

83.11.27.B_83.11.28.A

Śrīla Śrīdhara Mahārāja: ...blind imitation, not, but considerate adaptation, eliminating the bad, accepting the good. Always, elimination of the lower, acceptance of the higher.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Now I want to...

...

Anujnatu, inner guidance, that is *śraddhā*. The appreciation and association will come from within to recognise where I may be benefited. Inner guidance, *caitya* Guru, or *śraddhā*. By *śraddhā* we come to have some inner guidance that is *caitya* Guru, the Guru, the preceptor living inside us. And by that help we can come to *mahānta* Guru, the Guru outside, and there we are to take instruction, advice, guidance, all these things. He does not understand my English version perhaps?

Devotee: He understood what you have said Mahārāja.

Vidagdha Mādhava: This is Viraha Prakāśa Mahārāja.

Śrīla Śrīdhara Mahārāja: _____ [?]

Vidagdha Mādhava: This is Vidagdha Mādhava dāsa.

Śrīla Śrīdhara Mahārāja: Vidagdha. So when did you come back?

Vidagdha Mādhava: I came on Saturday night. But I paid my *daṇḍvats*, but you were busy yesterday, twice I came but you were busy.

Śrīla Śrīdhara Mahārāja: Do you follow what I say?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: By *sukṛti* and *śraddhā* we have got some inner guiding tendency and by the help of that we shall come to understand our outside favourable association. Not knowledge but heart will be able to select about *bhakti*, *śraddhā*, *ruci*. Our inner tendency, that will guide us, and not our reason. Reason there may be but the principal guidance from *ruci*, or our inner hankering, or something, love, that will guide us. *Bhaktyā sañjātayā bhaktyā*.

[smarantaḥ smārayantaś ca, mitho 'ghaughā-haram harim

bhaktyā sañjātayā bhaktyā, bibhraty utpulkām 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]

Bhakti can only give *bhakti*, nothing else, it is most fundamental, elementary thing. Nothing can produce *bhakti*, only *bhakti* can produce *bhakti*. *Bhakti* is by itself. As Hegel told, “Absolute is by Itself.” So *bhakti* is by itself, absolute nature, function, that is by *herself*, rather. *Ahaitukī*, no

cause, causeless. Nothing can produce devotion. Devotion is eternally existing and devotion can give devotion and nothing else can give devotion. Devotion is such an original substance. Nothing can oppose it, oppose her, and nothing can create her. She's eternally existing with the Absolute as His nature, inseparable from Him.

Ajñāta-sukṛti, jñāta-sukṛti, śraddhā. Then śraddhā ratir bhaktir anukramiṣyati.

[sataṁ prasaṅgān mama vīrya-saṁvido, bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ

taj-joṣaṇād āśv apavarga-vartmani, śraddhā ratir bhaktir anukramiṣyati]

[“One will rapidly progress on the path of liberation, and naturally will develop firm faith, attraction and devotion, when he cultivates the activity of engaging in discussions about My glorious Pastimes in the association of pure devotees. Such activities are very nourishing to the ear and heart.”]

[*Śrīmad-Bhāgavatam*, 3.25.25]

By gradual development it gets the name of the *prema*, of love, in its final position, in her final position. What is *śraddhā* in the beginning, when fully developed that becomes divine love.

Devotee: Guru Mahārāja, you say that association is very important, but this association is the same mentality?

Śrīla Śrīdhara Mahārāja: Mentality, mind is a foreign thing, acquired thing, from the illusory world. But nature you may say more applicable, same tendency, same nature.

Devotee: For me it's not possible to see the nature of the others, spiritual nature.

Śrīla Śrīdhara Mahārāja: It may not be detectable but undetectably also she may work. Subconscious work also possible for her. That is called fortune, sometimes.

brahmāṇḍa brhamite 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*]

While wandering through the different species in this world of creation, any fortunate soul comes to have a real guide, Guru, *bhāgyavān*, fortune. That means *sukṛti*, unconsciously, subconsciously acquired wealth, that is in the subconscious world. That may help us, underground. That is *bhāgya, sukṛti*, previously, unconsciously acquired merit, as a part of pure devotion. In crude form, underground.

... then we have got some action for our free will, cooperation with that *śraddhā*, may help me.

Badrinārāyaṇa: Mahārāja, Dāmodara Prabhu _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Devotee: Can we say that the *jīva* has got free will?

Śrīla Śrīdhara Mahārāja: Conscious element means endowed with free will. A part of that possesses a part of free will. Part of consciousness, part of light, also possesses the quality of light. Something like that.

Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: A part of stone possesses the quality of the stone. So consciousness means what is endowed with free will, light and free will. So *anu-caitanya*, *anu* free will. A small quantity of free will, small quantity of consciousness, reason, all these things. Otherwise, how that will be able to cooperate with the whole? *Bindu bindu*, in very small quantity.

But in *Bhakti-rasāmṛta-sindu* it is mentioned Kṛṣṇa possessing full sixty-four qualities. Nārāyaṇa full, sixty qualities. Ordinary [demi] gods possessing partial, fifty-five qualities. And ordinary *jīva* possessing fifty partial qualities. What are the qualifications it is mentioned there. “*Jīva* fifty, higher gods fifty-five, all partial. Nārāyaṇa sixty, full qualities. And Kṛṣṇa sixty-four, full. And Rādhārāṇī, She is told to possess twenty-five more full qualities.” It is mentioned there. You can try to get knowledge from there.

Gaura Hari. Gaura Hari. Gaura Hari. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa *kathā*.

nāhaṁ vasāmi vaikuṅṭhe yoginām hṛdayeṣu vā

mad bhaktāḥ yatra gāyante tatra tiṣṭhāmī nārada

There is a saying in some *Purāṇa*. “*Nāhaṁ vasāmi vaikuṅṭhe*. Nārada, I do not live in the transcendental world, *vaikuṅṭha*, infinite. I’m not to be traced in the conception of infinite. *Yoginām hṛdayeṣu vā*. Neither I exist in the heart of the thinkers, heart of the *yogīs*. That is, thinkers of the smallest part of the world, the finest part of the world, the subtle-most aspect of the world, not there. But *mad bhaktāḥ yatra gāyante*. Wherever My devotees they chant about Me, I stay there.” Lord says. “My devotees, where they talk about Me, I’m there.”

In the Rāmānuja School three Āḷvārs, Āḷvār means *pārśada*, who are eternally living in Vaikuṅṭha with Nārāyaṇa, eternal servitors, they’re known as Āḷvārs in the South of India, Tamil word. One dark night anyhow in a temple, three Āḷvārs met together. Some occasion brought those three together. Then, they cannot see one another but they heard of their name but can’t see in the dark night. They’re talking about Nārāyaṇa, one talking about Nārāyaṇa, another giving answer. In this way these three anyhow met and talking in a dark night unknown to one another in a temple. And one of them asked, “Do you feel the presence of a fourth man here, fourth person?” Another says, “Yes.” And what is meant by that? In their talk, Nārāyaṇa has come there, He’s also present there.

“*Mad bhaktāḥ yatra gāyante*. Wherever My devotees they talk about Me I cannot but be present there. I may withdraw from the heart of the *yogīs*. I may withdraw from the knowledge of those that deal with all-comprehensive aspect of the world, of the whole. But I can’t withdraw from the place where My devotees are talking with one another about Me. That is the most charming place for Me.”

So Kṛṣṇa *kathā*, talk about Kṛṣṇa is Kṛṣṇa Himself. The Name of Kṛṣṇa is Kṛṣṇa Himself.

deha-dehi vibhedo 'yam neśvare vidyate kvacit

[“There is no difference between body and soul in the Supreme Personality of Godhead.”]

[*Kūrma Purāṇa*] & [*Caitanya-caritāmṛta, Ādi-līlā*, 5.41, purport]

No whole and parts, part and whole, such consideration is not present there. Each part can work as the whole, can represent the whole. His eye can represent the ear, the nose, everything. His foot, His hair also can represent everything for Him. Such autonomy is there. The autonomy characteristic is there in such a way that every part represents the whole.

Mahāprabhu told to Sanātana Goswāmī, “Do you not understand that every letter in *Bhāgavatam* represents the whole of Kṛṣṇa?”

When Sanātana Goswāmī told to Mahāprabhu, “You Yourself are Kṛṣṇa so whatever explanation You may like to draw from *Bhāgavatam* You are able to do that.”

Ātmārāmāś śloka, [*Śrīmad-Bhāgavatam*, 1.7.10], one poem Mahāprabhu gave sixty-one kinds of interpretations on one *śloka*, one poem.

Then Sanātana Goswāmī told, “You Yourself are Kṛṣṇa, Infinite, so You can represent everything in the infinite characteristic.”

“Sanātana, why do you admire Me? Don’t you know that every part of *Bhāgavatam* is full Kṛṣṇa.”

A part of Infinite is Infinite. No number of finite can make Infinite. So every part of Kṛṣṇa is full Kṛṣṇa. We are to understand in such a way. Puzzling. *Acintya*, not to enter into the cell of human brain. Hare Kṛṣṇa. Hare Kṛṣṇa. Still, we have no other prospect, highest prospect than to deal with that thing, which is more than infinite. Infinite is in His one part.

[athavā bahunaitena, kim jñātena tavārjjuna] viṣṭabhyāham idam kṛtsnam, ekāṁśena sthito jagat

[“But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings.”] [*Bhagavad-gītā*, 10.42]

“I lie down in Śeṣa,” means infinite, Ānanta Svayaṁ, His bed is infinite. On the bed of infinite He lays and sleeps, Ānanta Svayaṁ.

Hare Kṛṣṇa. So give up the way of knowledge, to know Him, to measure Him. But whatever little quota of service given to you, try to be satisfied with that. There you will find Him, according to your fullest capacity, to full degree in your capacity. As much as in the ocean, so much water, my necessity is only a glass, that will suffice. So for you, He’s not bankrupt, not bankrupt to anyone of us, or any number of us. So we’re not to be afraid that so many partners, so many beggars, then how their thirst may be filled up? No anxiety in that way. Hare Kṛṣṇa. Hare Kṛṣṇa. Happiness, satisfaction, we’re hankering for a drop of it, but the ocean of that mercy, that grace, that love divine, ocean, how much we can contain? How much can we contain? One drop. *Eka-bindu jagat ḍubāya*.

[kṛṣṇa-rūpāmṛta-sindhu, tāhāra taraṅga-bindu, eka-bindu jagat ḍubāya

trijagate yata nārī, tāra citta-ucca-giri, tāhā ḍubāi āge uṭhi’ dhāya]

[“The consciousness of each woman within the three worlds is certainly like a high hill, but the sweetness of Kṛṣṇa’s beauty is like an ocean. Even a drop of water from that ocean can flood the entire world and submerge all the high hills of consciousness.”] [*Caitanya-caritāmṛta, Antya-līlā*, 15.19]

Mahāprabhu says, “Only one drop is sufficient to inundate the whole creation, one drop is sufficient. The whole creation will be inundated. *Eka-bindu jagat dubāya.*”

It is of such character. And no end of our search, *kṛṣṇānusandhāna*. No end of such life that one day our search will be finished and we shall sit tight as a capitalist with a big belly? No! Always students, always searching, *ānusandhāna*. Such a thing, infinite, always searching as a student. When he’s making the duty of a professor, still he’s a student because Infinite cannot be finished. To know Infinite, that attempt can never be finished, it will go further and further.

Kīrtanānanda told me, “Yes, we may be students but not in your school, in our Guru Mahārāja’s school.”

There may be a common institution where your Guru Mahārāja and myself were students. Ha, ha, ha.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Our Gurudeva also wrote in Madras in his Vyāsa-pūjā address, “I’m monitor, a leader in this class, a leader in the class of devotion, amongst the students.”

The leader student is known as monitor or something? He posed himself like that.

“All students in the school of *bhakti*, devotion. And for this group, I think that I possess the position of a monitor, the leader amongst the students. I’m making study and also trying to coach others of lower standard.”

And sometimes he comes to see that, “Oh, these are higher than myself. Kṛṣṇa has engaged me to serve them.” Guru, sometimes the Guru sees the disciple as his own Guru, so many Gurus. “So many Gurus, Kṛṣṇa has engaged me to serve them, to treat the disciple also to do some service, to that Kṛṣṇa and the student. I’m serving Him. Not educating him, not in the sense that I’m master and he’s lower, or holding lower position, not that. Kṛṣṇa has engaged me to help them in service.”

In the conception of service also it may be seen that *śiṣya* is Guru and the Guru is servant to the *śiṣya*. Such aspects may also be serving.

So many materials are offered to the Deity and the devotee does some service to those materials and makes them fit for the consumption of the Deity. Whatever s/he does is all service, not

enjoyment, not exploitation. Whatever s/he does, a cent per cent Vaiṣṇava, all their actions are in the mood of service in connection with the Centre and His relations, His parts. Service, everything is service.

When the husband and wife are being united that is also service, it is possible. Not exploiting one another. In the mood of service everything can be done, and that is in the transcendental world. Without the spirit of exploitation, mood of exploitation, we can cooperate. We can exploit a thing, we can renounce a thing, and we can serve a thing. Divine life is in service. Every unit is serving another unit in connection with Kṛṣṇa. It is possible. What we cannot think, that it cannot be in the spirit of service, but it can be. Everything can be approached, every action may be approached in the mood of service, it is possible.

Especially in Vṛndāvana conception, in Vraja conception, in the highest quarter of the divinity it is such. Everything, all phases of activity there, but all in the spirit of loving service. Love means service, service of a sweet type, sweet type of service is love. Without service in the background, without that love is not possible. Sacrifice, love means sacrifice, based on sacrifice. Love divine. One who loves some, then s/he's ready to sacrifice for them, that is love. Love divine, how noble that thing. How much tendency to sacrifice oneself for others. The highest type of sacrificed love we find in Vṛndāvana, that very sweet plane of love. And the very atmosphere is surcharged with divine sacrifice and service, that is love, automatic. And there is also the sweetmeats of different kinds. So that sweet behaviour, conduct with one another, that is also of different types like different types of sweetmeats, variety. Variegated sweetness of service there, five groups, and then again some subdivision, super subdivision, in this way, branching and branching and branching.

Gaura Hari bol. Gaura Hari bol.

Devotee: Guru Mahārāja. We're often, due to our past habits, we're often thinking that we're the enjoyers of this devotional process. This is the reverse idea. It's a very unhealthy attitude, "I want to enjoy devotional service."

Śrīla Śrīdhara Mahārāja: Enjoy devotion? Hmm? You say that we can also enjoy devotion, is it?

In one sense it is there. There is some enjoyment, means satisfaction. Not only that is the highest quality satisfaction. If enjoyment means satisfaction, ecstasy, but not exploitation. Die to live. By robbing a person we may be satisfied, and also by donating something to a person also we can find satisfaction. But these two satisfactions of different types. In this way we're to push.

So the satisfaction in exploitation is not of a similar type when we give something, a donation to a person who is satisfied, qualitative difference.

So similar, in the highest sacrifice of very highest type of satisfaction we find *rasa*. *Rasa* is everywhere, *sukha*, *rasa*, happiness, pleasure. But lowest kind is reactionary, and the highest kind, that is also reactionary but that reaction brings you, '*dāsa' kari' vetana more deha prema-dhana*. That sacrificing tendency is increased more and more, that way. *Rasa*, the lowest type of *rasa* and the highest type of *rasa*. Lowest type of *rasa* in the crude exploitation, then regulated exploitation, then by renunciation, and then by service, considered and then by automatic, spontaneous service, in this way. But the *rasa*, the pleasure, or satisfaction, their quality and degree will be different.

One can kill, for selfish purpose one can kill a man, and for the good of the country also in a war also they sacrifice and they kill. They kill persons when fighting against a country. That killing and killing for selfish ends may be different. And dedication also in that way. But this is all mundane, we're only giving an example to understand that it's quite different. Hmm? What do you say?

Devotee: But to seek satisfaction is natural for the soul? To seek the desire for enjoyment is natural in the soul, in the living entity?

Śrīla Śrīdhara Mahārāja: No, not in the soul, it is in the mind, it is in the cover of the soul, not to be found in the soul proper. Soul's proper function is service, *sevā*. And the foreign thing has come, accumulated, that is this misconceived idea, there is that thing. That is unnatural thing, not in the nature of the soul. Soul is seeker of satisfaction but by sacrifice, die to live, that process. Give and be happy. Take and give happiness, and give and feel happiness. Two kinds of happiness. One by giving, another by robbing, opposite.

Hare Kṛṣṇa. This is quite clear in this world also different types of happiness, and that may be extended, infinite. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Mahārāja. _____ [?]

Śrīla Śrīdhara Mahārāja: Ah. From the morning I'm engaged. This party, that party, this subject, that subject, going on. _____ [?] Nitāi Gaura Hari bol. So I close here.

Devotee: Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya.