

84.03.11.A

Devotee: How is it Guru Mahārāja that with all our physical knowledge of the sciences, we are not enquiring of the sciences of the soul? How is it that in this land of Kṛṣṇa where the *sādhus* and saints have been preaching science of the soul, and the science of reality, even in this very country, in India, we're aspiring for material prosperity? How we're deluded more and more? And where is the way out?

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: He's asking why...

Śrīla Śrīdhara Mahārāja: Why in India...

Devotee: Why in India there's no interest...

Śrīla Śrīdhara Mahārāja: ...which is supposed to be the bed of spiritual health, why we find there this trouble? Is this his question?

Devotee: Yes. There's no interest in spiritual culture, more interest in material culture now.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Why? So, we're to eliminate the point of geography from our mind.

When Schulze [Sadānanda dāsa] came here he told that, "I have not come in political or social India, but I have come in spiritual India."

So geography must not be taken into account in these things. The standpoint will be of another type.

When Mussolini came in power, he abolished this geographical division of province, districts, and police stations - according to... He divided the country not geographically but industrial basis - that iron business, gold business, or food supply, one department. And a sort of office, or hierarchy, in that way. The food department concerned with the whole of Italy. Then business department divided into various ways, but all concerning the whole of Italy. No geographical division - he abolished.

So also, we're to look what is, India means not this physical India. But India of knowledge, *Upaniṣad*, that sort of India. And *Bhāgavata darśana* is equal to everyone. The highest plane has got no partiality, it's open to all. The most universal centre is open to all, *mleccha*, *brāhmaṇa*, all of equal value to that universal centre, all eligible. A *brāhmaṇa* may not be eligible, and at the same time a *mleccha* may be eligible. It is done in a universal basis. The preference or partiality is not seen in *jñāna śūnya bhakti* in the plane of love.

In the consideration of kamal chali padma locan [?] there is a proverb in Bengali. That it is so noble, love is so noble, that a blind boy seems to him, appears to him like a good lotus eyed boy.

It is such. Impartial, unprejudiced, open to real truth, so no partiality. Anyone may have, but that has got *sukṛti*, that *lobha*, earnestness, sincere hankering for the truth, that is the general qualification there, no other status.

[05:22 - 14:22 ?]

Devotee: You were speaking that India is not a geographical entity, but it's a spiritual concept. So I'm here enquiring why the land of spirituality is _____ [?] in material prosperity, or material advancement, and not spiritual enrichment? We were discussing about this.

Śrīla Śrīdhara Mahārāja: The geographical means that is, what is surveyed by our material, or that *māyāic* interest, guided by our *māyāic* interest, that is material. Otherwise there is universal happy conception of Navadvīpa speciality, Vṛndāvana, Goloka, Vaikuṅṭha, is there.

But Bhaktivinoda Ṭhākura has written, you may see, that, *māyāja*. It is covered by a net of *māyā*. We cannot see what is Dhāma proper. We're in the Dhāma, Navadvīpa, there is Ganges. That *aparādha*, offence, that, by misconception cannot connect, allow me to have connection with the proper thing.

[16:00 - 16:13 ?]

He's everywhere, then why not so many souls are getting Him? What is the cause? He's everywhere, everything in Him, and He's everywhere. This is the peculiar position of Him.

*mayā tatam idam sarvaṁ, jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ.*

*na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram
[bhūta-bhṛṇ na ca bhūta-stho, mamātmā bhūta-bhāvanah]*

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] ["And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (*acintya-bhedābheda*) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them."] [*Bhagavad-gītā*, 9. 4-5]

"I'm everywhere, everything in Me. I'm nowhere, nothing in Me. And try to understand My mystic position, *acintya-bhedābheda*."

But I'm to conceive that He's not to come under the conception of law produced by us. Above that, always above, *acintya-bhedābheda*. He's everywhere, He's nowhere. Everything in Him, nothing in Him. How you'll explain that?

And He gives warning. *Paśya me yogam aiśvaram*. "Try to understand what is My peculiar mystic position with this world."

[17:40 - 17:54 ?]

It is always His sweet will is above all. We may say 'this is this, this is that, this is a thousand things,' we may describe and give their proper position. But His sweet will is above all. He's autocrat. His autocratic position, that must be taken into account, above all. Law comes from Him, and He's not under law. Law maker, designer, and destiner, everything designed by Him and destined by Him. He's so free position, so Absolute position He's got. Not to be taken under law which is created for us.

So with open mind we're to search about Him.

Devotee: May I submit, those who are born incarnate, born in this planet, they're also subject to these material laws?

Śrīla Śrīdhara Mahārāja: No.

Devotee: Kṛṣṇa also deserved to die, because of His acts.

Śrīla Śrīdhara Mahārāja: He can show any way. They're also controlled by Him.

Just as the government's officers are controlled by the higher. Sometimes they're given power to go on in a certain way, but some special order may come to ask them to take a new policy. The possibility is there. Law for general, but there's special process also, necessity also.

And this is infinite, not a static, stagnant, finalised whole, but infinite, progressing infinite.

One Dr. of philosophy told me that, "It's very difficult to understand the freedom of the *jīva* soul and the omniscience of the Supreme Lord. If He's omniscient then He already knows the future of the *jīva*, then how *jīva* may be free? Whatever free action he may take, that is already known to the omniscient God, then how we can say he's to be free?"

Ha, ha. I told him just in his own coin. The God is free, God is not only omniscient, but He's free also. How do you conceive His freedom and harmonise it to His omniscience? So freedom and omniscience can go together. We're to conceive like that. If His freedom can go with His own omniscience, then how not the *jīva's* freedom will go with His omniscience? It is possible. Omniscience is not a final conception of a stagnant thing.

Devotee: _____ [?] Even Brahmā _____ [?] he's also subject, governed by the laws.

Śrīla Śrīdhara Mahārāja: Brahman may have different meanings. Here Brahman the part of consciousness, *jīva*. Here by Brahman meant the part of consciousness. Brahman really it is halo of the Vaikuṅṭha, of the Infinite, the outskirts of the Infinite, of the marginal position of finite and Infinite. This *māyā*, and truth and false, the margin, meeting point. *Ṭaṭasthā jīva*, *ṭaṭasthā* means margin, the meeting point, buffer state. Virajā and Brahmāloka.

brahmaṇo hi pratiṣṭhāham [*Bhagavad-gītā*, 14.27]

aksaram brahma paramam [*Bhagavad-gītā*, 8.3]

dvau bhūta-sargau loke 'smin [*Bhagavad-gītā*, 16.6]

dvau bhūta-sargau loke 'smin [*Gauḍīya Kaṅṭhahāra*, 14.1]

kṣarāś cākṣara eva ca [*Bhagavad-gītā*, 15.16]

Two kinds of creation we find here, created things, *kṣaraḥ, ākṣara*. *Kṣaraḥ sarvāṇi bhūtāni*, [*Bhagavad-gītā*, 15.16], what is always in this movement, undergoing movement. And *ākṣara* which is constant, and within movement.

And *kṣaram atīto 'ham, akṣarād api cottamaḥ*. "What is My position? I'm beyond both of them. The constant, the background, and what is being moved in this world, I'm above that."

[*yasmāt*] *kṣaram atīto 'ham, akṣarād api cottamaḥ*
ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."]

[*Bhagavad-gītā*, 15.18]

"So I'm told as the highest enjoyer, or highest Personality, Puruṣa."

Kṣaraḥ, ākṣara. Kṣaraḥ sarvāṇi bhūtāni, and *kūṭastho 'kṣara ucyate* [*Bhagavad-gītā*, 15.16]

That undetectable cause of this moving world at the background of this what cannot be distinguishable, what is what. It's in such position.

So our *karma* has been also classified in this way, *kūṭam bijaṁ phalonmukham*.

[*aprārabdha-phalam pāpam kūṭam bijaṁ phalonmukham*
krameṇaiva praliyeta viṣṇu-bhakti-ratātmanām]

["The four types of sin known as *aprārabdha, kūṭa, bija* and *phalonmukha* are gradually eradicated for persons exclusively attached to devotion for the Supreme Lord Viṣṇu."]
[*Bhakti-rasāmṛta-sindhu*]

Phalonmukha, those seeds that will sprout very soon. *Kūṭam bijaṁ, bija*, which can be understandable that this is the seed of that particular tree, or particular creeper. And *kūṭam*, the seed is in such condition that you cannot detect that what sort of seed it is, what is its future, it's in such undetectable position. So many *karma*. In our mental system a portion is of such type that it cannot be detected that what sort of *karma* which we did in our previous life and that is reserved there in very fine way.

We're told that Japan has introduced a sort of microscopic type, a big book can be - in a very small book many things cannot be placed there, encased. In a library, encyclopaedia, big book, in a small booklet it is, so microscopic types are there. In ordinary eye none will be able to read that book.

So *kūṭam*, there is a portion in our mind in the background what is not possible to detect that what consequence of what action is there, undetectable. Gradually that will develop to get its satisfaction from us.

[27:27 - 28:16 ?]

*ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param̐ padam̐ tataḥ, patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ*

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

[28:28 - 43:30 ?]

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