛṣṇa."

Innermost hankering, neither knowledge, nor your energy in the form of wealth, men, and other things, power, nothing else. Only the inner man, innermost taste for the thing, that is what is necessary. That is the wealth of that land. Without that none can live there. Sincere hankering.

...

*nāhaṁ vipro na ca nara-patir nāpi vaiśya [na śūdro
nāhaṁ varṇī na ca gṛha-patir no vana-stho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ]*

["I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa, kṣatriya, vaiśya, śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī, gṛhastha, vānaprastha, sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy."] [*Caitanya-caritāmṛta, Madhya-līlā, 13.80*]

Neither intellectualism is necessary, nor the political knowledge, neither financial knowledge, *vaiśya*.

Or skill in labour, nothing is necessary. Only this is necessary. So *brāhmaṇa, kṣatriya, vaiśya, śūdra, mleccha*, nothing is necessary. The innermost awakening of the heart. There is Kṛṣṇa. And that is the qualification which can admit, give us admission in the school of the pure devotion.

Vidagdha Mādhava: Guru Mahārāja. There's *sādhu saṅga* and different ways of developing this hankering. Could you...

Śrīla Śrīdhara Mahārāja: That is only *sādhu saṅga, śravaṇa kīrtana*, etc., what is done under the guidance of *sādhu*. Devotion is devotion's cause. *Bhaktyā sañjātayā bhaktyā*.

*[smarantaḥ smārayantaś ca, mitho 'ghaughā-haraṁ harim
bhaktyā sañjātayā bhaktyā, bibhraty utpulkāṁ tanum]*

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."]

[*Śrīmad-Bhāgavatam, 11.3.31*]

Nothing than *bhakti* can produce *bhakti*, only *bhakti* can develop *bhakti*. So from *sādhū saṅga*. Just as light - a candle is lit from another light. So in the heart of *sādhū* the light is there, Kṛṣṇa consciousness, and from there this candle can be lit, in this way. Or the innate, it is under deep cover, anyhow to discover it. It is elementary thing, fundamental element. Nothing can produce devotion. It is the most fundamental plenary substance, dedication. Dedication. Many can stay in a harmonious place only through the nature of dedication. Otherwise disorganised, dispersed, scattered. How many means outcome of the dedication of all the units together. So *bhakti* *sañjātayā bhakti*, so dedication only helps dedication. No exploitation, nor renunciation, can help dedication. Dedication is the original subject anywhere to be found.

In the *sādhū*, his dedicated life, that association may help your inner dedicating spirit. Or the scriptures, that also in a passive way can help your dedicating principle within to awaken. In this way, association. It is within me, and our external association to strengthen that, to develop that, similar things are necessary. By associating which I can increase the inner strength of my inner principle.

sādhū-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]

Sādhū-śāstra, when in passive or in active form, there is dedication, that will awaken my dedicating principle within, make it dynamic. It is now something like static, paralysed, in meagre stage, and that must be made active, developed form.

Sādhū saṅga, or *śāstra saṅga*, that does not only mean physical connection. There also must be inner hankering, where there'll be dedicating spirit. One cannot have the association of the *sādhū* by the spiritual exploiting a *sādhū*, or being indifferent to a *sādhū*. But earnestly to utilise his precious influence, *śraddhā*, otherwise that will be *aparādha*, offence against *sādhū*, or *śāstra*. Only physical connection is not *saṅga*, association proper. Association means our earnest necessity. We must be conscious of our earnest necessity, that I shall want some help from him, with this spirit. I want to emulate my condition. Only physical nearness that does not mean *sādhū saṅga*.

Then the librarian of a religious library he may not do *sādhū saṅga*. But so many mosquito and bugs they're now taking *sādhū saṅga*, they're very physically close. The inner transaction must be present there. The appreciation of *sādhū*, that is *śraddhā*, faith. We must associate with the *sādhū* with the interest of some higher faith development. And the faith means the principle of surrender. If I find any goodness I want to surrender myself, and not to exploit that thing for my lower purpose. Faith's symptom is to have a thing by surrendering, higher thing. Faith necessarily takes us to higher association, so if we find any higher I want to surrender, I don't want to exploit. If I approach a *sādhū* to exploit then that will be offence. But *sādhū saṅga* will be when I shall feel superior position, I want that high divine thing, I want to surrender. I don't want to keep my separate account. I shall want to merge into his divine account.

Badrinārāyaṇa: At what age is service to Kṛṣṇa most desirable?

Śrīla Śrīdhara Mahārāja: What age? Ha, ha. No question of age. Prahlāda Mahārāja, Dhruva, they were child. Life is continued from previous, development of previous life also can come in this life. So age is not a factor. _____ [?]

...

Under the guidance of a proper agent of the transcendental world.

tad viddhi pranipātena, paripraśnena sevayā / upadekṣyanti te jñānam, jñāninas tattva darśinah

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."]

[*Bhagavad-gītā*, 4.34]

Knowledge is our guide, that is general conception, the knowledge guides us. But *Bhāgavata* comes to say that knowledge cannot guide to our highest destination. To certain extent, it is fallible. But real guide is our inner taste, our *ruci*, our heart's necessity, *ruci*, *lobha*, and that leads only to the land of beauty. Knowledge cannot give full satisfaction to our achievement, neither power nor knowledge. That is the revolutionary finding of *Bhāgavatam*, which claims to be the ripe fruit of the whole revealed doctrine. Revolution is there.

So knowledge is the source of power. Knowledge can produce power. Knowledge is of higher plane, it can play with power. And potency holds the higher position than power, can create power. So knowledge had the supreme position so long. But *Bhāgavata* came with another revolutionary declaration, and no, knowledge is actuated...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: When I was a student of seventh class I heard one *śloka*, perhaps from any part of *Veda*, revolutionary.

Satyam briyat priyam briyat, ma briyat satyam apriyam [?]

Priyam ca namritam briyat, tesa dharmasya sanatana [?]

What is real *sanātana-dharma*? Satyam briyat. Speak truth. Then next, priyam briyat. Not only the naked truth but priyam, what is favourable, what is tasteful, soothing, affectionate, priya, pleasing. Ma briyat satyam apriyam. Never speak truth which is unpleasant. That gave a suggestion to my brain in that young age. Satya, one must say truth, this must be the universal statement. Then, the priya, it must be pleasing. What is pleasing to others say such truth. That qualification to the truth is necessary which is not absolute? We shall speak the truth, that must be absolute teaching, advice, but that is going to be modified, 'it must be pleasing.' What is this? Truth is not independently highest thing? Satyam briyat, always try to speak truth. Then priyam briyat, you'll remember that you must say what is loving, what is pleasing. Ma briyat satyam apriyam. Never speak truth so harshly, with harsh truth which is not pleasing, apriyam, don't speak. And priyam ca namritam briyat. At the same time don't be a sycophant, only you'll talk pleasing eliminating the truth, neither do that. Tesa dharmasya sanatana. The real purpose of our duty, direction, how we

shall go on, in the line of our direction is such from the *śāstra*. So priya means that is pleasing, that has got a supreme position. And beyond truth I came to know *jñāna śūnya bhakti*.

Kṛṣṇa is asking Yudhiṣṭhira, "Speak lie." Ha, ha. To Droṇācārya. Aśvatthāmā hatta. The Raja was a big hero, invincible. But to kill him some tactics necessary, that some inactive temperament must be created in him. And when Bhīma killed an elephant whose name was Aśvatthāmā. Aśvatthāmā means Aśvat thāmā, Aśvatthāmā when he was born Droṇa's son he cried in the voice of a horse, Aśvat thāmā. So this elephant parts he used to sound like imitating horse, so its name was also Aśvatthāmā. So when that Aśvatthāmā elephant was killed they reported it to Droṇa that Aśvatthāmā is killed.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Then when this was put to Droṇācārya he did not believe. "No. Aśvatthāmā he won't die in this age, so he can't die. I know he's one of the ____ [?] immortals, of the whole age."

"No, no. Aśvatthāmā has been killed by Bhīma."

Then, "I don't believe you. If Yudhiṣṭhira says then I'll believe you."

Then party requested Yudhiṣṭhira to say that Aśvatthāmā is dead.

Kṛṣṇa also, "You say, if you want to conquer the battle, you must have to take such tactics. Otherwise Droṇa is invincible."

By the pressure of Kṛṣṇa, Yudhiṣṭhira Mahārāja told, "Aśvatthāmā hatta, but it is elephant."

But when that first syllable, especially 'Aśvatthāmā hatta,' then they beat the drum, and Droṇa heard only that part, 'Iti Gaja.' The 'Aśvatthāmā is killed, but it is an elephant,' that part he could not hear, Droṇācārya.

So in Kṛṣṇa conception of Godhead, as in Rāmacandra conception of Godhead, we find this *nīti*, this moral conduct, has been laid much stress by Rāma Avatāra. But in Kṛṣṇa Avatāra we do not see like that. Moral or immoral, mixed march towards truth which is not under the laws of so-called truth. Above truth of your conception. Real truth is of Autocrat. Everything For Himself. The nature of real truth, above law, a dynamic autocracy. So obeying the moral laws in your plane, that cannot help. That is total submission, surrender, to that autocracy Who is not under any law. No law in His country, He's despot, autocrat. Whatever He likes that is more than law. So the highest realm is not under the guidance of your law which you experience here. Surrender. Good or bad, what you conceive here all false. It is all false. His sweet will is everything. This is the proper news of the highest quarter, that His sweet will. So anyhow, by hook or by crook you surrender to Him, without any special attraction to so-called truth that is found in your society. That has got no value.

'dvaite bhadra-bhadra-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*]

It is all mental concoction. All law is law so long as it's backed by His sweet will. Otherwise no value. The Supreme Sanction must be at the back of so many laws of conduct. If that is withdrawn it is nothing. So He's above law, and surrender to Him, that is the most universal thing. And this is

all partial, and temporary, not eternal. Such conception came from Kṛṣṇa. Through stealing, through speaking lie, all these things, He's marching towards His goal, without attaching much value to all this. That is *nirguṇa*, above all so-called qualities, or good attributes what you say.

Devotee: We can tell lie for the good of the humanity.

Śrīla Śrīdhara Mahārāja: You know humanity, but humanity is a negligent part of the infinite. What position has humanity? This is a mania of the present so-called civilisation. But the vegetable kingdom, the animal kingdom, they're all divorced? Eh? Who is human being? Who is he? The next day a man after death he will go to become a dog. Then? You will abhor him? Your father after death he went to the dog species. Then? Or serpent, in this interchange of birth, who are the human beings? Who are they? They're the most notorious exploiting agents. They're robbing the whole animal and vegetable kingdom, and everything. They're the first class robbers, human beings means. This is a row of the day. These few human beings, everything is meant for them. Who are they? In the infinite, what is their position? So many living things, if you kill a goat, or any animal to feed human beings, there is no vibration when he's crying, wailing? The goat is wailing, wailing, crying in pain, and you're killing to feed humanity, eh, no reaction? That sort of painful vibration in the atmosphere, no reaction of that? Even the meek vegetable kingdom they're also dealt roughly, there is also reaction. Human beings means the first class robbers, in the name of human beings.

Human life is valuable, it is mentioned in the *śāstra*, but what for? Just as you say that in human life you can, you have the possibility of knowing the truth, so it has got some value. Otherwise they're exploiting, the first class exploiting section in the society. But their position is higher, it is admitted. Why? From there, that is the gate of emancipation, liberation. From human being, human species, you can come in contact with a real *sādhu*, and scripture, and thereby you can work out your salvation from this prison house. That is human here. But if you lose that chance then you're worst culprit.

Pasubi samana āhāra, nidrā, bhaya, maithuna ca saman _____ [?]

This is common. The *āhāra*, to eat. *Nidrā*, sleep. *Āhāra*, *nidrā*. *Bhaya*, fear. And *maithuna*, to produce child. This is common of human beings and animals, all. But, dharma hete sami kovi sesa [?]

One thing is speciality in them that they can find out the religious life, what is not found in the animal kingdom, or vegetable kingdom. This is āhāra, nidrā, bhaya, maithuna ca saman _____ [?]

dharma hete sami kovi sesa _____ [?] But their religious consideration minus human beings they're all animals. Animality and rationality. If rationality fails to accept the higher call then they're all so-called animals. So *sudurlabhā*, but valuable that only in human position they can have the chance of enquiring into truth, which in other sections we do not find. So it is valuable.

Just as when a party is playing football, when the ball went just near the goal, but if it missed the chance then there's much disturbance. "O, coming near the goal, goal was not given." So repentance.

So when moving through eighty four *lākhs* of species one has come just near the goal, human form, from where he can contact with the divine agent and the *śāstra* and can work out his salvation, if he misses that chance then it's a great loss. We're to mourn. In that sense if we kill a

human being we commit more offence, than killing an animal or a vegetable. Why? It is nearer the goal, valuable. But if he returns from there we repent. But for the goal, the valuation is there. Otherwise nothing. If coming near the goal, it again comes to the broad field, wide field, the vegetable and the animal, then that is useless, no value. But you can catch that, then it is valuable.

The fossilism, when we accept the philosophy of fossilism, everything has come from, developed from the fossil, no God. Then the highest section is human beings, and everything meant for them. But they're the product of the fossil, that is the old material world is evolving, and the human race that is the most advanced stage of the development of the fossil. So they may think that 'we're the lord of the whole, and everything meant for us.' That is pure atheism.

Hare Kṛṣṇa. Ha, ha. Nationality, humanity, no number of farce can make the infinite. No number of finite can make infinite. Infinite is - is the difference - finite and infinite is fundamental. No number of finite can make infinite. Infinite is not the sum total of finites. Just as one is not the sum total of innumerable zeros. Innumerable zeros, that cannot produce one. So innumerable finites cannot produce infinite, it is something else.

*[om pūrṇam adaḥ pūrṇam idaṁ, pūrṇāt pūrṇam udacyate]
pūrṇasya pūrṇam ādāya, pūrṇam evāvaśiṣyate*

["The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance."]

[Śrī Īsopaniṣad - Invocation]

If you add infinite to infinite it is infinite.

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