

85.08.21.A\_85.08.23.A

**Śrīla Śrīdhara Mahārāja:** ...Why his doubt about that? Any alternative misconception? Why he's asking that question so late? Eh? Why so late?

**Mādhava Purī Mahārāja:** I asked you before Mahārāja.

**Badrinārāyaṇa:** He said he had asked before. Before also he asked. And...

**Mādhava Purī Mahārāja:** Well I...

**Badrinārāyaṇa:** "And never got any answer."

**Śrīla Śrīdhara Mahārāja:** That substance that feels, the feeler. *Sat-cit-ānandam*. Three kinds of things. Existence. And conscience of the existence, of his own existence. And the fulfilment. The thing of the search of the feeler, of the consciousness. Existence, the feeler of the existence, and the object of search of the feeler, thinker. Existence with matter. And *cit* means feeling of the existence, who can conceive of its existence. And who can conceive and he's searching something, what he wants to feel. What he's compelled to feel and what he wants to feel, that is higher. And what he's feeling at present that is lower. Feeler in the middle, *cit* in the middle. In the lower level, matter. Now the subject is feeling the matter, but that cannot satisfy him. What can satisfy that feeling that is *ānandam*. That is harmony, beauty, that is above. Three kinds of existence, *sat-cit-ānandam*.

*Satyam, śivam, sundaram*. *Śiva* generally represented by consciousness. And *śakti*, potency, by matter. And consciousness of the potency is *śiva*, the feeler, the person. And which can fulfil the search of the person that is *ānandam, sundaram*, beauty, harmony, love. Three kinds of existence. *Satyam, śivam, sundaram*. *Sat-cit-ānandam*. *Ānandam*, that is full in itself. Feeling, next, lower, feeling, that is half. And the lower, mere existence. Mere existence, and the feeler, both existence and something more - conception, but not fulfilment. In *ānandam* both existence, consciousness, as well as fulfilment. Three things there, *pūrṇam*, perfect. So beauty, love, ecstasy, that is perfect existence. And half is only feeling. And with neither feeling nor fulfilment, mere existence, that is the lowest, that is matter. *Ānandam* is the king. And the feeler, the conception, is the servant, serving group. And the matter is the object of service.

**Badrinārāyaṇa:** Aurshud [?] Mahārāja. Mahārāja. He says if the spirit is subjective, then what is the difference between the mind and the spirit?

**Śrīla Śrīdhara Mahārāja:** Mind, *cidābhāsa*, mind is the conception about the matter. And conception on its own, conception of the matter, lower things, and conception of the higher thing. It's in the middle. When conceiving about the objective world, lower things, that is mind. Aspiration after - "I shall take this, I shall, I won't take this," this sort of aspiration about the lower things, that is mind. *Saṅkalpa, vikalpa, rāga-dveṣa*, sympathy and apathy for material things, that is mind. And the judgement faculty about this sort of decision, that is intelligence, *buddhi*, reason. *Saṅkalpa, vikalpa, catmakam mana, vyavasāy-ātmikā-buddhi*. This cannot be that, it must be this. This sort of reasoning is *buddhi*.

Gloomy atmosphere is it?

**Badrinārāyaṇa:** Yes. Something. Maybe it will clear up as the day goes on.

**Śrīla Śrīdhara Mahārāja:** The British Portuguese Africa, in French Africa, that Darlan he was murdered treacherously by the British hooligan in the last great war. When France was captured by Hitler it was a very awkward position at that time. British and French side by side at every place they were fighting against German party. But when France was conquered, that Petain perhaps he was the commander in chief, he ordered that all the French forces must come to German side. But they were living together at every port, very difficult. So fight began somewhere. Some French forces joined the British, and some began to fight between them, came away towards German. A very peculiar, awkward position. And Darlan, the next man to the Petain, he went to South Africa to take the possession, and he said much about, in favour of Hitler.

“Hitler could destroy the whole of France but he did not do that, he’s a very generous man.”

He began to praise very highly about Hitler...

[10:05 - 12:05, unclear]

...

**Śrīla Śrīdhara Mahārāja:** ...entering into tomb, eternal tomb, while living. Come home, home is there natural. You are only misguided souls, lost children. You are outside and suffering from punishment. You are punished for your helplessness.

I asked Sudhīra Mahārāja to issue the next book as *A Search Of The Lord For The Lost Servant*.

**Devotee:** *The Lord’s Search For His Lost Servants*.

**Śrīla Śrīdhara Mahārāja:** *The Lord’s Loving Search For His Lost Servants*.

[13:00 - 13:17, unclear]

...

**Śrīla Śrīdhara Mahārāja:** ...that one to hundred, one soldier to hundred of the natives can manage. Ha, ha. Gradually that began to decrease, and in a fight with...

[13:30 - 14:55, unclear]

...

**Śrīla Śrīdhara Mahārāja:** ...I want something more, what is not found here. The lower experience. I, as a master, want experience of this world as a subject, to lord it over. That’s finished, I don’t want to lord it over anything in this world. This is so base in nature that to be master of these things that is also to spoil ones life, to waste ones time, to waste time.

A spiritual student has such qualification, disgusted with the world of three dimensions, such sense experience, no charm. “I like to prepare for some more noble substance, association of the higher substance. Whether I get or I may not get, but my charm for this all finished for all, don’t

want this, lord-ship I don't want. Lord-ship means connection with lower things. I want higher association, more civilised. Ha, ha, not so-called civilisation. Higher civilisation, to exploitation is non-civilised, it is mean attempt, of the lower aspect of the self, ego. Higher association, nobler association, and so I'm prepared to sacrifice anything and everything for that. If necessary the whole life may be dedicated for such enquiry, for such attempt. Not to be master, but enquiry for the whole, life's whole existence. Go on enquiring, further, further, further."

In connection with the infinite, that sort of nature is necessary. Infinite cannot be finished within a minute or hour. Ha, ha. So more invention, more engagement. Wonderful experiments with the wonders. But not wonders of sense satisfaction, that is gone, that is finished, on the whole, the exploiting nature finished. If exploiting nature's maintained it cannot but be in connection with lower things.

So dedicating, internal dedicating noble nature to be brought out from inside, inner nature. That is in our soul, within the soul, within the spiritual aspect of us, to connect with higher spiritual \_\_\_\_\_ [?] Categorical difference, revolution in life, just opposite direction, service. Service and enjoyment, both opposite. Mahāprabhu announced,

*jīvera 'svarūpa' haya — kṛṣṇera 'nitya-dāsa' [kṛṣṇera 'taṭasthā-śakti' 'bhedābheda-prakāśa' sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya / svābhāvika kṛṣṇera tina-prakāra 'śakti' haya]*

["It is the living entity's constitutional position to be an eternal servant of Kṛṣṇa because he is the marginal energy of Kṛṣṇa and a manifestation simultaneously one with and different from the Lord, like a molecular particle of sunshine or fire. Kṛṣṇa has three varieties of energy."]

[*Caitanya-caritāmṛta, Madhya-līlā, 20.108*]

"Really, a soul is eternally in subservient connection with the Absolute." That is His diagnosis. Give and have. As much as you can give, with as much intensity, you may expect to have so. Give wholesale eternal and get eternal connection of the environment. Heart's transaction, give your heart, have the heart from the outside, transaction of heart. Heart is our real self, the taste, not brain. Brain is subservient to find out the means to satisfy the heart. Brain has got no satisfaction of its own, not a person. Heart represents the person more really.

**Madan-manohar:** Śrīdhara Mahārāja. Madan-manohar. I want to ask you a question. How to begin, how to start breaking the seal of the heart?

**Śrīla Śrīdhara Mahārāja:** First unconsciously getting *sukṛti*, and when that *sukṛti* comes to the tangible consciousness it becomes *śraddhā*, faith. And with the help of the faith, the association of the saints and scriptures that helps us. Saints have got that force, those persons that have got that force, they're called saints, devotees. And their association, that force comes from the heart of the devotee to help the heart of the sleeping man. Just as one wakeful man can rouse another, rouse a sleeping man. A man is sleeping, who can rouse him, a man who is awake. So who has got his heart awakened, he can help another heart to get out of slumber. He can remove the seal of the heart, ego, and heart is opened. When the necessity is felt, one should go to such a person. "Please break the seal of my heart." *Sādhu, śāstra*. The books concerning those instructions - especially the living person, the professor, the teacher, the expert, departmental expert - and the books

concerning those facts that can help us. Mainly the expert whose heart is already opened, he can help others to open their heart, break the seal. Developing Kṛṣṇa consciousness that is within, within the box, within the seal. Do you follow?

**Madan-manohar:** Almost. I'm trying.

**Śrīla Śrīdhara Mahārāja:** Ah, trying. *Sādhu, śāstra*, active and passive help from two sides. *Śāstra*, revealed scripture, something passive. And active, the saints, heart opened saints, they're agents of the Supreme Truth, who are wandering within the heart affairs. Guided by the inner heart they move and live. Their business is such to help others to open their heart. They're engaged in heart transaction. Heart within, not outside, this imitating heart of this world, a real heart. In connection with that work in connection with the centre, not any provincial interest. Then we can come in connection with the wave of the centre.

*Līlā*. Everything For Itself. Everything For Himself. We can see and we can be a member to that movement. Everything For Kṛṣṇa. Everything for the centre, to fulfil the purpose of the centre, to satisfy Him. And our business also cent percent like that. And we can see there are groups in that department. That is a detailed affair. As here also in this land of exploitation so many perplexing things appear, there also like that. *Śanta, dāsya, sākhyā, vātsalya, mādhyurya*, the five camps, general. And then again subdivision in the particular department, so many.

When we awake there, we have to sleep here. When we're awake here, we're sleeping there. That plane. Kṛṣṇa consciousness. Ultimately everything is good, absolute good. By our separate search we have detached ourselves from our higher position, absolute position. And that is due to our vulnerable position, *taṭasthā*, marginal. We come from marginal position, so these difficulties with us.

Hare Kṛṣṇa. Ultimately we're connected with eternal satisfaction. Really we're searching for that. But misguided, something we try to acquire for satisfaction, but that is finished, ended. Many troubles there, so leave that. In this way, searching, searching after happiness, everyone searching after happiness. But due to their false attempt they're being disappointed. But when comes in connection with a real agent of happiness then he can help him really and to go to the world of eternal satisfaction. Satisfaction, happiness, joy, ecstasy we want.

*na te viduḥ svārtha-gatim hi viṣṇum, [durāśayā ye bahir-artha-māninaḥ  
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmnī baddhāḥ]*

[Prahāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."]  
[Śrīmad-Bhāgavatam, 7.5.31]

They can't understand that their real aim is to search Viṣṇu, that all-pervading spirit. They can't follow, but searching the same thing, that satisfaction of the higher degree. But can't understand that the all- pervading, all-permeating principle underlying, that is the real object of our search. Can't follow, so the trouble. *Na te viduḥ svārtha-gatim hi viṣṇum, durāśayā ye bahir-artha-māninaḥ*. They're caught by the external glamour. And going somewhere and frustrated, again going somewhere again frustrated.

Neither by enjoyment, nor by retirement, the complete retirement in *mukti*, salvation, liberation. But that is not liberation proper. Real liberation means to have desirable engagement. Self-determination is real liberation, not to be dissolved to zero.

**Mādhava Purī Mahārāja:** Guru Mahārāja. Hegel says that self-determination means infinity, true infinity.

**Śrīla Śrīdhara Mahārāja:** Ah. Self-determination. Self-determination, that is the real position of the self, in connection with the infinite, connection with the whole.

**Mādhava Purī Mahārāja:** But Hegel, he says that self-determination *means* infinity. Only infinite things can be self-determined.

**Śrīla Śrīdhara Mahārāja:** Self-determination, that is in relation with the infinity, with the absolute, our function in the absolute conception. Self-determination. The duty of the part in the whole, in relation to the - according to the guidance of the infinite interest. Not partial interest, but interest of the whole, carried out by the parts. That is harmony, adjustment.

**Mādhava Purī Mahārāja:** But only Kṛṣṇa can be self-determined, no?

**Śrīla Śrīdhara Mahārāja:** Only Kṛṣṇa. Yes. All-attracting, Who is all-attracting, and giving existence and position to everything by His attraction. By attraction He's giving the cause of the cosmos. By attraction the proper adjustment is maintained by the attraction, central attraction. And the reaction coming, Kṛṣ - ṇa, and as attracting, and then reacting giving them their food, their diet, that is satisfaction. Not mere physical attraction but supplying the food of the soul. This *ṇa* means *nivṛti*, supplying satisfaction. Attracting and giving, reaction, action, reaction. Reaction, that is feeding them, feeding with satisfaction of highest quality. Absolute good, absolute type, food of absolute type, that is satisfaction, wholesale satisfaction.

*Sarvātma-snapanam* [From *Śikṣāṣṭakam*, 1] The whole system is being purified with satisfaction. Here satisfaction means make impure, responsible of reaction. But there it is service, satisfaction means purification. *Sarvātma-snapanam*. Just as a man when dirty he takes bath and then thinks that 'I'm pure by taking bath.' *Snapan*, taking bath. Here Kṛṣṇa consciousness gives satisfaction and purification. That enjoyment, that satisfaction does not have any dirt of reaction. There's more love, more intensity to serve, that is purificatory. Kṛṣ - ṇa. Kṛṣ - attracting towards Him, in carrying current. And what is coming from that, the wave outside, that is feeding them, supplying diet. And that is satisfaction, that is more serving attitude. Service means purity, enjoyment means dirt.

**Śrīla Śrīdhara Mahārāja:** ...to find ones own existence in distribution, not in collection. Ha, ha. Distribution is our capital, the tendency of distributing is our capital. We're to think like that. Everyone is distribution for others, *Vaiṣṇava sevā*. *Kṛṣṇa sevā*, *kāṛṣṇa sevā*. You are distributing, he is distributing, he is distributing, helping. And we're absorbing, absorbing here. Everyone is exploiting another, exploiting the environment. How to distribute ones own self to the environment, everyone is engaged there in that soil. That is very noble life, all eager to distribute himself for the environment, sacrifice for the environment. Just the opposite.

And that is in connection with the centre. The centre is so. We can live in that plane, plane of distribution, sacrifice, and there we thrive most. By giving we get. Wholesale giving, and then we get also of that type. Here also we're giving some labour and we're getting some money, and by that we can enjoy. Give and take, but not this type. Wholesale giving, eternal giving, and to become a member of that eternal sacrifice society. And that is the wave, that is the current most fundamental, connecting with the centre of highest absolute love. *Prema* means to give, love means to sacrifice, the basis. "I love Him, I can sacrifice myself for Him." Love means sacrifice - the heart, sacrifice, nobility there. Not by robbing, robbing is nasty. And offering is pure, noble. So the main flow of the whole infinite is that of giving, sustaining, sustenance. Sustain the whole plane, contribution, everyone is contributing, the main purpose. The purpose is, the wave of satisfaction. *Satyam*, *śivam*, *sundaram*. *Ānandam*. The beauty distributing Itself, the *ānandam* distributing Itself. *Ānanda*, beauty, harmony, similar. Adjustment, *samañjasā* \_\_\_\_\_ [?] *samañjasā* means harmony.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** In *Nārāyaṇa* in *Vaikuṅṭha* that is some calculated things. But in *Vṛndāvana* in *Kṛṣṇa* that is without limit. Ha, ha. No calculation. The sacrifice has no limit, no law. Reckless sacrifice in *Vṛndāvana*. Everyone is sacrificing recklessly in *Vṛndāvana*. And in *Vaikuṅṭha*, proportionate, with consideration, *viddhi*, law, regulation is there. But in *Vṛndāvana* reckless service, self distribution is done recklessly, without considering his own interest. And there is *Kṛṣṇa*. *Kṛṣṇa*'s dealings also like that, reckless, without law. Love is Prodigals Favourite. Prodigal is *Kṛṣṇa*, and our favourite in *Vṛndāvana*. \_\_\_\_\_ [?] distribution, reckless. But that is Absolute Good. Higher recklessness where? In nobility, no limit. And that is not...

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