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Śrīla Śrīdhara Mahārāja: I want this, not any hypocritical or political colour. From the core of our heart if we want, there is that sort of justice, response from the quarter of the domain of love. Domain of love, that is generous enough to deal with the newcomers, welcome the newcomers. Because that is infinite, no bankruptcy is there. That if so many enters the bank our food will be - the scarcity of our food, no possibility of that. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja. How does tolerance and discrimination cooperate?

Śrīla Śrīdhara Mahārāja: They may help us if the right connection we get. They are qualifications to help our progress, but the connection with the truth, which side? They will help our progress, but in any way if we're connected with a good thing they will help us for the attainment of the good. Tolerance and discrimination. Discrimination is in the front, tolerance in the back, they are good assistance. But discrimination in which plane? Discrimination may take place in different plane, but it must have a connection with the higher plane, discrimination. Discrimination should be right, in the right plane. Judgement, discrimination from our side, but it depends on the favour of the other side, and it must have that connection. So surrender, and then, He will come to approach us, to take us up. Anyhow we have to persuade the highest authority to favour us. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Our attitude will be such as to invite the higher authority to accept us, does not depend so much on *our* part. Our submission, surrender, our hankering, the negative side. I cannot discriminate, make that object of my discrimination. That will be always super-subject. I cannot make that the object of my discrimination. Do you follow?

Devotee: No.

Śrīla Śrīdhara Mahārāja: That is super-subjective. So my position, attitude, will be such that the higher authority may come down to my level, and to help me, to favour me. So discrimination will reach to self-surrender. Surrender is necessary to attract the attention of the higher. Everything depends on Their sweet will. He's autocrat. His sweet will is everything. To attract that sweet will towards me, to increase my negative side, that is attraction. To attract His favour. The problem like this. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: All our attributes, our qualifications, will be of negative character, to press our position that 'I'm in the worst need. With out that, I can't stand, I'm helpless. I can't without Your favour.' That sort of hankering, earnestness, necessity, that will help us. In other words, we're to improve our negative characteristic, and the positive will be attracted - in that way.

And our subjective character only will be as His agent. He will inspire us to do this and that, I may go to do that and use my discrimination in carrying out His order. And not any original discrimination is possible for me to have. I may be subject when to carry out His order, of the

higher officer of the Supreme Lord. There I may use my discrimination about the lower arrangement. But towards the higher, of the submission, surrender, obedience, allegiance, unconditional slavery, slave mentality will help us. That 'we're so low,' then the supply will come from the high. 'I'm in want,' then the supply may come from the high.

Am I clear?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Always this tenor of thought should be maintained: high and low, subjective and objective. And that is not under rule, that is autocrat. These are the data we must keep in our mind always. Sweet will, how to draw the attention of the higher; that is the problem. Only by proving to Him in a bona fide way, that I'm the worst needy.

Devotee: Guru Mahārāja. In *Śrī Īśopaniṣad* one mantra says that knowledge and nescience should be cultivated side by side. What does this mean?

Śrīla Śrīdhara Mahārāja: What does he say?

Badrinārāyaṇa: In *Śrī Īśopaniṣad* there's one *mantram* that says that knowledge and nescience should be cultivated side by side.

Śrīla Śrīdhara Mahārāja: Knowledge and?

Badrinārāyaṇa: Nescience, darkness, nescience.

Śrīla Śrīdhara Mahārāja: Nescience? Science and nescience? Nescience means ignorance, and science means knowledge. And how?

Badrinārāyaṇa: Should be cultivated side by side?

Śrīla Śrīdhara Mahārāja: Where is it?

Devotee: I'll go and get it.

Śrīla Śrīdhara Mahārāja: Truth and *māyā*, truth and falsehood should be cultivated side by side? Where is it mention? Out of *māyā* we shall try to find out, out of ignorance we shall try to find out knowledge.

Another Devotee: Guru Mahārāja. Sometime we're hearing in the society that this Kali-yuga will be destroyed when Lord Viṣṇu will come as Kalki Avatāra.

Śrīla Śrīdhara Mahārāja: Yes. As the Kalki Avatāra will come He will destroy the leaders, so many leaders of the black government, black dealers. And then the Satya-yuga will begin, then the time will take its own course towards a more higher form of life. Just as after summer, rainy season begins; then after winter, summer begins. In this way revolving. Satya, Tretā, Dvāpara, Kali - again Satya, Tretā, Dvāpara, Kali. In this way. According to the general *karma* of the masses, the collective

people, according to their *karma* is revolving in this way. The social condition revolves in this way. It is the rule of everything, that after some individuals and some other comes to take place, in this action, reaction, in this way. In everyday, your mind also, sometimes your mind is in good position, sometimes in bad position, again that is end, again sometime good thoughts come. In this way, nothing is continuous but it is revolving. In a cyclic order it is moving. So according to the consequence of the mass deeds, deeds of the masses, the environment changes. Satya, Tretā, Dvāpara, Kali, the condition of the society varies in this way.

Devotee: And Lord Viṣṇu take these all ten incarnations all over ages.

Śrīla Śrīdhara Mahārāja: All over the ages. In Satya the four - Matsya, Kūrma, Varāha, Nṛsimha. Tretā - Paraśurāma, Rāma, and Vāmana - three. And Dvāpara - Balarāma and Buddha. And Kali is one - Kalki.

Devotee: Kalki means He will come as a man or as...

Sridhara Maharaja: As a man. He will take birth in U. P., near _____ [?] Viṣṇuyasaśā. In a family of a *brāhmaṇa* who's name is Viṣṇuyasaśā. And He will come, an extraordinary personality and all the demons will be killed by Him mainly. And then a reaction will begin again towards the religious life, virtuous life. A turn will be taken, in general. That is described there. [*Śrīmad-Bhāgavatam*, 12.2.19-20]

Ah! what is that *Īśopaniṣad*?

Badrinārāyaṇa: This *mantram* of *Śrī Īśopaniṣad* [11] is,

vidyām cāvīdyām ca yas, tad vedobhayaṁ saha / avidyayā mṛtyuṁ tīrtvā, vidyayāmṛtam aśnute

Śrīla Śrīdhara Mahārāja: What is the meaning?

Badrinārāyaṇa: Translation is given by Swāmī Mahārāja. "Only one who can learn the process of nescience and that of transcendental knowledge side by side can transcend the influence of repeated birth and death, and enjoy the full blessings of immortality." [*Śrī Īśopaniṣad*, 11]

Śrīla Śrīdhara Mahārāja: One is negative another is positive. To know that this is false and to leave that, and this is true and to accept that. Do you follow? To cultivate about falsehood and the truth, this is false, we must rejected it, this is truth I must accept it - in that way. To know the bad, to culture the bad - this is bad and to reject, for rejection, and to culture the truth - for acceptance. That is meant here. The defect of *māyā* should be analysed. 'Oh, this is *māyā*, this is bad, this is hopeless, this is undesirable, to avoid this, we know, we shall try to, and not culture to have it. And the science, the knowledge, we shall try to attain it.' We shall try to understand the bright side of that and to accept more and more towards truth. One negative another positive. To know a man he's a *dacoit*, he's a rogue; and then to avoid him. And he's a saint, he's a good man, to accept him - in that way.

Devotee: Guru Mahārāja. There was one German philosopher who said, who taught, "Learned ignorance is necessary to reach the goal." Learned ignorance in Latin is Docta Ignorantia.

Śrīla Śrīdhara Mahārāja: We may have the bright side, *jñāna śūnya bhakti*, noble ignorance. Not to go to calculate in this world but to surrender. Ignorance, *jñāna śūnya bhakti*, to lose our faith in calculation, in our subjective capacity of calculation, and to surrender to the higher. *Jñāna śūnya bhakti*, we may take it like that. Only one point you say, what is meant by that I don't know. But that may be utilise in this sense. Learned ignorance, that when learning understands its own limit, that 'I'm finite, my learning is also finite. It cannot make me bona fide enquirer about the infinite. So, it is better to surrender to the infinite, and let Him work in me for my best.' That submission - surrender. Surrender to the infinite; that is the highest reach of the learning. That, 'I can't know, I can't know. If He makes Himself know to me; then I can know, otherwise not.' It may mean that.

Devotee: He actually said, "God is inconceivable by thought. He can only..."

Śrīla Śrīdhara Mahārāja: Yes, by our subjective enquire.

Devotee: Only intuition...

Śrīla Śrīdhara Mahārāja: Only devotion, and His Grace. God can be known by His grace. So the cultivation of knowledge that won't give Him. That is a failure for the knowledge of investigation about Him. His Grace can give Him. To come to this idea, and then do away with the knowledge, to make much of the knowledge - stopped. Knowledge has got its limit, and the faith - when knowledge fails, faith develops, begins.

Devotee: This same philosopher also told...

Śrīla Śrīdhara Mahārāja: Who is he?

Devotee: Cusanus. Nicholas of Cusa - (aka Nicholas Cusanus) He lived 15th century. (1400-1464)

Śrīla Śrīdhara Mahārāja: 15th century.

Devotee: Great saint in Catholic Church. He was a Cardinal, a Bishop.

Śrīla Śrīdhara Mahārāja: Where, Rome?

Devotee: Yes. But German, in Rome. He was mediator between religions, between Muslims, and Christians, and Jews.

Śrīla Śrīdhara Mahārāja: The knowledge fails and faith develops. Develop faith and give up the hope in knowledge. Laboratory, research laboratory cannot give you God.

Yuri Gagarin when he went in the sky, an old lady enquired when he came down. "Have you seen God there?" Ignorant lady asked him, "Have you seen God? You went so high."

But that gentleman was an atheist, he told, "Oh, God is in horse drawing our cart. What do you think about God? We have utilised God in our service."

"We are so proud of our knowledge, our research science, we have forced the God to serve us." The boast of science says that. "We have engaged God in our service. We're above God, superior to God. God is our creation. A creation of a particular half-mad section. God."

Devotee: Cusanus also told that, "In God the opposites coincide. Opposite, smallest and greatest come together in God."

Śrīla Śrīdhara Mahārāja: Yes. *Bridha samanā tasmin na cityam* [?] Not only good, bad, but even anti parties are also harmonised, everything harmonised in Him. Good, bad, friend, enemy, everything is harmonised and accommodated there. And they lose their poison, all becomes good. All accommodating, all harmonising, all adjusting principle in Him. Direct, indirect. Thesis, antithesis, synthesis.

Devotee: He was also mathematician. "Mathematics are related to God. Point and line are two opposites. Point is infinitesimal small and line is infinite."

Śrīla Śrīdhara Mahārāja: Line, plane, solid. Line also only length. Infinite points accommodated in a line, infinite line accommodated in a plane, infinite number of plane is accommodated in a solid.

[28:18 - 29:00?]

...

...for it self, for the centre. Selflessness to the extreme. Selflessness not in extreme conception of renunciation, that is only mere withdrawal from the negative side. But there is a positive side of divinity, self-giving, and take it to the extreme it will go to Kṛṣṇa, the autocrat. He'll absorb everything. He's the only enjoyer.

Our Guru Mahārāja in his famous poetry, *duṣṭa mana! tumi kisera vaiṣṇava?* "My wicked mind, how you claim to be a Vaiṣṇava?" That is the heading of the poem written by our Guru Mahārāja, Bhaktisiddhānta Sarasvatī. "Oh my wicked mind, how you can think that you are a Vaiṣṇava proper?" There he has one line, *kāminīra kāma, nahe tava dhāma, tāhāra mālika kevala "yādava."* "The enjoyment, the pleasure that we get from the association of the ladies that is only reserved for Kṛṣṇa and for none else."

Ha, ha. [From *Vaiṣṇava ke? Who is a Vaiṣṇava? Mahājana-racita gītā*, from *Gauḍīya Kaṅṭhahāra*, 3.24]

One gentleman came to enquire. "What do you mean by this expression?"

"That what I mean it is clear there."

"Then, where is our position?"

"You have no position."

Clear answer. None to enjoy but only Kṛṣṇa. It is reserved for Kṛṣṇa only, Kṛṣṇa conception. As in other places, *Vaikuṅṭha*, that is also subservient tendency; not so much so, as in Kṛṣṇa *līlā*.

Three things. Nārāyaṇa is the master of *kanak*, money, wealth, *aiśvarya*. The whole wealth, energy, belongs to Nārāyaṇa. And the whole *pratiṣṭhā*, that is credit, belongs to Gurudeva, Baladeva, Rādhārāṇī. And the whole lady pleasure reserved only for Kṛṣṇa. Three things.

It is very hard to crack the nut, to understand. Then, we will come to realise our position, then where are we? Who are we? If these three things reserved for these Three Principal Entities of the highest order, then what is our position? Our secondary position in the objective side. We're wealth, we may be supplier to Kṛṣṇa in that respect.

And *pratiṣṭhā*, all coming from Gurudeva. The main capitalist, original capitalist is Gurudeva, Baladeva, or Rādhārāṇī, in the original position. And we're making transaction of His property. We're like small industrialists. From big industrialist we take delivery of the articles and we take it to the market for ordinary sale. But if that Kṛṣṇa consciousness we spread, we're in that position. From Gurudeva we take the articles and sell it in the market. Kṛṣṇa *kathā*, everything, holding secondary, subordinate position.

We're but a part of potency and not the owner of potency. Part of potency. We're potency in our selves. So, no freedom of enjoyment with us, we're to supply. The master of potency, He's to enjoy the potency, He's master. And we're so many particles in the potency. So our position is to be enjoyed, is to be subservient to the higher. And there lays our real *svarūpa*, means intrinsic identification, and if we can reach that place we shall get our maximum. That is what is Vaiṣṇavism in a nutshell. Not enjoyer, but to be enjoyed. Not positive, but negative. Not predominating, but predominated. Hare Kṛṣṇa.

These broad things we're to understand, and then we're to study in details what is there. Three things. To give up enjoyment and to give up renunciation, that means infinite, ocean. To give up enjoyment and to give up renunciation; two plenary fundamental things we're to avoid. And the necessary third plane, is the plane of service, which is possible after self-dedication, self-surrender. Through self-surrender we can come in connection of that plane. It's difficult to understand, and more difficult to begin and follow. But it is there, it is possible. And Hegel comes to help us very much. "For Itself. Everything For Himself." That is the plenary movement, and we must join that. Ha, ha, ha. Hare Kṛṣṇa.

*ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca
[na tu mām abhijānanti, tattvenātaś cyavanti te]*

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

"I'm *the* enjoyer of everything in this world. *Yajñā* means sacrifice. Everyone may sacrifice, and it is for Me, I'm the recipient, you see. This is your position, to Me."

One of our Godbrothers, Vasudeva Prabhu, he used to say sarcastically, in sarcastic way that, "Let us go on in harmonised way. You do and I take. You supply, you cook I shall eat. You serve I shall accept. Let us join in this. _____ [?] Let us work in combination. You labour and I enjoy."

Prakṛti, *puruṣa*, is like that. One enjoyer another supplier.

*kārya-kāraṇa-karṭtve, hetuḥ prakṛtir ucyate
puruṣaḥ sukha-duḥkhānām, bhokṛtve hetur ucyate*

["Material nature has been delineated as responsible for the cause of the domineering force of the senses, and the effect as the material body; and the (conditioned) soul himself is known to be responsible for his accrued happiness and unhappiness."] [*Bhagavad-gītā*, 13.21]

Just as in Sāṅkhya philosophy, pangu andha, a blind and a crippled, the both combined going. Cripple he has got eye, and blind man he has got limbs. The blind man can move, but he cannot see the way. The crippled man with eye he is, he takes position on the shoulder of the blind man, and says, "Go this side, go that side," like a horse, horseman. Sitting over the horse, say 'horse go this side, that side.' So both, a man, but one is blind another is eyed but crippled.

The *puruṣa* is crippled, and *prakṛti* is a blind man with full energy to move, but he cannot guide. So guide is *puruṣa*, he can see the consciousness. The consciousness, intelligence, that is guide. And the energy, blind energy, that can move, work. So both combined things going. This is the Sāṅkhya philosophy, ponganda, pongu and andha. Andha is *prakṛti*, and pongu is *puruṣa* - no activity there, but it is a spark, knowledge, but no other energy. So, pongandha.

So *puruṣaḥ sukha-duḥkhānām, bhokṛtve hetur ucyate*. He has consciousness, he can feel what is pain and pleasure. Pain and pleasure feeling in the consciousness, but that is inert, passive, something constant and staying in the same place. And activity for him to be done by some other energy. So, *puruṣaḥ sukha-duḥkhānām, bhokṛtve hetur ucyate*. And *kārya-kāraṇa-karṭtve, hetuḥ prakṛtir ucyate*.

This is the conception of the lower side of things. But *prakṛti* does not evolve consciousness like fossilism. But on the other hand, both is in consciousness. No necessity of movement for the soul - is possible here. Soul is inactive, indifferent, passive, in this enjoying plane. That is another original conception. Soul does not take place in the negative side, it is meant for positive side. But accepting soul in the background the *prakṛti* works on his behalf.

Our Guru Mahārāja gave an example that, "The proprietor is minor and the managers they're taking the advantage of the minority of the proprietor, and they're looting and enjoying the state." Something like that. Soul is, the *baddha jīva*, soul is like a minor's position. So soul, he cannot control these revolting managers. He only should have a contact of another major soul. Then with the help of the major soul, he can subdue his managers, and then he can get the lordship on his own property. So minor's position, in the *baddha jīva*, a fallen soul's position is like a minor proprietor, helplessly. He's doing nothing, managers are doing everything, but using his own, in the name of this proprietor. So soul is inactive, non-cooperating, but they're working on behalf of the soul - the ego - and soul as if he's in the side of them, apparently.

But if his interest, real interest inside is roused by another major soul who is connected with Paramātmā, with Bhagavān, then he'll find his own field there. He'll control the senses and utilise them in the service of the Lord. He'll say "For Itself. Everything for Kṛṣṇa, not for me..."

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