

85.10.16.A

Śrīla Śrīdhara Mahārāja: ...two sorts of consciousness. Consciousness of the higher and the consciousness of the lower objective world. The connection with the lower objective world that binds us with misery. And a relation with the superior consciousness that lifts us up, gives us fortune. One by dedication, another by enjoyment. Enjoyment is bad and devotion is good. Towards the devotion there is the Lord, and towards the enjoyment there is the misery. There's so many things to be enjoyed and that is fascination towards hell, towards a reaction.

*bhaktis tvayi sthīratarā bhagavan yadi syād, daivena nah phalati divya-kīśora-mūrttiḥ
muktiḥ svayaṁ mukulitānjali sevate 'smān, dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ*

["O Supreme Lord, if our devotion for You were more steadfast, Your adolescent form would naturally arise (appear) within our hearts. Then (there would not be the slightest necessity to pray for the triple pursuits of religiosity, gain, and sensual desire [*dharmā, artha, kāma*], and their negation in the form of liberation [*mukti*], because) *mukti* will personally attend us (as a concomitant subsidiary fruit of devotion, in the form of deliverance from ignorance), her hands cupped in prayer (like a preordained maidservant); and the fruits of *bhukti* (transitory pleasure culminating in attainment of heaven) will eagerly await their orders (from us, should any necessity arise for them in the service of Your lotus feet)."]

[Bilvamaṅgala Ṭhākura's *Kṛṣṇa-Karṇāmṛtam*, 107] & [*Śrī Śrī Prapanna-jīvanāmṛtam*, 3.19]

Bilvamaṅgala Ṭhākura's *Karṇāmṛtam*. *Bhaktis tvayi sthīratarā bhagavan*. You my Lord, if my dedication, veneration to You is permanent, is in settled stage, and *daivena nah phalati divya-kīśora-mūrttiḥ*, and if it reaches to such height that we can find *divya-kīśora-mūrttiḥ*, two young pair engaged in that highest pastime - if we can reach so far to find out the eternal pastimes of the Divine Couple, if we can reach so much, *muktiḥ svayaṁ mukulitānjali sevate*. Oh, the facility of liberation, emancipation, with folded palms come to serve us in any way we like. *Dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ*. And *dharmā* - the good result of dutifulness, *artha* - money making, *kāma* - the objects of sense perception, they're all ready waiting outside whenever a call they'll come with folded palms. "What do you want my master, my lord?" That will be our position. *Dharmā, artha, kāma*, wait outside. "What do you want?" Whenever calling them they're "What do you want me to do?" And *mukti*, the liberation will always move around me with folded palms while doing service of different type. If in our fortune we can raise up to such height that we can find that Divine Couple engaged in happy pastimes _____ [?]

Who showed in his life a peculiar example, from the house of the prostitute he went straight to Vṛndāvana and got the grace of the Supreme Entity Absolute, in his life. He was so much engrossed, almost swallowed by the sensualism of the lowest type. And from that position in a single life how he could raise himself to the highest stage of realisation of the Beautiful. Hare Kṛṣṇa. *Kṛṣṇa-Karṇāmṛtam*.

Mahāprabhu took two books from the south, one *Brahma-saṁhitā* and another *Kṛṣṇa-Karṇāmṛtam*. *Kṛṣṇa-Karṇāmṛtam* about the pastimes of Vṛndāvana, and *Brahma-saṁhitā* the ontological basis of the Absolute, that the Lord of Vṛndāvana He's the highest conception of reality.

The Kṛṣṇa *līlā* is not a matter of history. History occurs, events come and can't repeat any time. It's an eternal flow. What is going back never comes generally. Though there are words 'history repeats itself.' In nature but not the actual fact, may repeat its nature, but what is gone is gone. But Kṛṣṇa *līlā* in the eternal world it is not so. It may present every time every second the same thing, so it's called *nitya līlā*, eternal pastimes, crossing the limitation, jurisdiction of the history. History past is past, dead past, past is dead. But the eternal pastimes of the Lord is eternal, *nitya*, always present. Every *līlā* is always present. He can present Himself in any form always, simultaneously. His past, present, future, simultaneously, to one something, to another, another thing.

When entering the arena of Kāmsa different groups are seeing Him in ways. Same thing is seen by different sections of people in different ways. According to their inner nature they're seeing Him.

Even the blind can see Him if He wills. If He wills to show Himself to anyone, though blind he can see Him clearly. Because this eye of flesh is not necessary to see Him. Only by His will power He can show Himself to any position.

That was the case with Dhṛtarāṣṭra in Kuru Sabhā. Dhṛtarāṣṭra told, "For the time being, give me my Lord my eyesight so that I can see Your wonderful figure what the others are seeing and they're singing in praise of You. For the time being only remove my blindness. You can do anything."

"No blindness to be removed Dhṛtarāṣṭra. I say you see Me and you'll see Me."

And Dhṛtarāṣṭra saw by His order. Ha, ha, ha.

Order. His wish is everything, simply. His will is everything, the cause of all existence.

They wanted to make Draupadī naked, but Draupadī's appeal reached Him and He sent some cloth and the cloth became infinite. As much drawing cloth so her cloth was there, taking the infinite character, the cloth. But Draupadī's cloth is everything. Will. ____ [?] everything.

Such high potency, or such high nature, is in the prime cause. We're people accustomed to a kind of thinking - 'this is good, this is bad. And this is possible, this is impossible.' So many things we're acquainted with, the rules of thought. But does not apply in His case. All our experience will fail to fill up a very negligible part of His kingdom.

So He's of wonderful stride, *adbutkrāma*, in the case of Vāmana Avatāra it is told. At one stride He covered the whole world, whole earth. Another stride He captured the whole of the heaven. With the third stride wanted a place where to put. *Adbutkrāma*, that of wonderful stride, *padaki* [?] that all steps are wonderful. Wonder, source of all wonders to our tiny brain. Ha, ha. He's everywhere. He's here also with His full representation everywhere. He's everywhere, He's nowhere. Everything in Him, nothing in Him.

"Try to understand My peculiar position Arjuna."

Mystery of mystery. Mystery of all mysteries. Hare Kṛṣṇa.

Even our own soul is astonishing to our worldly experience.

*āścaryavat paśyati kaścīd enam, āścaryavad [vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṅnoti, śrutvāpy enam veda na caiva kaścit]*

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."]

[*Bhagavad-gītā*, 2.29]

We even do not know the very nature, extraordinary nature of our own self. That is also of very high order. But with our attention focused towards some mortal things and some very mean laws. We're introduced and captured with the meanest aspect of the world. This is the consequence of the mood of enjoyment. We want to enjoy, we want to exploit. A good exploiter is a king to us. But exploitation in itself is degrading, is very mean and low. Exploitation takes us to the lowest position and makes us victim of the greatest reaction. Exploitation, enjoyment, we're in the midst of, we do not know anything but enjoyment, and we want to understand anything and everything in terms of enjoyment. So filthy, so degraded position we have got - enjoyment, enjoyment, exploitation. Exploitation is the meanest nature of things, exploit, hateful. We must get out of that ghost of exploitation. And there is another ghost, that renunciation, idleness. But the noble thing is dedication.

We got a telegram from Āśrama Mahārāja yesterday. _____ [?]

"We're saved, and we're in dedication. We're saved by the grace of the Lord from the havoc of that heavy earthquake, and we're in dedication, dedicated life."

Two ghosts, one of renunciation, another of exploitation. To get out of that nightmare, that mania, our selection, our standard of measuring things good and bad, exploitation. And then in exploitation there is some regular and irregular, *adharmā*, *dharma*, duty.

And in renunciation, so many great stalwarts of this plane they recommend renunciation. The highest kind of renunciation that is to stop the dynamic life. Dead stop, that may not be the prospect of any conscious man, dead stop. Dead stop in life, is that to be any goal of life by the saner section?

Life of humility, life of dedication. Not only ordinary dedication for the environment, but dedication for the highest good, the highest form of life. There in the lowest stage it is calculative, and the highest stage it is spontaneous, automatic. And there, really, the joy is there, in quality, quantity, in every way, the real life is there. Life is there, and this is the worst shadow, the perverted reflection here. Hare Kṛṣṇa. Hare Kṛṣṇa.

*uddhared ātmanātmānam, [nātmānam avasādayet
ātmaiva hy ātmano bandhur, ātmaiva ripur ātmanaḥ]*

["The living being must be delivered from the dark well of material life by means of the mind detached from sense objects, and he must never in any way be flung down into the material world by the mind enchanted by sense objects - because the mind is sometimes his friend, and in another situation the very same mind is rather the enemy."] [*Bhagavad-gītā*, 6.5]

We're told the key is in our own hand. The freedom by which we can associate with this and that and to live the result accordingly. Ultimately we're told the key is in our own hand. None to be blamed for our present condition. But there is always a possibility of noble help extended to us. We must accept that. Our past actions also come to help to guarantee in every case, good, bad, everywhere. And in the eternal aspiration also, *sukṛti*. But ultimately the free possibility of free

action is not taken out of us in any stage, whether we're reduced to a level of a tree birth. There also the freedom is within. It is curious to think that a tree has got independence freely, but it is there in suppressed position. Freedom is within us also. We can try to understand a little that we're free, but our freedom also covered by so many circumstances that we may not think that we're free. We're forced by circumstances we may think, but still we're free for our selection of any path, good, bad. Our existence is very small, and freedom also small. According to our meagre position our freedom is also of that kind, but freedom is there, a particle, imaginary particle.

...

Śrīla Śrīdhara Mahārāja: _____ [?] but the Australian paper wrote he's a Calcuttan. He was born and brought up in Calcutta environment, a student of _____ [?] At that time he went to our Guru Mahārāja with one of his friends named _____ [?] he told me.

And his opinion after seeing Guru Mahārāja, "That after long time the preaching responsibility has come to a proper place. Mahāprabhu has selected such a person in his hand His glory will be spread throughout the world." That was his impression after first connection, association with our Guru Mahārāja.

After long time, next he met Guru Mahārāja in Allahabad, about after ten years.

Once one historian was his professor, afterwards he asked him, "How did you see our Guru Mahārāja?"

_____ [?] a renowned historian and also a good scholar. I forget the name of that gentleman. Kalidas _____ [?] perhaps. "How did you see our Guru Mahārāja?"

His remark was, "A living encyclopaedia." He told. That historian remarked about our Guru Mahārāja, "That we found him a living encyclopaedia." In one word he has given his opinion, "living encyclopaedia." And he was renowned scholar _____ [?] and was the professor of Scottish Church College when Swāmī Mahārāja was living there.

_____ Gas. Ha, ha, ha. Bile pitta kaphi gananam sunina mani caranam [?]

Bile, *pitta*, *kapha*, according to Indian medical name. The gas, the bile, and the _____ [?] cough?

Devotee: Mucus.

Śrīla Śrīdhara Mahārāja: Mucus. Water, fire, and air, three things in the ether, that _____ [?] earth. Earth mainly influenced by water, and also water by heat, and also heat by air. And all fighting, struggling within ether. This is material world. Then the mental, outcome of the mental energy. "I want this, I do not want. I like this, I do not like that." This is *aharṅkāra*, ego. And with a speck of intelligence, "Don't like that, don't take that. Take this, take that." These sort of things guide things there in our material ego. Above that the soul, the feeler of everything, good or bad.

*[kārya-kāraṇa-kartṛtve, hetuḥ prakṛtir ucyate]
puruṣaḥ sukha-duḥkhānām, bhoktṛtve 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]

How to differentiate the spirit from the matter. Matter is energy, but soul, the feeler of good or bad, the party, the person who feels good or bad, sorrow or happiness, the feeler. Feeler is another substance, and which is felt that is another substance. *Prakṛti, Puruṣa. Kārya-kāraṇa-karṭṛtve, hetuḥ prakṛtir ucyate*. All the activity we find here, all the movement, that is due to that material energy. And the feeler of everything, the knower, the conceiver, that is soul. Like eye, seeing anything and everything, soul like the eye.

In Sāṅkhya philosophy, *prakṛti, puruṣa*, has been compared, just on the shoulder of a blind man, a crippled man taking position on the shoulder of a blind man. And both are passing through the street. Who is passing, who is moving, he's blind. And who is crippled on his shoulder he has got eye, he can guide. So soul is crippled like guide, can see, but he cannot move in this way. And the blind man he's commander of energy he can move here, there, he can carry, but he's blind. Such analogy is given.

So soul is the knower, feeler, the subjective existence. And the energetic aspect is done by the force, *prakṛti*. Force and consciousness. So we're so much engrossed with force, we only require force, energy. But we've forgotten that what type of the feeler of the force we are, that we're astonishing. If we try to understand our own self we'll be dumbfound.

"Oh! What is this, I'm such and such? I have nothing to do with this world of mortality. I can live independent of this mortal world, is it?"

Then he'll be given to understand there is Supersoul. In the material world there is heat world, air, water, heat, so many things, up to stone, hard things, stone, wood, developed condition in the material. So in the subjective world there is also development. Soul, Supersoul, Super Supersoul, in this way that is going to infinite.

We're *taṭasthā*, margin. Our soul is in the marginal position, upward and downward, the gross side and the subtle side. That is eternal, *sat cit ānandam*, and conscious and happy. And here *asat acit nirānanda*, flickering. Every minute it is dying, and *acit*, and heart unconscious, and no feeling of joy or pain, pain or pleasure. This is this world, and that is that world.

And if we want to have association of that world, we're told in the highest position there is that beauty, love, ecstasy, all these things. And that is of infinite characteristic, that can come down to us, and can take us as His own family member. We can live as a family member with the highest entity of the world.

Mahāprabhu told, "It is possible, and only through affection, not by knowledge or any mystic realisation. By affection and love we can attract Him in such a position that we can have recognition as a family member in His very near position. So much so." *Mayātma-bhūyāya ca kalpate vai*.

*[martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai]*

"One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."

[*Śrīmad-Bhāgavatam*, 11.29.34]

Viśate tad-anantaram.

*[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā, viśate tad-anantaram]*

["By the potency of that supreme devotion, he is able to completely know My nature of Almighty Lordship and majesty (*aiśvaryamaya-svarūpa*). Thereafter, acquiring the perception of his divine relationship with Me, he enters into a group of My intimate personal associates, whose nature is nondifferent from Mine."] [*Bhagavad-gītā*, 18.55]

"Enters into Me, that is My family."

In *Bhagavad-gītā*, *tato mām tattvato jñātvā, viśate tad-anantaram*. "After that, realising My proper position they enter there, that is in My family, as My own jurisdiction specially."

And *Bhāgavatam* says, *mayātma-bhūyāya ca kalpate vai*. "They get recognition as to live with Me eternally as My own. If they come forward with their self to satisfy Me, leaving aside everything, *ananya bhajan*, wants Me alone and nothing else, then their position, future prospect will be such, *mayātma- bhūyāya*."

*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai*

...

Ātmā bhūta. Sanātana Goswāmī has analysed this expression, what is the proper meaning of *ātmā bhūta*.

"They become My own." What is the meaning of 'His own?' That is to enter into His family. And beginning with gradation, the servant, the friend, the filial affection group, and then the highest group, that of consortherhood."

Hare Kṛṣṇa. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Previously in Purī temple of Jagannātha no khicharanya [?] used to be offered. But there was once one occasion, I heard it from my Godbrother Vaikanasa Mahārāja who was a *brāhmaṇa* scholar of that area, Orissa. Once there was a raid, in modern time, from the Mohammedans to Orissa. And one of the girls of the royal family she was taken away by some Mohammedan soldiers, or General. And then they left the kingdom, the state, but the girl from the royal family she was left on the outskirts of the village, or some town. And she gave birth to a child, and the child was a great devotee. It is very peculiar. The girl was also a devotee, anyhow she was to undergo such horrible position, and she gave birth to a child whose name, Alek [?] or something. I forget clearly, Alek as far as I remember, that was the name of the boy, and lived in the outskirts.

That boy when grown up, he used to cook this khicharanya [?] khichari [?] That is rice and pulse together, boiled _____ [?] And he used to offer that to Jagannātha from there. And by dint of his devotion Jagannath had to go there and to take that *khichari* offering. One day he was late perhaps in his offering, Jagannātha took the *khichari* offering, but His time for to attend the temple function was late and Jagannātha had to run in His former position in the temple. And a particle of that khicharanya was on the lips of Jagannātha.

The *pāṇḍās*, the *pūjārīs*, the priests class, they found, "What is this? How this thing? We reject this. It's not considered to be the proper offering to Jagannātha. How this thing is here in the lips of Jagannātham?"

It was referred to the *pāṇḍā* leader and he also enquired, then he could not ascertain.

Then it was referred to the king. King also investigated, "How, who has taken this thing and smeared in the face of Jagannātha, in the mouth of Jagannātha?"

Anyhow, the man who was the priest who was in charge of the previous time before opening the temple, that man was caught, "That you are responsible. Before this rest you were in charge of the temple. And how this impure thing has come in the mouth of Jagannātha? You're to give explanation or you'll be punished."

That man innocent he says, "I do not know anything."

When he's to be tortured then Jagannātha came with dream, to the king, as well as to the leading *pāṇḍā*, leading priest.

"That man is innocent. Don't disturb. My devotee is there in the outskirts of the town, and he offered that thing to Me. And I took, and the time came up, and I had to hurry to occupy My Own position in the temple, so it was not cleansed. And the name of the boy, this is his name, and he's living there. He's My devotee, and I have taken this from outskirts. The Mohammedan exploits - the results of the Mohammedan exploitation over the princes, he became the devotee."

So the Kṛṣṇa *bhakti*, the devotion to Kṛṣṇa, it does not care for the formality of purity or impurity of world consideration. It is independent.

api cet sudurācāro, bhajate mām ananya-bhāk [sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ]

["If even a person of extremely abominable practices, abandoning all nondevotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."] [*Bhagavad-gītā*, 9.30]

So what is *bhajan*? Transaction of the heart, not of any formality. Kṛṣṇa devotion, Kṛṣṇa *bhakti*, is only the concern with dedication of the heart. He wants that, and not outside formality of civilised or non civilised world. The Sabari to Rāmacandra _____ [?] From the highest position Rāmacandra He's the director of moral laws of the country ____ [?] But He also could not contain Himself when by devotion something was offered by an untouchable lady. And that is also, after the remains she has taken, whatever is felt sweet she kept for Rāma. And that was - so devotion is so powerful and of such independent character, this *anurāga*, *rāga*, that is controlling the whole thing.

