

83.10.22.B_83.10.23.A

Śrīla Śrīdhara Mahārāja: ... "such abnormal way He's using me. But whatever transformation within my body or mind, but I find that a nectarine solution is always all pervading also in me.

_____ [?] *kṛṣṇa-nāma icchāmaya, yāhe yāhe sukhī haya sei mora sukhera.*
Gradually I come to realise that He's my Master. In whatever way He may utilise me, if He's satisfied, let it be fulfilled. He's my own heart's friend. And He's utilising me in His own whim. Let Him use His own thing. I belong to Him fully." _____ *mora citta-vitta saba hare.*

*lainu āśraya yā'ra, hena vyavahāra tā'ra, balite nā pāri e sakala;
kṛṣṇa-nāma icchāmaya, yāhe yāhe sukhī haya, sei mora sukhera sambala*
[The Songs Of Bhaktivinoda Ṭhākura, p 59-61]

"He's the Master. I'm to serve Him. This feeling comes and transforms me to think that He's my Lord. In any way He may be satisfied I should follow that. This surrender, complete, arouses in me. Let Him be happy at my cost. And there lies my highest quality of fulfilment and ecstasy. I feel it from my innermost heart, that by His handling, independently over me, He's Lording it over me, and I'm finding that is the way of my fullest ecstasy."

*premera kalikā nāma, adbhuta rasera dhāma, hena bala karaye prakāśa;
[īṣat vikaśi punaḥ, dekhāya nija-rūpa-guṇa, citta hari' laya kṛṣṇa-pāśa]*
[The Songs Of Bhaktivinoda Ṭhākura, p 59-61]

"Gradually I come to find that if it's a seed containing a marvellous quality happiness is there. And it is oozing from there, and it's spreading through the whole of my nature. *īṣat vikaśi punaḥ, dekhāya nija-rūpa-guṇa, citta hari' laya kṛṣṇa-pāśa.* Sometimes like a lightening that Name is expressing His own real nature and attracting me towards Vṛndāvana *līlā*. And there He puts me in the adjustment with the *līlā* of Vṛndāvana, inherent in my nature."

...

[03:30 - 04.30 silence]

Infinite is not Absolute. Infinite plus finite is Absolute. His opinion is also of this type. A provincial, partial consideration. So many parts and their own centred consideration cannot but be there. All not universal standpoint everywhere. But they have got their own world of interest. That should be merged in the world of Kṛṣṇa interest. It is there. *Advaya*, Absolute is *advaya*.

*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]

Threefold conception of the Absolute generally we find here among the scholars of India. All-comprehensive, all-permeating, and all-controlling. Then again divided, creation, preservation, and destruction, here. And there also in the original. This is in the shadow. And in the original also that

sort of movement. This is the shadow. That is *līlā*, dynamic character. The original world that is also dynamic, not static. All-comprehensive aspect is not static, all-permeating, all dynamic, *līlā*.

The clash is between province and centre, something like that. In the province also so many units, different sections, different families. Even in a family, the husband, wife, the son, some sort of different interest, and sometimes clash. That may be soft or little but it is there in any form or other.

So separate interest and universal interest, bigger and smaller. Reading, feeling, all these things cannot but be a little different. But here in the exploiting stage it is bitter, and in the dedication stage that is beautiful, the difference.

"I shall take it. I won't give it to you."

"No, no. You shall take it. I won't take it."

This is the difference. Dedicating unit, competition, but from that dynamic character what comes out that is nectar. The competition of dedication produces nectar. And competition of exploitation produces poison.

And the dedication is not between ordinary individuals. The highest form of dedication including the centre, the Absolute. Otherwise it will be only some moral value. The Absolute owner _____ [?]

The Absolute ownership must be present there. Otherwise not only moral things, they're not masters. Man and Master has got some difference, some categorical difference.

What is unnatural that is artificial, and what is artificial that is reactionary. And reaction also may come in both the planes. In one place it is, as I told before, nectar producing, another poison producing. Poison is there, it cannot be eliminated fully. This is the... Otherwise no poison, then no nectar. Relativity requires it for us to understand. To maintain the existence of the nectar the opposite conception cannot but be there. A relative consideration necessary.

Our Guru Mahārāja wrote a book, *Relative Worlds*. Two worlds almost parallel.

There was one Greek philosopher, perhaps Spinoza [?], [Spinoza was Dutch] his parallelism. Perhaps he took from India, that old Greek philosopher, his opinion was parallelism.

As is in the ontological plane, so we find in the material plane, just a shadow.

*[na tatra sūryo bhāti candra-tāraṁ, nema vidyuto bhānti kūto 'yam agniḥ]
tam eva bhāntam anubhāti sarvaṁ, tasya bhāsā sarvaṁ idaṁ vibhāti*

["In the transcendental abode of the Lord there is no need of sun, moon, or stars for illumination, nor is there any need of electricity, what to speak of ignited lamps. On the other hand, it is because those planets are self-illuminating that all effulgence has become possible. Whatever there is that is dazzling is due to the reflection of the divine abode of the Lord. The Supreme Godhead is so brilliantly self-luminous that neither the sun, nor the moon, nor stars, nor lightning have any power of illumination in His transcendental abode, and what to speak of fire. It is a fact that all of them get their power of illumination from His effulgence alone. In fact, it is only because of His existence that the whole universe exists."]

[*Muṇḍaka-Upaniṣad*, 2.2.10-2] & [*Kathā-Upaniṣad*, 2.2.25 - part 5, mantra 15]

It has got no originality of its own, this world we're living in and struggling. *Tam eva bhāntam anubhāti sarvaṁ*. The original conception is there. This is only perversion.

In *Bible* also Satan has got in quality the next position to God, we're told. God has got Supreme Power. The next powerful is Satan, he's the opposition leader, enticing others away from *śaraṇāgati*. Influence them to - it is peculiar - to taste the fruit of the tree of knowledge.

Jñāna śūnya bhakti, Mahāprabhu says. As soon as they tasted the fruit of the tree of knowledge they fell down, calculation came, full surrender vanished. And then separate consciousness came out. For their maintenance and other things they had to come down in the world of calculation of self interest. As long as they were surrendered in that locality, they had no anxiety for anything else. Came down from that zone to understand their own interest, unsatisfied with the decision of the Supreme, entered the life of calculation.

Hare Kṛṣṇa.

Also to be traced, we're told that they were naked at that time, in that plane, no shyness. So having connection with the higher plane our shameful feeling also minimised, not to be found there. What is considered to be generally shameful, that may be viewed with higher purity. Just as in Indian socialism,

_____ Draupadi Kunti Tara Nanda _____ panca tan mitra maha bhaga _____ [?]

What is condemned here in social custom, that a lady may not have more than one husband. But in the case of these ladies it was so. But still they're connected in such a plane that these ordinarily sinful things was laudable. Not only blameable but it was laudable. And we're told that if you can follow their ideal your sin will disappear _____ [?] Great sins of adultery will disappear from you if you can understand the ways and character of those ladies of higher plane, what is chastity.

So Adam and Eve they had to take dress to their body when they came in the life of self calculation.

And there, not necessary, simple, plain, automatic, happy position. No meanness. Harmonious. Not even thought nor anxiety, nothing. In this way we're to think for higher divine life of surrender.

We're also living a type of surrendered life, but surrender to the lust, to the greed, to the anger, to the *indriyavas*, slave of senses.

*kāmādīnām kati na katidhā pālītā durnideśās
[teṣām jātā mayi na karuṇā na trapā nopasāntiḥ
utsrjyātān atha yadu-pate sāmprataṁ labdha-buddhis
tvām āyātaḥ śaraṇam abhayaṁ mām niyuñkṣv ātma-dāsyē]*

["O Lord, for so long I have obeyed the unending, wicked dictates of lust, anger, greed, madness, delusion, and hatred, but they never took pity on me, and I have felt neither shame nor the desire to abandon them. O Lord of the Yadus, after all this, I am leaving them behind. At last I have found my genuine sanity: I am surrendered wholly unto Your lotus feet, which are the abode of fearlessness. Please now engage me as Your personal servitor."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.16]

"I'm disgusted with the service of these my masters. I can't endure a minute more."

Perhaps Mādhavendra Purī's *śloka. Teṣāṃ jātā mayi na karuṇā*. "These masters their hunger won't be appeased. Exacting labour from me from time immemorial, and not given any reserve and any pension, retirement. No chance of retirement even have I got. Eternal time I'm serving and serving these fellows.

Kāmādīnām kati na katidhā pālītā durnidesās, teṣāṃ jātā mayi na. We could not satisfy them with so much labour and service. *Na trapā nopasāntiḥ*. And what about me? I'm a shameless man, *na trapā*, no shame. *Nopasāntiḥ*, and no exhaustion that I won't be able to render service any more. No such temperament, no reaction comes to me.

Anyhow, for the time being I have got that sort of mentality. Some awakening of some light I find within me that there is only one way. If I can commit myself to some other higher authority then these fellows will back out, otherwise not. *Utsrjyātān atha yadu-pate sāmpratam labdha-buddhis*. Immediately I have some ray of hope and light, that if I can offer myself to a higher authority, then these fellows will leave their demand on me from this labour, otherwise not. So I have come to You my Lord, You allow to enter into Your boundary admission. Then these fellows will leave me, otherwise no end of their slavery. *Utsrjyātān atha yadu-pate sāmpratam labdha-buddhis, tvām āyātaḥ śaraṇam abhayaṃ mām niyuṅkṣv ātma-dāsyē*. Please give some engagement, otherwise no hope."

So the negative will retire when we shall have any positive participation, and *sādhu, śāstra*. And *sukṛti*, that becomes faith and takes to *sādhu*, and by their cooperation we can have our entrance, may be slow or rapid, and then the negative side will withdraw. Otherwise, the renunciationists they're also failure, the Buddhists and Śāṅkarites. *Ye 'nye 'ravindākṣa vimukta-māninas*. Only withdrawal from the negative side is not a safe position, until and unless positive connection is there, only withdrawal from the negative.

*ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param [padam tataḥ, patanty adho 'nādrta-yuṣmad-aṅghrayaḥ]*

[Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:]

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

With great pain and trouble one may raise himself up to the highest position, and may think, 'I'm quite safe here.' *Vimukta-mānina*. Think themselves very, very safe. Very, very liberated, themselves. *Tvayi asta- bhāvād aviśuddha-buddhayaḥ*. They're not conscious of the higher region so there's error in their consideration. There is the higher plane, the positive. They have no conception of the positive in any way. Only withdrawal from the negative is not liberation proper, until and unless they get the connection of the positive. *Aviśuddha-buddhayaḥ*. Miscalculation still there in them, about the environment.

Environment has got a necessary demand in the mutual presence, existence. We can't avoid that, we can't avoid. 'That I'm quite independent of the environment,' this is mere speculation, this cannot be the fact. There must be influence from outside to us, it cannot be avoided. So withdrawal from a particular, and think there is nothing, others, but there is the thing and it has got it's claim and influence on me.

I do not understand that, a miscalculation, false calculation, and shall have to come down again. No other alternative. Because some sort of external influence must come and affect me. I cannot eliminate it fully. So that higher attraction I can't catch, so the lower attraction is sure to capture me again, seeing that this man is helpless, no guardian, he can be looted from this position.

Āruhya kṛcchreṇa param̄ padam̄ tataḥ, patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ. They cannot have respect for even Your lower aspect, Your *padam̄*. And that is error, that is miscalculation, false calculation. So he's in *māyā*, misconception. And the next consequence is that the other, lower environment comes to capture him. That external influence is inevitable. None can say that 'I'm independent of my environment.' None can say. For the time being one may control his environment, but for the time being. *Siddha, yogī*, they can create their environment for the time being. That all finishes. Ultimately they'll have to come down. This lower aspect of environment does not allow him to be free for long time, it is inevitable.

But if he could catch the attraction of the positive and have any sort of entrance there, then that environment would have helped him, and they retire eternally. And so much so, that even dressed with that sort of positive influence he comes down here, with the help of Yogamāyā, he comes here to deliver other people, this *māyā* cannot have any influence on him. His soldiers dress, armour, the armour of Yogamāyā is there. He may go freely in the Mahāmāyā region, but Mahāmāyā cannot do anything, cannot pierce the weapon in his body, the Yogamāyā.

nāham̄ prakāśaḥ sarvasya, yoga-māyā-samāvṛtaḥ
[*mūḍho 'yaṁ nābhijānāti, loko mām̄ ajam̄ avyayam̄*]

["By My own sweet will, remaining concealed by an illusory image, I am not manifest to anyone and everyone. Therefore, none of these foolish persons can ever really know Me as the son of Vasudeva, who am independent of mundane birth and ever-existent in My divine personal Śyāmasundara form of beautiful feature like a blackish rain-cloud."] [*Bhagavad-gītā*, 7.25]

Yogamāyā means like that armour.

[ajo 'pi sann avyayātmā, bhūtānām̄ īśvaro 'pi san]
prakṛtīm̄ svām̄ adhiṣṭhāya, sambhavāmy ātma-māyayā

["Although My eternal form is transcendental to birth and death, and I am the controller of all beings, I appear within the world in My original form, by My own sweet will, extending My internal potency of *yoga- māyā*."] [*Bhagavad-gītā*, 4.6]

When He comes here His higher potency is always around Him, and this lower potency of *māyā* cannot influence there. Not only Him and His followers also like that.

*etad īsanam īśasya, prakṛti-stho 'pi tad-guṇaiḥ
na yujyate sadātma-sthair, yathā buddhis tad-āśrayā*

["This is the divinity of the Personality of Godhead: He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord do not become influenced by the material qualities."] [*Śrīmad-Bhāgavatam*, 1.11.38]

Tad-āśrayā means His devotee. They're also similarly they can move and live here freely without being any way enforced or contaminated by the illusory energy.

Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Gaura Hari. Gaura Hari. Gaura Hari. What's the time?

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] So I close here.
Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ... Balarāma out of throne. "You come down. Your age is passed. Now My fellow, and along with You Your Kṛṣṇa will have to come down. My Lord Gaurāṅga He will take His seat on the throne. It is Kali-yuga, bare it. Our age has come. You go to Vṛndāvana."

Ha, ha, ha. Such a dream Śacī Devī had, that Nityānanda Prabhu is forcibly taking down Balarāma.

"Why You Two occupy the throne? My Lord Gaurāṅga He's to occupy the throne. And You go to Vṛndāvana. Take Your throne there."

Ha, ha, ha, ha. And Balarāma is being defeated by Nityānanda taking Him out.

So something like that. *Mahā-vadanyāya*.

I had try to trace the highest conception of the Absolute in Mahāprabhu in this way. That He's always dancing mood. Dancing means self sufficiency, dancing. When a taste that 'I'm fulfilled' then the dancing, generally. And Absolute dancing is of that type. Dancing means self satisfaction, nothing more. And chanting means distributing the same to others. So *Prema Dhāma Deva*. Who is Gaura Sundar? He's dancing and chanting. Dancing that He's self sufficient He's the Absolute. And chanting He's distributing Himself to others. *Kīrtanātma-vanṭanam* [*Prema Dhāma Deva Stotram*, 66] He's inviting others to take share in the ecstasy what is stored in Him, *ātma-vanṭanam*. So this is the sign, symptom, of the Highest Entity that should be. Let us show our revered venerable respect to that type of Godhead of the Absolute.

Self sufficient in love. Power, knowledge, all of lower type. Love is the real criterion of satisfaction, and neither knowledge nor power. That is the key to understand what is devotion proper, why it should be the highest thing. Why Mahāprabhu's conception, Vraja Vṛndāvana conception is the highest? To understand that properly we must know the fact. Generally everyone is hunting after power. And then there is a section hunting after knowledge more and more. But that is incomplete in itself. Love is full thing. Possessor of love is satisfied. And these things cannot give any satisfaction. And a limit, every increasing, increasing, thirsting. But only love divine can give satisfaction. And that does not mean that is like ignorance. 'Ignorance is bliss.' Not that type, but just the opposite.

I used to say there is a part of the world where the Absolute takes the care as other mundane *śaraṇāgata*. A child in the mother's lap, how he gets help from the mother, affection? No power, no calculation, and no understanding, but automatic help comes to him. The highest quarter in the world is like that. The divine arrangement of nurturing, of maintaining, sustaining everything, take your abode in that quarter, and divine arrangement is there from the most skilled. Power is also immense, and no poverty, and no misunderstanding, want of justice. But including that the affection is there taking care in the divine area.

So *jñāna śūnya bhakti* Mahāprabhu says, "That is our goal, and nothing, no power, no knowledge. Our goal is to enter into the management administration of the automatic divinity, how affectionate with love. Our goal should be there, nowhere else. *Eho bāhya āge kaha āra*. [*Caitanya-caritāmṛta, Madhya-līlā*, 8.59] Yes, We admit that this *is* the goal."

Now there is also gradation points from lower to higher. We're to understand and try to get that, in this way. Gaura Hari bol.

Devotees: Jaya! Gaura Hari bol. Śrīla Guru Mahārāja kī jaya!

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol.

...

[37:34 - 38:24 ?]

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."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.151]

So many agents that had got firm conviction in the existence and immortality of the soul, beginning from Socrates, not to speak of India.

Netaji Subash Bose told, I saw in a paper, "I love India because India is a favourite place of the Supreme Lord. He comes here every now and then as incarnation. But in other parts of the world His visit is rare. There also He comes or sends His own person, but not so much as in India. This is His choice place."

Ha, ha. So many gentlemen asked us, "Why India should be given prefer-ability about religion, and other countries neglected?"

Then I told, suppose you have got a hospital in your land, 'Why that is not located in your village?' Somewhere to be located, like school, hospital, somewhere to be located. And you're to take advantage of that. So here also you may consider like that. That some place is to be selected, and India was selected. And those that are nearer they get more facility. You may say it's chance coincidence.

Or as in *Manu-saṁhitā* we find mentioned. Manu says, "The type of religion what I'm preaching here, you will find it generally as *brahmavārta*, including the Badarikāśrama, including Kurukṣetra. Then *brahmarsi desa* next, up to Allahabad confluence. Generally you'll find that people they're fond of such practices and following such creed. Next, Harjarvata [?] the whole northern India."

Then he gave another remark. "There is a kind of cow by whose tail we make *ārati*."

You have seen, *cāmara*?

"The *cāmara's* tail is used in *ārati*. Wherever this type of cow moves freely, there you'll find this type of religion in vogue."

And Kulu Bhaṭṭa [?] in his commentary he has mentioned there, *puna puna udvalanti* [?] "Men of such practice and thought, they will be produced here, at small intervals, *puna*, again and again they will have their birth in such position." *Ayavata punya bhumi madhye binday himalayo* [?] Excluded the Dravidians.

But we find that generally the Vaiṣṇava Ācārya they have come from the south, the Rāmānuja, Madhvācārya, Viṣṇuswāmī. At least three Ācāryas of the Vaiṣṇava School they come from the south. And the Rāmānuja *sampradāya* whose origin they say *dravida-bheda*. Revealed scriptures of the first order has come from the *pancama*, the fifth class, that untouchable caste. Śaṭhakopa. Sathari. Sat means hypocrite, cheat. Who is the enemy of the cheaters, that was Nammālwāra. By different names that gentleman...

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