

85.10.06.B_85.10.07.A

Śrīla Śrīdhara Mahārāja: [00:00 -09:57 ?] So it is harmonised. [10:00 - 10:37 ?]

Muhyanti yat sūrayaḥ. Not only a question of ordinary persons, but the scholars become dumb, puzzled, perplexed. *Muhyanti yat sūrayaḥ*, in the beginning of *Bhāgavatam* [1.1.1]. Whose nature is playing such that the scholars become perplexed to understand. That is the principal, the primary characteristic of Him. How it is possible? Our worldly knowledge cannot accommodate, harmonise, can't. *Muhyanti yat sūrayaḥ.*

So it is harmonised in autocracy. Ha, ha. "Let there be water." There was water. Laws fail, the conception of law, nature, regulation, all fails there, so autocratic thing. Everything coming from Him, everything is continued by Him, and everything gets end only by His desire. Such is the nature of the principal principle, main principle. He's there, but He's good. That is our solace.

We cannot see the king but the king is a good one. That is, in our heart we shall carry the impression and do our duty. He's our guardian. He's all good. And we're His slaves, no other alternative. And even to aspire after independence that is also bad, we're to understand. To search for explanation from the high, from the administration, explanation, that is also bad, revolting. So they're sent here, something like, they may not have, disloyal subjects are ousted. In that area that disparity can never grow. And from the *taṭasthā*, marginal position, those that cannot accommodate that thing they're sent this side.

"Work with your independent free will. You like independence, liberty, go and live there, and get the consequence."

But administration in the Absolute Good area is otherwise. None want to be elevated from there. More inclination to serve the centre, to spend on the centre, dissatisfaction there. "I can't do my duty according to my satisfaction." The positive, not dissatisfaction of the nature of revolting. That is the peculiarity. Serving in the positive means we want to serve more. Dissatisfaction is there, not complaint against the circumstances, they're all good. I'm bad. No question of injustice coming to him. Everything is good, I'm bad, I can't. This is the characteristic of the perfect dynamic character, it is dynamic, it is of that nature. Everything good, I'm bad. I like no working, no service.

_____ [?]

...conclusion cannot but be there, by nature. The competition in itself is not bad. The dacoits also can compete, and donors also can compete. Looters, exploiters, also there may be competition amongst the exploiters, *guṇḍās*. And who are giving for the sake of the country, sacrificing their life, there also competition. So competition in itself is not bad. For which it is done, that is to be understood properly, for which this sort of competition. Who will do more service, which party doing more service to Kṛṣṇa.

So everything in *aprākṛta*, as the question begins. Everything is good, only the spirit is different, for Kṛṣṇa, for the centre, it is good. And for the part it is bad, at the sacrifice of the interest of the centre coming to the part. And what centre sends to the part that is all right. If we

put food in the stomach, energy distributed to every part of the body that is normal, good. But if we're to inject some food in a part of the body that is abnormal.

Kṛṣ - ṇa. In-carrying, and from the centre carrying, also *ṇa*. From the centre attracting and giving that in the heart, contract and, sometimes it contracts and expands. Expands then it's drawing blood, and contracting is sending blood to every part. So attracting service and giving satisfaction from the centre. *Kṛṣ - ṇa*. The general *līlā* is like that, pastimes like that.

Here also we do some service and get remuneration. But there the remuneration that is to make us more active, more healthy. What health naturally comes from the heart, centre, that engages the capacity of that locality. '*Dāsa' kari' vetana more deha prema-dhana*. More serving spirit is the remuneration. Not to be self centred and enjoy for our own, that is not the nature. That health, healthy and non healthy stage of our body. Connecting with the centre, controlled by the centre, that is the symptom of the healthy existence.

So centre carrying units, Vaiṣṇava, agent. We're lost. Our search for the proper agent will be of best interest to us, to whom we'll be able to have real connection of the centre. And gradually I'll be centralised, and everything will be automatic and healthy. Dislocated we are at present, and that is the trouble. That is the cause of all trouble, to be dislocated from the central current. Proper location, *svarūpa siddhi*, proper location, proper adjustment. So religion is adjustment proper, we heard so many times, often, from the lips of our Guru Mahārāja, proper adjustment. And dislocated means diseased, cut off from the centre.

Kṛṣ - ṇa. What is the centre? The Brahman conception, Paramātmā conception, Bhagavān conception. The scholars, enquirers, the Ācāryas who knows things about the centre, or who are representatives of the centre, they say that the nature of the cause of these three type. The inner controlling, the outer accommodating, and the dispenser of the prospect. The controller, designer and destiner, that aspect, Bhagavān. And that is one, working according to law, and another He's according without law. His grace does not have any regulation, above calculation, the grace, the affection, the love, and no bankruptcy. No explanation to any other for His action. That Absolute Good, that is *Kṛṣṇa* conception of the controller of anything and everything. How we're to connect with whom, that's the primary question.

Kṛṣṇa centred, Nārāyaṇa centred. Jīva Goswāmī says, "Bhagavān, the designer and destiner of everything, what is that principle? Only love can do that, and no power. Only *Kṛṣṇa*, not Nārāyaṇa. The law, the power, regulation, all these things, the resourcefulness, no. Only absolute control can come in the hand of the beauty. Beauties control is surviving everything, superseding everything. Beauty, affection, love, mercy, that can control the heart of the heart. And most extensive control, only that characteristic can have. And no physical power, or any law, any regulation, any justice, no. The real controller, appealer to our heart interest is that thing can control." This is Mahāprabhu's idea, *Bhāgavata's* idea. The real controller of everything, the inner most and most extensive control only beauty, that mercy, affection, love, of this nature that can have this. No power, no knowledge, nothing of the kind.

So Paramātmā Who controls from within, and Brahman the background which can contain everything within itself. They're but only some development from that prime cause of love. They

cannot stand by itself. The Brahman, Paramātmā, Nārāyaṇa conception, only outer conception of the reality. The real reality is that love and mercy, affection, beauty. Our inner hankering of everything, harmony only can come only through that. This is the finding of *Śrīmad-Bhāgavatam* and Mahāprabhu Himself. Then so many details are there, but on the whole things are of this nature.

What is the time?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So I stop here.

Vāñchā-kalpatarubhyaś ca.

Bhaktisiddhānta Sarasvatī Prabhupāda kī jaya!

Śrīpad Bhaktivedānta Swāmī Mahārāja kī jaya!

Hari Nāma Saṅkīrtana kī jaya!

Navadvīpa Dhāma.

Gaura Hari bol.

...

Badrinārāyaṇa: Ramakrishna.

Śrīla Śrīdhara Mahārāja: He's a *mūrkhā pūjārī*, a stupid priest.

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: He has done a good service to me. What I wanted to say in a civilised way, and he expressed in straight and rough way, what is impressive to the ordinary people.

_____ [?]

Rāja guṇa and *tāma guṇa* mixed, that was the source of inspiration of Vivekānanda's lecture. Not *nirguṇa*, not even *satya guṇa*, but *tāma guṇa* and *rāja guṇa* mixed, represented in Vivekānanda. *Rājas tāma* ____ [?] Driven by these two lower forces of mind he's dancing. Nothing good in his nature or in his speech.

And Ramahansa, Ramakrishna, *hansa* means goose, a great goose.

And Swāmī Mahārāja represented Ramakrishna Mission as Murgī Mission. Fond of the meat of *murgī*, that is cock.

Devotee: Chicken.

Śrīla Śrīdhara Mahārāja: Cock flesh eater.

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...*bālāḥ, pravadanti na paṇḍitāḥ.*

*[sāṅkhya-yogau pṛthag bālāḥ, pravadanti na paṇḍitāḥ
ekam apy āsthitaḥ samyag, ubhayor vindate phalam]*

["The learned do not support the opinion of the childishly foolish mundane rationalists (known as *karma-mīmāṃsakas*) who hold that the path of renunciation (*sāṅkhya-yoga*) and the path of action (*karma-yoga*) are separate. One who carefully follows either of these paths will achieve the same result."]

[*Bhagavad-gītā*, 5.4]

Understanding by elimination, from the gross towards the subtle. *Sāṅkhya*, external elimination, and *yoga* internal elimination. "This is not, this is not, this is not." In this way to search what is the original thing from which everything is coming forth, the search. *Sāṅkhya-yogau pṛthag bālāḥ, pravādanti na paṇḍitāḥ.*

Ekam sāṅkhyam ca yogam ca, yaḥ paśyati sa paśyati.

[*yat sāṅkhyaiḥ prāpyate sthānam, tad yogair api gamyate
ekam sāṅkhyam ca yogam ca, yaḥ paśyati sa paśyati*]

["The goal achieved by the renunciation of action is also reached by the performance of selfless action. One who by careful analysis knows both these paths to be one and the same, certainly knows their true meaning."] [*Bhagavad-gītā*, 5.5]

He's seeing really, who can estimate both *sāṅkhya* and *yoga*, reaching the same goal. Ending in the searcher, one who is searching, that is the be all and end all, *jīvātmā*. And something on the other side, *Paramātmā*. But all these *āroha-panthā*, ascending method. But proper knowledge may come in the descending method.

[*kālena naṣṭā pralaye, vāṇīyam veda-saṁjñitā*
mayādau brahmaṇe proktā, dharmo yasyām mad-ātmakaḥ]

["The message of the *Vedas* is eternal religion, non-different from Me. When in the course of time those eternal teachings disappeared from view with the universal cataclysm, I imparted them to Lord Brahmā at the dawning of a new creation."] [*Śrīmad-Bhāgavatam*, 11.14.3] & [*Śrī Śrī Prapanna-jīvanāmṛtam*, 9.34]

"I'm everything and I first intimated to the creator of this world, Brahmā, by inspiration, that I'm everything. And I imparted this truth to Brahmā, within. And from Brahmā that knowledge came in descent in this world through particular agents. But due to their specific character, of the receiver, that was mutilated in different ways. And some knowledge from the ascending method also came, and the descending truth that also according to the temperament of the receiver was represented in a variegated way. So now there's a jungle of different religious conceptions, so many, the ascending, descending. Mutilated descending and ascending, both mixed, there's a jungle in the religious conception world. So when that becomes too much disturbing or puzzling, then I shall have to come again, or send My own agent to preach about the truth here in this world of ignorance. In this way I present it."

What is what, what is truth proper, what is the real conception of truth, the prime cause, our relationship with Him? Who am I? Who are we? *Dharma jijñāsā* in Jaiminī, what should be our duty? The name of the book, *What is our Duty? Dharma jijñāsā*. And *brahma jijñāsā* in *Vedānta*,

what is the prime cause of this world? *Brahma jijñāsā*. And *kṛṣṇānusandhāna*, where is my guardian and friend? Kṛṣṇa. Enquiry after duty, enquiry after prime cause, Absolute Truth. And then the highest stage of enquiry about the Absolute Truth, my own heart satisfying friend, guardian, without whom I can't stay, maintain my existence. *Kṛṣṇānusandhāna*. Mahāprabhu.

Jñāna śūnya bhakti, independent of knowledge, fortune hunting, searching for the fortune, searching our fulfilment without the help of the knowledge. It is peculiar, searching without knowledge, how it is possible? Heart's search, search of the heart for the heart. Our real existence is there in the heart, not in the brain. This sort of understanding. We're not living in the brain but we're living in the heart. So search of the heart for the heart, that is love, that is *prema*. A different plane. The brain exercise cannot satisfy us. Today the world is in the need of heart, disgusted with brain. Now they're searching for the heart, mutual understanding of loving one another. Eliminating the love and sympathy the brain work is going to destroy the civilisation. Mutual understanding of the heart can save them from the disaster created by the brain. But without the brain's product of so much civilisation, the simple life in the jungle can satisfy the people. Blissful, less civilised peaceful nation, they're going on with their life. But brain development is dangerous if it is not helped by the development of the heart. So heart is more necessary for us than the brain. They're subservient.

*vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ jñānañ ca yad ahaitukam*

["If somehow with the help of the scriptures and His agents, the devotees or saints, we can develop our devotion, *bhakti*, then, the proper knowledge and proper apathy towards worldly substances will follow us."]

[*Śrīmad-Bhāgavatam*, 1.2.7]

Knowledge subservient to heart, that is healthy, wholesome. First devotion towards the centre, and then the outcome of that connection with the centre, submission with the centre, knowledge comes to help the service. That is healthy knowledge. Without that, knowledge is dangerous, suicidal.

*jñāna-vairāgyādi — bhaktira kabhu nahe 'aṅga'
ahimsā-yama-niyamādi bule kṛṣṇa-bhakta-saṅga*

["The path of speculative knowledge and renunciation is not essential for devotional service. Indeed, good qualities such as non-violence and control of the mind and senses automatically accompany a devotee of Lord Kṛṣṇa."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.145]

The knowledge and the *vairāgya*, indifference, non-attraction, they're not the necessary part of devotion, but the followers of devotion, product. They automatically follow the devotion, but not a necessary part of devotion. Automatically they come if one is a devotee necessary indifference to the non-attraction to the environment and knowledge about them, that will come automatically to him. But they cannot produce our indifference to the enjoyment of the environment or knowledge about them cannot produce devotion. Devotion is independent. It only comes through *sukṛti* by the grace of God, grace of the Absolute. That is not the product of our own ascending search, or

our apathy towards the environment. Our indifference or apathy for the environment may give us sufficient time, we're not captured by their charm, so we may have sufficient leisure for searching. But searching upward...

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