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**Śrīla Śrīdhara Mahārāja:** So it is justified that,

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja  
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

"Give up all your duties possible, and come to Me. Duty, good or bad, whatever you can conceive from your present position, give up everything, exhaustively, ungrudgingly, and straight come to Me, I'm everything to you." This is Kṛṣṇa consciousness. "You belong to Me, you are My property. Just as you think your slave, you can say that you are master of your slave, or anything, any property, so you are property or slave to Me."

And by that idea, that is the truth, and by accepting that truth you will live, die to live, you'll be gainer, you'll come in normal position. At present, abnormal position, you're suffering from thinking sham master of. 'I'm monarch of all I survey. I'm monarch of all I survey' That idea, that ego is the worst enemy to you.

Service in general, then there is scrutinizing service of different type, *śanta, dāsya, sākhyā, vātsalya, mādhyura*. And that is also calculative, then spontaneous, in this way. And the hierarchy in the developed condition are there, the details are there. And in the *mādhyura-rasa, Ujjvala-nīlamanī*, written by...

*Nīlamanī, nīlamanī, maṇi*, Kṛṣṇa, *nīlamanī*. *Maṇi* means possessing wonderful potency, capacity, *maṇi*. Wonderful, inconceivable. The owner of inconceivable power, *maṇi*, which can produce any amount of gold, but it does not have any change in it, that is *maṇi*. And *nīlamanī*, the colour is blue, not detectable very easily. And *ujjvala, ujjvala-rasa*, that means *mādhyura-rasa, ujjvala-rasa*, another synonym for *mādhyura*. So *nīlamanī*, when in *mādhyura-rasa*, that is *ujjvala-nīlamanī, ujjvala-rasa*. *Ujjvala-rasa*, super fine; super, all surpassing. Bright, surpassing all brightness, the brightest, the brightest *nīlamanī* where we find Him in consorhood. Consorhood, and that also without any consideration of any law. Consorhood the autocrat. Autocrat consorhood; *ujjvala-nīlamanī*.

And what is His nature? How His *līlā*, His dealings? That is mention in a book written by Rūpa Goswāmī. And the name of the book has been given as *Ujjvala-nīlamanī*. And the first part of devotion in *Bhakti-rasāmṛta-sindhu*. From the beginning, beginning of an ordinary civilised life, a religious life, he has taken to *śanta, dāsya, sākhyā, vātsalya*. The *mādhyura-rasa*, highest, that's in another book which is named *Ujjvala-nīlamanī*. *Nīlamanī* in its highest lustre. *Ujjvala* means lustre, highest lustre; that *nīlamanī*, in consorhood. And how is His characteristic, and how also He plays with His paraphernalia in the *mādhyura-rasa*, that has been described in details in *Ujjvala-nīlamanī*, that book named *Ujjvala-nīlamanī*.

Even the scholars, so called scholars of the literary department, they're dumbfound to find how that has been analysed so finely in this book, so finely and elaborately. Subtle points has been taken in, and in an organised way they have been distributed there, in that book.

*Muhyanti yat sūrayaḥ* [Śrīmad-Bhāgavatam, 1.1.1] The great scholars they become dumbfound when they come to such statements. Hare Kṛṣṇa. *Muhyanti yat sūrayaḥ. Bhāgavata*, the promise of *Bhāgavatam* in the beginning, in introduction, this warning, this caution is given to the scholars. "You'll all be dumbfound when you will have to come to this plane. No scholarship will flourish here. *Muhyanti yat sūrayaḥ*. Not ordinary, *sūrayaḥ*. The great scholars, they won't be bona fide to enter, they won't be considered fit to enter this plane, it is so mysterious to all. Only the surrendered souls they can understand and feel this. Outsiders, keeping them as a subjective enquirer, research member; they can't have any entrance here. It is superior, superior, subjective realm. Super-subjective realm.

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi Gaura Hari bol. [08:35 - 10:05 ?]

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Hare Kṛṣṇa. Hare Kṛṣṇa.

Jaganda [?] Prabhu, that boy who come from ISKCON, how he's behaving?

...

**Śrīla Śrīdhara Mahārāja:** ...first to go anywhere, and to enquire who is a religious man in this side, in this locality. And then to approach that so called religious man in the locality, then try to talk with him. Then if he's not sympathetic, then to enquire, 'Who are the persons you know who maybe sympathetic to this sort of learning and instructions?' To get some name, and then approach to them with some pamphlets or books or invitations, letter or something. And to invite him to the centre, and seek his sympathy. Because it is only for the, it's dependent on the collections of the public, religious public. In this way to begin, and to approach everyone and to try to get some few more names from them. Wherever we shall go, ABC, we shall ask them, 'Give some name known to you who has got such sympathetic mind towards such movement.' In this way, to the field, to extend the field, and then go. Some may be permanent subscriber, some may give some instalment help. In this way he will be known to the society and place and able to go on.

When Acyutānanda came here, after six months - nine months perhaps he stayed here. After six months I thought that I must utilise him. I sent him in a party to Calcutta for collection with other *brahmacārīns*. But Acyutānanda did not take part there. After reaching Howrah station he went to some place and when these people are returning anyhow he managed to join them, came here. Then, knowing about his manners, I asked him, "What do you want? You won't be utilised for any other centre except your Gurudeva?"

He answered straight. "Yes."

"Then, I shall recommend you to Mādhava Mahārāja. Go to Calcutta and stay there, and try to meet persons, they're educated English knowing people, and gradually you will create your field."

Then I asked that present ISKCON position, in that Vṛndāvana, between Dāmodara Mahārāja and Goswāmī Mahārāja, a vast land, you try to secure a land there. And he did that. And in the meantime Jayapatāka also came and both combined they secured a land there, and now this ISKCON has come.

So, he went according to my advice to Calcutta and began to see the capitalists, the advocates, the judges, securing their name and gradually began to canvass.

So as a beginner generally should do in that way. The heart within and God overhead. Unknown, everything is unknown. And to begin with, with heart within and God overhead, to approach

anywhere, anything to be begun like that. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. [15:27 - 15:42 ?]

...

Depression, due to old age. So *janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9]. Like disease, *jarā*, infirmity also like a disease, apparently. Hare Kṛṣṇa. In the beginning, when health it is all right, when one part can't work due to disease, other parts come to help him. But in *jarā*, infirmity, when one part is unable, than he requires help from another part, he also wants that, 'I want help from you.' So in *jarā*, infirmity, just the opposite, none approaches to help another part. So the whole organism succumbs.

Bhaktivinoda Ṭhākura compared it to this Yadu-kula *samvāda*. They revolted against one another. When passing away they showed this practice. Before this every unit was helping another unit, but at the time of passing, everyone revolted against another. And showing this dramatic play and They went away, disappeared from this world.

This is the custom, or this is the fashion of this mundane world, the very nature. This is the very nature of this mundane creation, that at the time of greatest need everyone will deny his service, because he's in the same position. But just before when growing everyone comes to help another, and when going, then just the opposite. And the Yadu-kula showed this example to the world. That when going out this will be the nature of every unit. They won't approach, they'll demand a mutual help, but none will be able to supply. All in want of energy. The whole is withdrawn, the life is being withdrawn, energy is being withdrawn from backing, in general. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi. Gaura Hari bol. Gaura Hari bol.

**Devotee:** But at heart, Guru Mahārāja, you're younger than all of us.

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha. Hare Kṛṣṇa. You feel like that. Hare Kṛṣṇa.

The grosser side becomes more, more attack by mortality, mortal influence. And inner side are less attacked. But only for the want of the cooperation of the lower side, the inner side cannot work in old age. Hare Kṛṣṇa.

*Mana, buddhi*, intelligence, then soul. Soul is evergreen, it does not die. Soul, eternal, constant. So it is said in *Upaniṣad* and *Gītā*, if once we can find, we can meet our soul, then a diametrical change comes in our life. "Oh, so highly qualified things here I am. I was considering that this perishable body, this flickering mind. I'm there, dislocating my self there? They're all trespassers, and some anomic tendency. I'm soul, I have no necessity of all these things. Without that I can live. No food necessary from this jurisdiction. Independent. So wonderful existence I have got. In reality I'm so noble, so high, so good."

Diametrical change comes here, and he tries to enter. That is what is necessary; that we are soul and which is independent of matter. Then this atomic energy have nothing to do with us. We are such transcendental existence. The atomic threatening, or any other, no threatening. The lightning, the thunder, the earthquake, all troubles only limited to this body which is a foreign carcass, a foreign representation, a concocted representation of me, of mine. A proper my-self is there, in such high level. If we can really have a touch of that, our own identity, that soul independent of matter, then revolutionary change comes in his mind. Then his attempt to go upward becomes quite genuine.

Otherwise, it is suspicious, doubtful. "Yes, let us try, I'm hearing, of course, a good prospect, by intelligence I can follow something. Let us try." But hesitating progress. But when one comes to the

plane of ones own soul, that "Here I am. Oh! Then all false conceptions so long like a dream, finished. I'm to start a new life, in the new prospectus, plane, to go up." In this way. And soul is nearby, we can try to find out, if we can eliminate this, follow the process of *Upaniṣad* and the *Gītā*.

*indriyāṇi parāṇy āhur, [indriyebhyaḥ param manah  
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ]*

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

First we're to understand that our senses are the all important. If senses are removed, all world of our experience is nothing to me. Only through senses the existence of the outside world is to me. Minus senses, eyes, ears, all these things, no world to me.

Then, what is the mind, *saṅkalpa*, *vikalpa*, I want this, I avoid this, I don't want this, *rāga-dveṣa*. Enemy, friend, this is mind. What is that in me? To enquire within, what is that element in me what seeks for friend and avoids enemy? Where is He? Is it in me? Sometimes it comes, then, otherwise it is hiding. I must find out where it does exist. My mind, by what substance it is made of? To try, to get, to approach, to analyse, all these things.

Then having some idea, then to go to the reason. Where is that reason? Mind demands something, reason says don't take that, don't eat that. What is that principle in me, that fine thing? What is its nature, existence? We shall try in our introspection to find it out substantially.

If that is possible, then the next, starting towards soul. What is that soul which makes possible the reason to act, mind to want, and also our senses to connect with things? That spark of knowledge, a drop of knowledge, where is that soul in me? What position does he hold? I want to see him face to face. Then in this way we can - if like lightning, a lightning touch he can come in introspection to the soul, then the whole world, the conception of the whole world will be turned diametrically in different light.

'So this is undesirable! These are undesirable, only thrust on me. So many enemies have come in the garb of friends, they're all enemies, anyhow entrapped them. And now they say unavoidable friendship with them, without that we can't live. But it's all hoax.'

Then from soul, the point of that wonderful knowledge. And the knowledge, the ocean of knowledge. And more efficient and efficient from the other side, in the subjective area, how to come in connection and associate with that. The very trend of life will be changed, and a total change will come in our search, in our standard of prospect in life. It will take the real shape, concrete shape of devotion. The search after the higher, higher sphere. The searching the higher and higher sphere, and how to enter there?

The opposite. Yes, Milton told, "It is better to reign in hell than serve in heaven." But we shall have experience of just the opposite. "It is better to serve in heaven than to reign in hell." The opposite. To serve in heaven it is highly superior than to reign in hell. Ha, ha.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

The question of energy is in the, is important in the mortal world, but in the constant, eternal world, this sort of energy has got no value. No value. That is eternal. It is a substance eternal, not

trifling thing, always breaking, always disappearing, always disappointing. Not treachery, it is constant. Such thing is possible without feeding, without taking medicine, taking rest, thing can go on. The labour for to earn bread, then to get medicine, then leisure, all these things not necessary at all when things are of eternal value, permanent things. And all these problems at once eliminated at one stroke. Which is making us busy, madly busy, that will be, that can be eliminated at one stroke, easily and hatefully. Such is the plane. And I'm a member of that plane. Then what to do? That will be our problem, how to approach the higher realm?

We will read, "If you want to go, superior subject, then you will have to have a visa." That means you must be utilised by them. In other words slavery. Then, fine, finer, finer realm, you will have experience: more, more, fine, towards slavery, at the cost of slavery. But yes, mastership here in the mortal world, that is a curse, and slavery in that world, that is a boon. We'll be able to understand, experience.

Gaura Hari. Gaura Hari. What do you say?

**Devotee:** If somebody has taken initiation from somebody who is not very much advance in spiritual life, is it possible for the disciple to surpass his Guru?

**Śrīla Śrīdhara Mahārāja:** Not so easily, but if very serious condition it may be allowed.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. All right, I take leave of you now.

Vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca...

Bhaktisiddhānta Saraswatī Goswāmī Mahārāja kī jaya!

Śrīpāda A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Bhakta-vṛnda kī jaya!

Hari-Nāma Saṅkīrtana kī jaya!

Chaitanya Sāraswat Maṭh kī jaya!

Navadwīpa Dhāma kī jaya!

Nitāi Gaura Hari bol.

...

...they brushed aside the undesirable things concerning enjoyment and renunciation, they're brush aside, cleansed. Hmm, what is the beginning he told?

**Badrinārāyaṇa:**

*naṣṭa-prāyeṣu abhadreṣu, [nityam bhāgavata-sevayā  
bhagavatya uttama-śloke, bhaktir bhavati naiṣṭhikī]*

["By regular attendance in classes on the *Bhāgavatam* and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, Who is praised with transcendental songs, is established as an irrevocable fact."]

[*Śrīmad-Bhāgavatam*, 1.2.18]

**Śrīla Śrīdhara Mahārāja:** *Naṣṭa-prāyeṣu abhadreṣu.* *Abhadra* means impure, undesirable. When they're going to be completely vanished, *naṣṭa-prāyeṣu*, when almost they have disappeared, at that stage.

*Nityam bhāgavata-sevayā.* By our association, serving association with *bhāgavata grantha* and devotee. *Sādhu* and *śāstra.* *Bhāgavata* means *bhāgavata samandhya*, pertaining to Bhagavān, that is God, Kṛṣṇa. And that is *bhāgavata śāstra*, as well as *bhāgavata* means *bhakta.* *Nityam bhāgavata-sevayā.*

*Bhagavaty uttama-śloke, bhaktir bhavati naiṣṭhikī.* Then, that *niṣṭhā* or *nairantaja*, that is the continuous connection with God consciousness comes out from within. The interrupting elements coming out of renunciation and enjoyment they vanish. And the continuous flow within, the connection with the Kṛṣṇa consciousness pure, that comes out. The covers vanishes. These are two covers: that is, exploiting tendency, as well as renouncing tendency.

*bhukti-mukti-sprhā yāvat, [piśācī hṛdi varttate  
tāvad bhakti-sukhasyātra, katham abhyudayo bhavet]*

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [*Bhakti-rasāmṛta-sindu, Pūrvva, 2.22*]

*anyābhilāṣitā-sūnyam, jñāna-karmādy-anāvṛtam  
[ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā]*

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindu, 1.1.11*] & [*Caitanya-caritāmṛta, Madhya-līlā, 19-167*]

*Karma* and *jñāna*, the exploiting spirit, and *jñāna* means leading to liberation. That knowledge they're covers. They're not proper elements, a part within us, of our soul, of our real entity, they're only covers. Those, they're uncovered, and the continuous flow within, with Kṛṣṇa consciousness that comes out. *Niṣṭhā, niṣṭhā* means *nairantaja*, continuous.

*ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā  
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ  
[athāsaktis tato bhāvas tataḥ premābhyudañcati  
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ]*

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindu, 1.4.15-16*]

*Niṣṭhā* means *nairantaja*, continued. We can find out when the covers are driven, then we find that inner continuity of flow with Kṛṣṇa connection of us. That is, *naiṣṭhikī bhakti* appears. That is *bhakti-bhāva*, *uttama-śloke*, *uttama-śloka*, *uttama*, *udgatan tamo yasmat*. Where from the ignorance has been exhaustively eliminated. *Uttama*, by whose connection all sorts of ignorance, *tāma* means *ajñāna*, *andhada*, nescience, that has been completely driven out. \_\_\_\_\_  
 [?] *Tāma* means ignorance, nescience. That is completely cleared, cleansed. *Bhaktir bhavati naiṣṭhikī*. Then on the basis of *niṣṭhā*, that is the continuous flow, more progress in the positive side, *asakti*, then *bhāva*, then *prema*, in this way the inner aspect of devotion will gradually come out. And we shall be able to dive deep into reality. Which may be considered as death in the external world. Die to live. We shall enter into the inner side more and more. \_\_\_\_\_ [?]

...

**Badrinārāyaṇa:** *Prāyeṣu*, he says that...

**Śrīla Śrīdhara Mahārāja:** *Prāyeṣu* is gradually, nearly, almost.

**Badrinārāyaṇa:** Almost to nil. Why is it almost to nil?

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

**Badrinārāyaṇa:** *Naṣṭa-prāyeṣu abhadreṣu*.

**Śrīla Śrīdhara Mahārāja:** *Naṣṭa-prāyeṣu abhadreṣu*.

**Badrinārāyaṇa:** *Nityaṁ bhāgavata-sevayā*.

**Śrīla Śrīdhara Mahārāja:** No. Why not fully, he said?

**Badrinārāyaṇa:** Why not fully, yes, why not fully?

**Śrīla Śrīdhara Mahārāja:** That is gradually.

*naṣṭa-prāyeṣu abhadreṣu, nityaṁ bhāgavata-sevayā  
bhagavaty uttama-śloke, bhaktir bhavati naiṣṭhikī*

The development, its description is given there, the gradual development. *Naṣṭa-prāyeṣu*. When such stage comes; when all the undesirabilities almost finish, then we can have a real peep into the thing. Just as when like the early morning, sun is not there but darkness dispelled. In morning the darkness has been removed but sun has not yet risen. Gradually. It is like that. *Naṣṭa-prāyeṣu*. At one stroke nothing can be finished. There is a process of *sādhana*, means to end. Gradually, slowly, according to the capacity of the devotee, his endeavour, his *sādhana*, gradually the development comes to appear. *Naṣṭa-prāyeṣu*. When all the, almost the darkness has been finished. I started for a particular place when almost the darkness disappeared, but sun not yet risen. Something like that. *Naṣṭa-prāyu abhadra*. *Abhadra* means...

**Badrinārāyaṇa:** Inauspiciousness.

**Śrīla Śrīdhara Mahārāja:** *Bhadra* means gentle, *abhadra* means non-gentle, non-gentle symptoms. They all vanish. That is abnormal, abnormal and not gentleman-like tendencies. Exploitation is not gentleman-like, it is a mean attempt to exploit the environment, meanness. So *abhadra*, this is not gentleman-like. Non-gentlemanly like tendencies, gradually disappear, almost disappear, and we make further, further progress. It is like that. Not all of a sudden at one stroke everything is cleared, it is not. According to our *bhajana*, *sādhana*, our attempt, it will gradually, the undesirability will vanish, go away. And by different stages we shall reach the goal, passing different stages from higher to higher, higher to higher, in this way.

*Ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā tato' nartha-nivṛttiḥ.* This has been analysed by Rūpa Goswāmī and given that these are the steps. *Ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā, tato' nartha-nivṛttiḥ, tato niṣṭhā.* *Niṣṭhā* means continuous connection. Then, in the positive direction, after *niṣṭhā*, the negative side eliminated. When *niṣṭhā* came negative side eliminated, we come to abscissa, and then in the positive side we're to make progress.

Then *āśakti*, *bhāva*, *prema*. Within *prema* - *sneha*, *mana*, *praṇaya*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*. In this way goes to the topmost place. *Mahābhāva* means Rādhārāṇī, which is never found anywhere. That intensity of *bhakti*, what is found in Her, that is not found anywhere, that is *mahābhāva*. Up to that, it will, it goes.

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