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Śrīla Śrīdhara Mahārāja: ...so much is his, so much it is created for the national cause. So many atomic bombs, so many soldiers, ready to devote their life for the national interest. What little this mortal prosperity, what does it mean? Trifling, nothing. And eternal wealth, eternal good to the eternity, what sort of energy we should collect for that? So much good to all, such a high degree of welfare to be distributed to the all. To get back their own home, to take these misguided people, to take them towards their home, sweet, sweet home. That sort of call came in His mind.

"All these vagabonds, they should be taken to their own home and guardian." This sort of duty arose in His mind. "They all should be taken to their home. They're wandering like so many beasts in the jungle without knowing what is good, what is bad. Always engaged in competition to bite one another. They say they're civilised. Jungle animals are biting one another and trying to live at their cost, at the cost of the other fellow members in the jungle. As a human, more efficiently they're following the same chart, same program. At the cost of other nations, they want the same. What is this? A civilised jungle."

What is civilisation then? Civilisation loses its meaning. Civil means gentle. Is this gentleness? Only in a body what individually we may do, they're proud that they're doing that in a body. In the name of nation everything is purified. These fools. The jungle habits, if it can be performed in a form of nation, then it is justified. The fools dictionary. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

To help, half truth is more dangerous than falsehood. So half help, misguided help, that is more dangerous. That is to direct ones attention towards wrong thing.

[veda nā māniyā bauddha haya' ta nāstika] vedāśraya nāstikya-vāda bauddhake adhika

["The Buddhists do not recognise the authority of the *Vedas*, therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the *māyāvāda* philosophy are certainly more dangerous than the Buddhists."]

[Caitanya-caritāmṛta, Madhya-līlā, 6.168]

In the name of religion, if we preach atheism, that is more dangerous than an ordinary straight atheist. So in the name of civilisation, we're doing which is shameful to the animal of jungle, and not half truth. That giving food and clothing and so called education to the public, that is a very good thing, no.

Not less than to take them home. That is what is necessary. Home comfort. There is expression 'home comfort', means very sweet. And home means mother, father, they know the real necessity of the child. Child may not know. But the home knows what is his real interest. Home means father, mother, so many affectionate relatives, they know more than the boy who is interested. To guide one towards home, unconsciously the atmosphere will come to help, render real help to us, that is home. Back to God, back to home. To take us all, these wanderers in the streets, to collect them and to take them home.

That was the duty of Mahāprabhu, taken by Him.

Devotee: Mahārāja, sometimes in preaching we find it very difficult because they don't want to go back home, sometimes. So how does a devotee keep trying?

Sridhara Maharaja: By hook or by crook, any means. That depends upon the capacity of the guide. Anyhow to take them home. He knows what is home comfort. The child may not know. He may be crazy. He may run this way, that way, not towards home. And that is the rub. That makes the case complex. Otherwise it would have been very simple. So anyhow to manage. The responsibility on the guide. And according to their capacity the real effect comes to help him. That is a special capacity and also the inspiration, delegation of the Lord, both combined makes the specific characteristic in Ācārya.

Rank is but the guinea stamp, man is the gold for that. So many administrators there may be, district magistrate, judge. But rank is one thing and the man is another thing. So his inner capacity and also the delegation, both combined, that is effective, both things combined. The personal characteristic of the preacher and also the delegation, delegated power of the Lord, both combined. As much power, how much power is delegated there, and this combined combination produces the desired result.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Yajna vakya vaisay bhakti para tai tay [?]

Mahāprabhu recommending to Svarūpa Dāmodara, recommending Rūpa Goswāmī to Svarūpa Dāmodara. "He's the fittest person to deal with the devotional scriptures. So I have delegated, I have inspired him, delegated My ability to him. You also do." He's requesting Svarūpa Dāmodara also. "Whatever you have got, you please transfer in him. He's a very worthy person. He can manage it and he can distribute it very well. So I have given all My suggestions to him. And you also give to him. And he will produce it in a very befitting way and distribute this devotional scripture, he will prepare."

Devotee: We know the Ācārya, that Kṛṣṇa is coming through the Ācārya.

Śrīla Śrīdhara Mahārāja: Coming means His power, His delegated power. Kṛṣṇa means His potency. Kṛṣṇa and Kṛṣṇa's potency almost one and the same. His potency, He's extending His potency.

Devotee: Mahārāja. It says in *śāstra* that by a moments association with a pure devotee that one can reach the highest perfection.

Śrīla Śrīdhara Mahārāja: Yes, highest perfection. Perfection in the infinite is a relative term. Ha, ha, ha. Perfection of course is in the infinite. Ha, ha, ha, ha. Kṛṣṇa is perfect, that is also, Svayaṁ-Bhagavān Kṛṣṇa. Then Prabhāva-Prakāśa, Prabhāva-Vilāsa, different types of Kṛṣṇa also. And Kṛṣṇa on the side of Rādhārāṇī, the fullest Kṛṣṇa, perfect Kṛṣṇa is there. The gradation in Kṛṣṇa also, what to speak of human beings and devotees, gradation is always there.

We're limited beings, so we're encouraged to look to the whole, try to catch the infinite. As much as you can, we're encouraged to see in the Ācārya that is the highest teacher-ship there. What is our capacity? If we use our utmost, try our utmost, still, how much we can extend ourselves? We're encouraged, whatever seen, that is the absolute. With this consciousness, go forward. When you will reach there, then also you will find something more, go forward.

We may think the sun is very near, but if we start our journey, begin our journey, 'Oh, it is here, go further, it is here, go further.' To catch the moon for the child, the moon is nearby. 'I'm getting it for you my boy, don't cry, very near.'

*loke vyavāyāmiṣa-madya-sevā, nityā hi jantor na hi tatra [codanā
vyavasthītis teṣu vivāha-yajña, -surā-grahair āsu nivṛttir iṣṭā]*

["Everyone is naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramani sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make one abstain from these activities."] [*Śrīmad-Bhāgavatam*, 11.5.11]

By instalment, but the fullest encouragement should be given to the child. "Finish this school." Then when that is finished, 'no, there is another, college.' To collect whole of his energy. In this way, encouragement, encouraging, go, so far, not more. When he will go he will find his own taste and go further, go further. No finish. As much the progress, as much the despair, disappointment.

"I do not get anything. So sweet, so sweet, I do not get any, any drop."

*na prema-gandho 'sti darāpi me [harau, krandāmi saubhāgya-bharaṁ prakāśitum
vaṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]*

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."] [*Caitanya-caritāmṛta, Madhya-līlā*, 2.45]

As much as advanced, and they're in consciousness of the infinite, they think themselves as nothing, infinitesimal. The infinite is so big, so big, the infinite means. As much progress he makes and finds that further more. I did not know that infinite is so big, no circumference. Everywhere centre, nowhere circumference. In Meyer's Essay we read.

Devotee: It is eternally going on, this process.

Śrīla Śrīdhara Mahārāja: Going on, but it is the lake of nectar, no law. No possibility of being looser. Because I'm not reaching the extremity so I'm lost? No, no. More tasteful, more energy giving, more hope giving, encouraging, one can't leave. I have not attained anything but still he can't drop his journey. He's sure to go more, more. That is the characteristic. Sweetness also, also infinite character sweetness. As much as sweetness we have, he wants more sweetness. In this way everything is infinite, Vaikuṅṭha. *Kuṅṭha* means limit, no *kuṅṭha*, no limit, unlimited. Vaikuṅṭha means unlimited.

From the narrow selfish conception, we're to merge into wider conception of the universal whole. We think that we shall lose our position. But when we identify with that ocean of nectar, no, we're not losing position. Rather we're in progress of acquiring higher position. So go further, higher position. Die to live. We feel in the process as much we're eliminating, losing our position,

elimination of the position and progress, that means progress. To go forth means progress. The test is there. We get more, more life. Die to live. So called death is encouraged by the gain of the life, vitality. The more we die, the more we live. We can feel, we can't leave the campaign. We can't abandon because the inner feeling is there. *Raso 'py asya, param dr̥ṣṭvā nivartate.*

[viṣayā vinivartante, nirāhārasya dehinaḥ / rasa-varjam raso 'py asya, param dr̥ṣṭvā nivartate]

["Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth."] [*Bhagavad-gītā*, 2.59]

The experience of higher ecstasy encourages us to go further.

*bhaktiḥ pareśānubhavo viraktir, anyatra [caīṣa trika eka-kālaḥ
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam]*

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."] [*Śrīmad-Bhāgavatam*, 11.2.42]

Anyatra, viraktir, viraktir means abnegation, our devaluation of something, *viraktir*. And higher valuation in the front, *pareśānubhavo*, conception of higher gain in the front. And what we eliminate in the back, that is devalued, we can understand that that is more valuable than we live. *Bhaktiḥ pareśānubhavo*. Progress means some experience of gain, losing the stale position and to gain the better, new, encouraging acceptance. Elimination and acceptance. Acceptance of the higher, elimination of the lower. And we stand guarantee and witness to that, ourself. *Hṛdaye nābhya nujñāto.* [*Manu-saṁhitā*, 2.1]

*[vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata]*

Our heart's approval is there, to give us guarantee. Go further.

Devotee: Mahārāja. So many Vaiṣṇava devotees have started the path, long journey back to Kṛṣṇa, but somehow were checked. So how do we...

Śrīla Śrīdhara Mahārāja: Everyone is trying to get more pleasure or happiness, but many failing. Then, what should we do? We should not try to get pleasure? All pleasure hunting, every point in the existence including the trees, creepers, animals, man, woman, everything here is searching for happiness. But apparently we see that many failing. Then should we stop there? Can we stop there? We can't. The urge to get greater pleasure, happiness, that is a constant thing. We can't leave that. Even it is in the stone, in the fossil also, but that is very, very meagre, covered. The very substance means search for pleasure, *sukha*, it cannot be eliminated. Any existence cannot be

devoid of this, that searching for pleasure, for self- satisfaction. It is inherent, the most universal thing. As the substance existing, so its tendency to get happiness in way of freedom, or knowledge, love, anyhow progress is inherent quality, it can't be avoided.

Patyumna chasi janma hart karosi avato vikart [?] What you think, it won't do by voluntary whim, you'll be forced to travel that way, prakriti sthan yajnati [?] The nature will force you to select that course. The environment will force every atom to go ahead. Temporarily we may think, I won't do that. But that is not the real nature of things. Nature won't allow to stop, idle. For some time the negative aspect may come, take rest. Making progress sometimes to take rest is necessary. So sometimes it may be seen, but that is also a progressive position. Rest is also that the *mahā-bhāgavata*, they're told to be always engaged in service of Kṛṣṇa. When they're sleeping, that is also for the interest of Kṛṣṇa, taking rest. Then with more energy he can serve. So rest, the sleep also counted in the service, because taking rest we can give more energy. So rest also within service, something like that.

Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi. Who is he?

Devotees: Navadvīpa Prabhu.

Navadvīpa Prabhu: I have my daughter with me, I have to take her back to Māyāpur, she's a little restless.

Śrīla Śrīdhara Mahārāja: All right. A little *prasādam*.

Navadvīpa Prabhu: I'll be back tomorrow morning Mahārāja.

Devotee: Mahārāja. When a devotee attempts to preach, say in the west or any dangerous situation, does he get more protection from Mahāprabhu?

Śrīla Śrīdhara Mahārāja: Of course, according to his sincerity, according to his need, his purity of purpose, all these things. Preaching for Mahāprabhu, and not for his own name and fame, or any other acquisition. The purity of purpose. And then the preaching of different kinds, in primary stage, in higher stage, different phases is there. Primary schools there are many, but higher education colleges are few.

Devotee: _____ [?]

...

Devotee: ...journey to Kṛṣṇa but he stops for some reason. Is that due to his past *karma* or offences committed while performing devotional service?

Śrīla Śrīdhara Mahārāja: May be. Ha, ha. It is difficult to have the proper conception of that hindrance, bad *karma*. Because hankering, intensity of the hankering is so great that always in the retinue that impression comes in, that I have bad *karma*, bad luck. In the highest position also, I have got bad luck.

Rādhārāṇī says, "My *durdaiva-vilāsa*, only the fruit of my bad *karma*, that I'm in lacking the union of Kṛṣṇa. He has left Me. Kṛṣṇa is not to be blamed. He's all right, He's all attributed. Only for this separation, something is responsible, what is that? This is My bad luck."

So it is continuing in different shape to the highest. It is also a type of Vaikuṅṭha, that union in separation, is another type of getting the Lord. By feeling his want, earnest necessity. Earnest necessity, that is also a kind of gain, to find earnest necessity for a particular thing. That is not easily got. Follow?

Devotee: Hmm.

...

Devotee: Sometimes we see the devotee loses that desire to attain Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Ah. That is little dangerous. Not to have hunger, that is the sign of the bad health. Hunger is good health, a sign of good health.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. _____ [?] [31:48 - 32:57 - microphone difficulties]

...it originates, understanding and the power exercising that comes from separate existence, consciousness of separate existence. Otherwise spontaneous activity is there. Without knowledge just like computer, automatic activity is there, *jñāna śūnya bhakti*. But it is in proper way, harmonious way. Harmony also comes there from there. Rather it is same with harmony, *jñāna śūnya bhakti*, dedication, automatically spontaneously doing things. Self-dedication, no possibility of any cheating, robbing, or any division, or any law, any justice necessary there. Automatically movement going on smoothly, properly, harmoniously, without causing any disturbance to the, it is quite healthy, wholesome movement. No clash is expected from that sort of movement, spontaneous, holy, holy movement. No cause of any complaint in that plane, perfect movement. But everything is there, and very sweetly performed, but all spontaneous, no calculation, no justice, nothing necessary. Where there is culprits, there judge is necessary.

Hare Kṛṣṇa. Spontaneous flow of love, perfect, desirable, most desirable. Thing good in itself, it is good, it is all good, absolute good, all good. No room of any suspicion or any alternative possibility. No apprehension, smoothly going on.

And those that apparently incompatible it seemed, that is also necessary for its own purpose. Actuated by love. Mother also punishes the child. What is at the background? The good will for the child, in this way. Yaśodā chastising, whipping the son, so cruelty. And Absolute is crying. That is *līlā*. No feeling of any animosity. It is the outcome of the love, in different form, harmless. Not only harmless but health producing, wholesome.

What we - dynamic equilibrium. What is harmless we may think in the equilibrium stage. But if equilibrium can be dynamic, producing no disturbance, that is harmony. Harmony is movement but possessing the innocence of the equilibrium, healthy, harmony.

Devotee: So *bhakti* is then a gift given, but subjective endeavour is still necessary.

Śrīla Śrīdhara Mahārāja: *Bhakti* is a gift of which, gift of whom? *Bhakti* is self-existent, *bhakti*. *Bhakti* with Bhagavān, with God it is self-existent. His function, His nature, His halo pertaining to Him, is coexistent with Him. The original whole is an organic whole. Different potency coexisting. The whole is an organic whole, not that something is producing another thing. It is eternal, organic, harmonious organism.

Hare Kṛṣṇa.

Devotee: How is *śraddhā* related to inner experience?

Śrīla Śrīdhara Mahārāja: *Śraddhā* is positive and the experience in the negative side, when we're misguided, the question of experience comes. When experience stops, knowledge of experience stops, *śraddhā* arises and the experience vanishes. Experience is a knowledge, we're subject there, we acquire, we're subject. But we're object in *śraddhā*. When *śraddhā* begins we try to find that we're object, not subject. In the area, in the domain of *śraddhā* we have got object...

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