

83.11.02.A

[00:00 - 02:30 ?]

Śrīla Śrīdhara Mahārāja: Without surrendering no effect may be expected to come out.

...

The Absolute Interest. Everything for Himself. Nothing for me. I'm also for Him. This sort of idea must develop within. A transformation is necessary, from particular to the universal, from self to the Absolute. That sort of transformation, that is necessary. In taking the Name, or reading the scriptures, or preaching to the public, whatever the external form may be, but that very life must be present there, that I'm surrendering to the Absolute call. Neither for name, fame, _____ [?] if with this idea I go on chanting Name, that is of no use.

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

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

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

He will have to come down to my level. My tendencies, my activities will be of such nature that that should be sufficient to attract the higher, all-omniscient, conscious principle, to come down to my heart. In whatever I do. The universal knowledge, universal love, has to come down to my heart, to meet my hankering. Crying all through his *bhajan*, weeping, crying, repenting, that is also *bhajan*, devotion.

Devotee: Guru Mahārāja. I have one question. If *prasāda* is given with contempt - because, like when I was in Tirupati at one temple I asked for some *prasāda*. That man gave very contemptuously he gave me. I felt severe bad reaction after taking that *prasāda*. I want to know whether I should accept *prasāda* given like that or should reject it?

Śrīla Śrīdhara Mahārāja: If with contempt you get you can show some independent respect to that. You may not take it, but you should show some respect.

Devotee: Also, while taking donations, we should er? In ISKCON they take donations which is given grudgingly. They even take the money against the will of the person giving it. But in *Gītā* it says that such a donation given with contempt or grudgingly has no effect.

Śrīla Śrīdhara Mahārāja: Ah! The *prasāda* cannot be sold. In exchange of money, what is given that may not be considered as *prasādam*, in the real sense.

Devotee: And what about donation Mahārāja? Supposing we take donation, I collect some donation?

Śrīla Śrīdhara Mahārāja: That must be considered separately. You will take, not to sell the book. I'm presenting the book, I want, I beg something for the publication service of the book. So I'm sending some *prasādam*, at the same time I can beg a free contribution from them. But it's necessary that we can distribute *prasādam*, we have got no sufficient money. You should contribute something for the purpose, for the *bhoga*. Even in ancient India education was not paying. Basic education cannot be given, imparted, in exchange of money. Must be free.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: No. It cannot be purchased in exchange of money or anything. Transaction must be free, *anugraha*. *Prasāda* means *anugraha*, grace, does not have to be purchased.

Devotee: Guru Mahārāja. I have one more, it's not such an important question, but, when we sing *bhajans*, the use of the harmonium, is that er?

Śrīla Śrīdhara Mahārāja: It is not admit-able because our Guru Mahārāja did not allow it. But Swāmī Mahārāja allowed there considering the peculiar position of those days. But our Guru Mahārāja did not like that some element of luxury.

Devotee: So you don't like us to use...

Śrīla Śrīdhara Mahārāja: When Mahāprabhu, Who inaugurated this *kīrtana*, He did not use any harmonium, just *mṛdaṅga* and *karatālas*, in Goloka. And that is the source of *saṅkīrtana*. We should really revere in that way.

golokera prema-dhana, hari-nāma-saṅkīrtana, [rati nā janmila kene tāya.]

[Narottama dāsa Ṭhākura regretted that he did not pursue his attraction for the transcendental vibration of the Hare Kṛṣṇa mantra.] [*Śrīmad-Bhāgavatam*, 4.22.15, purport]

It is the capital of the highest quarter in the universe. And in the original position we don't find any harmonium or anything else, but *mṛdaṅga* and *karatāla*. And so many other things in the procession. So it is better we shall try to stick to that idea...

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: ...of the most original plane.

Devotee: Yes. That is good to hear your final instruction on every subject.

Devotee: Guru Mahārāja. Why does God appear to take on *karmic* reaction? As in the case of Vali shooting the arrow at Kṛṣṇa's foot.

Śrīla Śrīdhara Mahārāja: Yes, different incarnations of God came here for different purpose. Varāhadeva, Yajña Varāhadeva came to devour all the sins of the doers, of the sinners, with the help of *yajña*, sacrifice. When they do sacrifice there, all the prejudices of the past life is finished in the fire.

Devotee: The real question, why God Himself becomes victim to the reaction?

Śrīla Śrīdhara Mahārāja: Victim to reaction? What do you mean?

Badrinārāyaṇa: Like Bali Mahārāja, I mean Vali.

Devotee: Not Bali Mahārāja.

Badrinārāyaṇa: Not Bali. Vali and Sugriva.

Devotee: Rāma shot Vali.

Śrīla Śrīdhara Mahārāja: Ha, ha.

Devotee: But then again he took, Bali shot Kṛṣṇa who is...

Badrinārāyaṇa: As a hunter.

Śrīla Śrīdhara Mahārāja: God comes here to teach things for us. In different stages of teaching comes from different incarnations.

*utsīdeyur ime lokā, na kuryāṁ karma ced aham
saṅkarasya ca kartā syāṁ, upahanyāṁ imāḥ prajāḥ*

["If I do not perform duties, then, following My example, all the inhabitants of these worlds will renounce their duties and thereby come to ruination. Thus I will be the cause of social turmoil due to unvirtuous population, and in this way, I will be responsible for spoiling posterity."] [*Bhagavad-gītā*, 3.24]

He showed that this is the reaction of the *karma-kāṇḍa*. If you do something against another you must have to take that as reaction, receive that. To teach that He's also showing. Otherwise no reaction.

Devotee: So the *karmīs* will only understand that level.

Śrīla Śrīdhara Mahārāja: Ah! To teach the *karmī* about the reaction, He Himself accepts that. "That I'm also not out of the law of *karma*. So you must be very careful." That is His teaching. Otherwise He may avoid everything, He's above.

Devotee: Why does He not make it known that He's above the law?

Śrīla Śrīdhara Mahārāja: He's above, then what will be above all? Where from all these laws are coming? He's a conception of the Absolute. If God is under law then law is the absolute thing. He's another conception. Whether law comes from God, or God comes from law? There are so many, the Jaiminī and others they say 'the law is above all.' But devotees do not accept that mean theory. What is the characteristic of the Absolute? Hegel say, "Everything For Himself. Then He's Absolute. Otherwise He's not Absolute." The conception of the Absolute must include that He's independent, He's the Master of everything. Whatever thing exists, only to satisfy Him, then He's Absolute, then He's God, not a man created God under law. That is no God. That is our creation.

_____ *prasāda* _____ [?]

Devotee: Yes. Everyone has taken?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Badrinārāyaṇa prabhu, you've gone through the letters yesterday?

...

...that is found only here, *guṇa, māyā guṇa*. And that is Yogamāyā *guṇa* is present there in Goloka. That must be in the cause. What we find in the effect, that must have to exist in the original, though in different form. What is not in the cause that cannot come in the effect. So it must be there, but in different way.

Devotee: That is inconceivable to us at present.

Śrīla Śrīdhara Mahārāja: Sometimes, and it is conceivable by His grace. All the things there that is understandable only by His will. All Rights Reserved. *Yam evaiṣa vṛnute tena labhyas.*

*nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām*

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

That is super subjective area. I as a subject cannot enter, cannot have any entrance in that finer world. But that can come down and contact with me. Superior consciousness can come down to contact with gross consciousness. But gross consciousness cannot go up, piercing the superior subtle consciousness and to make any investigation there, it is not possible. That can come to meet us, we cannot go up to meet Him. By nature the existence is such, super consciousness. *Jīva* consciousness is relative, lower consciousness, and Paramātmā consciousness higher. Then Nārāyaṇa consciousness, Rāmacandra consciousness, Kṛṣṇa consciousness, going higher to higher.

Devotee: What should be our behaviour with other Deities, other temples?

Śrīla Śrīdhara Mahārāja: We should consider Them as appointed officers to conduct the activities of the world in different stages of the creation. They're all officer Lords.

Devotee: So we can offer obeisances and respect, worship also?

Śrīla Śrīdhara Mahārāja: Not with the object of bribing to get some, to fulfil local interest, but as the officer we can show some respect to Them, not neglecting.

Devotee: A couple of other Viṣṇu Deities, or Kṛṣṇa Deities. I'm talking about only other Viṣṇu or Kṛṣṇa Deities.

Śrīla Śrīdhara Mahārāja: Yes, you will show your honour to Everyone, you should.

Devotee: But is there any difference in Their behaviour towards our behaviour to Them, than our own Deities?

Śrīla Śrīdhara Mahārāja: Deity, that is receiving worship of the lower classes. If to show honour to that Deity means to encourage the lower class people, then we should have to do it cleverly. From within I shall show respect, not outwardly, because these persons they'll be misled.

Devotee: Yes, that's what happened there.

Devotee: Guru Mahārāja. How can we, or should we try develop some internal realisation like remembering Kṛṣṇa, or is it more important to develop *sādhana*?

Śrīla Śrīdhara Mahārāja: The only process, to improve our degree of surrender, and our realisation in the way of surrendering. Then that will come to meet me, come down to my level to make me understand.

Devotee: No separate endeavour.

Śrīla Śrīdhara Mahārāja: No separate way. Only to attract Him to come down to my level. My negative side, that is my hankering, hunger, that should be improved. So invited by my humility He'll come down to take me. Negative side should be increased, no asserting, but attractive side. He'll have to take initiative, and mine is in the negative side. Humility, *māna*, need, dire need, all these things will attract. To come and not to come it is His free will. But intense invitation from my side. I cannot force Him to come. In other words I can force Him only by my earnest invitation. That I can do, I can increase the earnestness of my invitation.

"O Lord, You have to come, to deliver this fallen soul. I can't live without You."

In this way the negative side should be increased, to attract the positive.

Predominating and Predominated, two aspects, of the same thing.

Proton and neutron, what does it say in the science? The atom is broken, proton and neutron, or something like that? Or if the electron broken?

Devotee: Proton and electron, nucleus and electron. Electron is very small.

Śrīla Śrīdhara Mahārāja: Two aspects everywhere.

*prakṛtiṁ puruṣaṁ caiva, viddhy anādī ubhāv api
[vikārāṁś ca guṇāṁś caiva, viddhi prakṛti-sambhavān]*

["You should certainly know material nature and the soul as beginning-less; and all bodily, sensual, mental, intellectual, or egotistic transformations, as well as the consequences of the action of the material modes - based on happiness, unhappiness, lamentation, and delusion - to be born of material nature."]

[*Bhagavad-gītā*, 13.20]

The possessor and the possessed energy. Energy and the possessor. These two things are simultaneous and eternal. Thing and its potency.

Devotee: They've recently found in science that the smallest particles like electrons, they're simultaneously exhibiting inconceivable characteristics of both particle and wave. You know it's very analogous to Mahāprabhu's description of the soul which is *acintya bhedābheda*, because...

Śrīla Śrīdhara Mahārāja: Ha, ha. Everywhere, *acintya bhedābheda* everywhere. And now they've gone from atom to electron, then again if they analyse they'll have to go to more finer things. Ha, ha, ha. No end. No end that side, and no end also in the bigger side. After that, after that, ether, then, what is outside ether, outside electricity? One may say, "O, there's another thing outside electricity." All comprehended within, no end.

Then they'll have to trace that all these things are a part of the mind. Everything is a part of the mind, experience of the mind. From mind it comes out when in the dissolution, all the concrete things come out of the mind. And in dissolution all enters into mind, a portion of the thought world, nothing else. Subjective evolution. Not that from fossil into reason. The fossil has developed itself into reason, or intelligence. No! The fossil is a part, and everything is a part of consciousness. Subjective evolution.

Devotee: Guru Mahārāja. I want to ask you one question. Whether this *aṣṭa prakṛti*, earth, water, fire, air, ether, mind, intelligence, false ego - the *aṣṭa prakṛti*, whether it actually exists in the gross form, or it only exists in the consciousness of the soul?

Śrīla Śrīdhara Mahārāja: Consciousness is the reality, everything there. In Viśvarūpa, where Kṛṣṇa showed Viśvarūpa to Arjuna, where does it come from? So many heavy things, Candra, Sūrya, Bhīṣma, Droṇa, all devouring, whatever is shown in Viśvarūpa, where from it came? All consciousness.

The hard thing, this is hard, this is also a sensation of the touch sensation. This is big, this is small, that is all sensation, experience of consciousness. Consciousness is the graphic, extensive, comprehensive. Brahman, according, everything within it. And Paramātmā, entering into everything.

aṅor aṅīyān [mahato mahīyān, ātmasya jantor nihito guhāyām]

tam akraṭuḥ paśyati vīta-śoko, dhātuḥ prasādān mahimānam ātmanaḥ

["Smaller than the atom, greater than the greatest, the Supreme Self secretly resides even within the core of the atomic individual soul [the *jīva*]. When the devotee beholds Him he is freed from lamentation, and by the grace of the Lord [Dhātr] he realises the superiority of the Supreme Soul."] [*Kaṭha-Upaniṣad*, 1.2.20]

The smallest of the small, and the biggest of the big, two aspects. Biggest of the big is Brahman, and smallest of the small is Paramātmā. And why all these exist? To fulfil the will of the Lord, Bhagavān. *Bhajanīya-guṇa viśiṣṭha*. One all comprehending, one all permeating, and Brahman, Paramātmā, and what is Bhagavān? It is meant for which? To serve which purpose? For His satisfaction, that is Bhagavān conception. Everything for Him. Whomever we come in contact, we want to love Him, at the cost of our whole life, sacrifice. That aspect represents Bhagavān. Whenever we come in His contact we're captured by His beauty, or His magnanimity, or any higher superior quality, and I want to serve Him. By that tendency we come to understand what is Bhagavān. For which everything is meant, everything, all existence is meant for that. That aspect is Bhagavān. And all comprehensive that is Brahman. And all permeating, *antaryāmī*, that is Paramātmā. In this way it has been - general description given.

Devotee: But *prakṛti* is also considered one of the five eternal elements, isn't it? Or the five eternal things.

Śrīla Śrīdhara Mahārāja: But what are they?

Devotee: Bhagavān, then *kāla*, *prakṛti*, *karma*...

Śrīla Śrīdhara Mahārāja: That all comes out of Bhagavān. All Yogamāyā, His *prakṛti*, His potency. *Kāla*, *karma*, that has come in Baladeva Vidyābhūṣaṇa's *Gītā ṭīkā*, it is mentioned here. And also there, perverted reflection. In Goloka also there is question of *kāla*, but not this mundane, but some sort of spiritual time.

Kṛṣṇa is growing, from childhood He's coming to youth, this is going. It presupposes *kāla*, and so many tendencies. Yaśodā doing so much service, that energy that is *karma*, but not *karma* of this type. That is another thing, *vilāsa*, *līlā*. Here it is *karma*, there that is *līlā*. And in *līlā* so many factors, the childhood, the youth, the old age, differences represented there.

Space also. Here is Rādhā-kuṇḍa, here is Govardhana, here is Vṛndāvana, all these things, question of space. But that is controlled by the will of Kṛṣṇa. Sometimes it's becoming far, and if Kṛṣṇa wills they're coming together. Ha, ha. In this way.

Devotee: But the demon killing pastime may not be there in Goloka, isn't it?

Śrīla Śrīdhara Mahārāja: Demon killing, yes, that is also in some particular way. The Agha, Baka, Pūtanā, they're found in Goloka, of demonic representation. But that is not in their full strength as a necessary article for *līlā*. In this way the representation is there.

...

Devotee: How can the demons enter into Goloka?

Śrīla Śrīdhara Mahārāja: Just as in a play, a drama, in drama a good man also may take the part of a demon to play. Like play, all *līlā*.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Devotee: Guru Mahārāja. One time I heard that in Goloka, the demons are not actually present, only rumours of demons. Some say that they're...

Śrīla Śrīdhara Mahārāja: They're something like portrait. They're inspired to play like that.

Śrīla Govinda Mahārāja: Viraha Prakāśa Mahārāja _____ [?]

[33:50 - 34:30 ?]

Śrīla Śrīdhara Mahārāja: Who are to start today?

Badrinārāyaṇa: Syāmānanda Prabhu, his wife, and Kṛṣṇa Mohan, Rādhikā.

...

Śrīla Śrīdhara Mahārāja: ...which helps us to make our progress towards the truth, that is true truth. All else false. What helps me to go to my home, that is really help to me. All other movements are false.

A madman may have many thoughts and ideas, but what helps him to reinstate in his former life, that is really truth for him, which helps him to get back his real life. And other helps to satisfy so many other whims which comes out from that madman that is no help. Help proper is to help him to go back to his own homely life, which everyone is searching, knowingly or unknowingly.

Knowingly or unknowingly we're searching for the home comfort. We're not satisfied with our present environment, whatever it may be, some sort of uneasiness. So what helps us to, helps me to go to my home, desired home sweet home, that is true for me. All others false. Here, everyone has got tendency to go back to home, and homeward help is real help. Other help are all not only unnecessary but injurious.

That we should understand. That is *dikṣā*, that is Kṛṣṇa consciousness, that is preaching of Kṛṣṇa consciousness. All else falsehood, and attempts of the foes and enemies. All false, not only false but pain producing, leading to misery. Only Kṛṣṇa consciousness is reality, has real value. All else witch or wizard. Do you know witch, wizard? Eh? You do not know witch?

Devotee: Which results in Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: Witch, witch.

Badrinārāyaṇa: A witch.

Devotee: O!

Śrīla Śrīdhara Mahārāja: A mystic lady, that enchants, especially the boys. So that is *māyā*. *Māyā* means witch.

Devotee: So help comes from the positive side, and then all negative thoughts of the madman will be eliminated automatically? Is that so? Help comes to us from the higher quarter, and then the negative thoughts elimination.

Śrīla Śrīdhara Mahārāja: We're to acquire that by *sukṛti*, by *śraddhā*, our willing cooperation. We have to come to that. We have to deserve, we have to earn that we may deserve. Other things will pass over my ear, I won't feel it, I won't care to come to its connection. Kṛṣṇa consciousness is flowing throughout the world, but there are so many men who are deaf to this call of Kṛṣṇa consciousness. Even some animals and trees may be benefited. Still, some so called scholarly human beings they may be apathetic. They may be deceived of Kṛṣṇa consciousness. Human beings may be deceived, but animals may derive benefit of Kṛṣṇa consciousness. It is possible. *Jñāna śūnya bhakti*. Scholarship is no qualification to go towards Kṛṣṇa consciousness. Neither master of energy, neither capitalist, nor scientist, they're qualified for Kṛṣṇa consciousness.

Devotee: Guru Mahārāja. When a *jīva* starts falling, does he lose control and go all the way down, or can he stop his fall at any time?

Śrīla Śrīdhara Mahārāja: Fall, that is the first idea. *Jīva's* ordinary position, of the fallen *jīva*, *akṣara*, non differentiated plane. And first starting is begun with some sort of curiosity. Just like a man begins his intoxicating habit, in the beginning, curiosity, something like that. But later on the intoxication that acquires some power and forces him to obey its dictation, something like that.

Devotee: In the beginning if he wants to stop...

Śrīla Śrīdhara Mahārāja: Beginning with independent free cooperation out of curiosity. But when coming in contact he's coming within the fist gradually of *māyā*, and then forced to do the deed. That tendency, inertia.

Devotee: Then he goes all the way to the bottom of the ladder, to a worm or a...

Śrīla Śrīdhara Mahārāja: He's going down and coming up, reaction, action, reaction, coming and going. In a vicious circle moving.

Devotee: So every soul passing downward has to become a Brahmā also?

Śrīla Śrīdhara Mahārāja: Yes, maybe, and Brahmā's position must be crossed over, but he may be Brahmā or may not be.

Devotee: Brahmāloka he...

Śrīla Śrīdhara Mahārāja: Brahmaloaka he must have to pass over. But one may go in a lightning speed through Brahmaloaka, with the speed of lightning. A devotee from this mundane plane he may have such *sukṛti*, grace of the Lord, then Virajā, Brahmaloaka, Vaikuṅṭha, he may pass through quickly and go at once to the Goloka. It is possible. And gradually, slowly passing, going. Going up and down, up, down, in this way also slowly one can make progress. A question of particular fortune, particular _____ [?]

Devotee: Can the devotees go too fast?

Śrīla Śrīdhara Mahārāja: Devotee of different type. All devotees is not one thing. All the devotees are not one and same. They have got their different individual acquisition. According to that their future will be determined.

Devotee: So what is the criterion for a devotee to make a very rapid progress?

Śrīla Śrīdhara Mahārāja: Rapid progress that is they had strength to gather power from the outside, and that is the association of the *sādhu* and *śāstra*.

Devotee: Chanting and associating.

Śrīla Śrīdhara Mahārāja: Surrendering, and on the basis of surrendering everything.

.....