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**Badrinārāyaṇa:** Mahārāja. Today Jaya Rāma prabhu is going.

**Śrīla Śrīdhara Mahārāja:** Where?

**Badrinārāyaṇa:** He's going back to New York. He'll go to Māyāpur, then Vṛndāvana, and then back to New York.

**Śrīla Śrīdhara Mahārāja:** Yes. All right, as you like. Last coin to me of wholesale, so you're to take care from my side, and from the side of Mahāprabhu, whatever is necessary to be supplied scrupulously, particularly. He has not kept anything for himself?

**Badrinārāyaṇa:** He's kept something.

**Śrīla Śrīdhara Mahārāja:** Or given everything to Mahāprabhu and Nityānanda Prabhu must take care of him in that corresponding way. And you're entrusted with that service.

**Badrinārāyaṇa:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Oh. Then, *vāñchā-kalpatarubhyaś ca...*

...

Śrī Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Śrīpad Bhaktivedānta Swāmī Mahārāja kī jaya!

Bhakta-vṛnda kī jaya!

Sannyāsa-vṛnda kī jaya!

Hari Nāma Saṅkīrtana kī jaya!

Chaitanya Sāraswat Maṭh kī jaya!

Jaya Śrī Navadvīpa Dhāma kī jaya!

Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda,

Śrī Advaita, Gadādhara, Śrīvāsādi Śrī Gaura-bhakta-vṛnda.

Gaura Hari bol. Gaura Hari bol. Today I dissolve here.

...

[03:00 - 03:40 ?]

**Śrīla Śrīdhara Mahārāja:** What is the conception of God in Jainism? Have you studied that?

**Devotee:** The conception of God in Jainism is...

**Śrīla Śrīdhara Mahārāja:** God.

**Devotee:** Basically in Jainism people say that \_\_\_\_\_ [?] To become one...

**Śrīla Śrīdhara Mahārāja:** Paramātmā?

**Devotee:** \_\_\_\_\_ [?] In Jainism the basic philosophy is that to nivrti - you free your mind...

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

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

**Devotee:** Through various austerities...

**Śrīla Govinda Mahārāja:** Badrinārāyaṇa \_\_\_\_\_ [?]

**Badrinārāyaṇa:** Mahārāja. He says that Jainism is basically to become one with God through various austerities.

**Śrīla Śrīdhara Mahārāja:** I don't think that there is any conception of God at all there. The saints, in Jainism life, so many saints who are free from the illusion, so many saints based on Śāṅkara philosophy. *Mahāpuruṣa*, who are free from illusion, those saints, freely they're moving and they've got certain noble qualifications.

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

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] You see, three planes of life. Plane of enjoyment, plane of renunciation, and plane of dedication. In a scientific way I'm trying to represent to you, in general, independent of all religious conceptions. Three planes of life. The plane of enjoyment in which we are at present, more or less. Without enjoying, without exploitation - enjoyment means exploitation - without exploitation none can exist in this plane.

*ahastāni sahasṭānām, apadāni catuṣpadām / laghuni tatra mahatām, jīvo jīvasya jīvanam*

["Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another."] [*Śrīmad-Bhāgavatam*, 1.13.47]

Those that have got hands they eat those that have no hands. Those that are four-footed animals they live on creepers, grass, etc. But grass, creepers, they've also got life, everything full of life. *Apadāni catuṣpadām, laghuni tatra*. And the big they live on the small. Without exploitation our body cannot be maintained. The creepers and the grass, trees, they've also got life.

In *Manu-saṁhitā*, in B.A. class we read when Manu is giving description of the creation he has come to the tree section. I thought that Manu, eyes full of tears. He says that, "They're also souls like us, but for their special *karma* now reduced to this tree generation, tree birth. But none to be blamed but their own *karma*. The trees are trees, they're like us, but now they're in such a status due to their own bad *karma*."

So exploitation, Newton's third law you've read. "For every action there's equal and opposite reaction."

So by exploitation one taking loan and he'll have to go down to clear that loan. So in this way so many *jīvas* coming up and down, up and down. Action, reaction, in this plane of exploitation.

Sosam and sosita [?] The communists they're crying aloud, sosam sosam, but how much they know about sosam? They have invented that sosam, that exploitation to the utmost. Everywhere there is sosam, at others cost trying to live, without, life is impossible this area. This is the plane of exploitation.

Buddhists, Jainism, and so many others, they're trying to get Śāṅkara, to get out of this entanglement of exploitation. How to find a life where no exploitation, action, reaction? To avoid action, reaction, they're trying to find a position on mere renunciation, and they come to such a conception as dreamless sleep, *samādhi*. To withdraw completely from the objective world and to remain in the subjective plane. Without allowing the feeling to move in the lower plane, always keeping subjective position and that is something like dreamless sleep.

But the Vaiṣṇava section they're of the opinion that there is another world, and that world is that of dedication, just the opposite of exploitation. Here every unit wants to exploit the environment, but there every unit wants to serve the environment. And not only the environment, the real key of the life of that plane is to serve the centre. We're living in an organic whole, so every point must be true to the organic centre. The explanation given by some analogy from *Bhāgavatam*.

*yathā taror mula [niṣecanena, tṛpyanti tat-skandha bhujopasākhāḥ  
prānopahārāc ca yathendriyānām, tathaiva sarvārhaṇam acyutejyā]*

["Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything."] [*Śrīmad-Bhāgavatam*, 4.31.14]

In Vedic literature also we find, "Try to understand One, by knowing which everything is known."

Tad vijijna visyasya [?]. From the *Veda*.

*yasmin vijñāte sarvam evam vijñātam bhavati  
[yasmin prāpte sarvam idam prāptam bhavati]*

["By knowing Him, everything is known - by getting Him, everything is gained."]

There is a central point by knowing which everything is known, by getting which everything is got. Try to find out that centre. The whole, the long and short of the Vedic advice is like that.

But some may think in the beginning that is a ludicrous thing. "By knowing one everything is known. A madman can say so. By getting one thing everything is got. What is this?"

But some sort of analogy is given in *Bhāgavatam*. As if when you pour water into the root of the tree the whole tree is fed. If you put food into the stomach the whole body is fed. So if you do service to that centre everything is served. It is possible. And to do that you enter into the plane of dedication. Avoid the plane of exploitation and also that of renunciation, and try to enter into the plane of dedication. And your *ātmā*, your soul proper, is a member of that plane. That is the real world, and this is the perverted reflection. The real world is there where every unit is dedicating to the whole, represented by the centre.

Just as in a healthy body, every atom in the body will work for the welfare of the whole body. If it works for itself it's exploiting to the extreme, and this local interest that is also bad. But every part of the body, every atom, will work for the welfare of the whole system. And there is a centre, by the guidance of that you'll do.

So *sarva-dharmān parityajya*, if you've gone through *Bhagavad-gītā* [18.66] it is mentioned that what is my position. From another standpoint I want to represent. Hegel, a German philosopher was a very good philosopher. German is very akin to Indian, Āryans, their culture. And it is told that Roman culture was crushed by the barbarians, that is the Germans, the Prussians. And their civilisation is not to be neglected, very nearby Āryans, Huns. "Furious Frank and fiery Huns." We're told in English poetry. [From the poem Hohenlinden (1803) by Scottish poet Thomas Campbell, 1777–1844] The Huns, their original acquaintance is they're Huns, the Germans. *Haṁsa* and *paramahaṁsa*, two sections in ancient India. So a section perhaps from central Asia went towards Germany.

The Hegel is a good philosopher, his philosophy is known as perfectionism. He has given an idea. The Absolute Truth, the prime cause of everything must have two qualifications. What is that? It must be by itself and for itself. Please try to attend, attention. By Itself, that He's His own cause, nothing else created Him. If anything has created Him then the creator he'll have the first importance. So to be the Absolute it must have created Himself, He's *anādi*, He's eternally existing, not created by anything. This qualification the Absolute must have.

And the next qualification He's for Itself, He's existing for His own satisfaction, not to satisfy another body. If His existence is to satisfy another entity then it will be secondary, for whose satisfaction He's living he'll have the prime position.

So Absolute must have two qualifications, He's His own cause, and He exists only to satisfy Himself, to fulfil His own purpose. So everything, the Absolute For Itself, by Itself and For Itself. Everything, if any straw moves it moves to fulfil the purpose of the Absolute. Whatever incident happens that must have to be for His satisfaction. So the real current is His *līlā*.

And we're guided by separate interest, family interest, or country interest, or social interest, or humanitarianism. In the infinite it is a part and we're all engaged in acting for separate interest. And there's clash between so many, any number of separate interests and they're coming into clash and there's the trouble. But we must leave all our special interest, so called, come out from the misunderstanding, and as a unit in the whole we shall try to get out, get that sort of function.

So in *Bhagavad-gītā* [18.66] in the conclusion it is given, *sarva-dharmān parityajya*. "Give up all your duties that you think at present you'll have to discharge. *Mām ekaṁ śaraṇam vraja*. Surrender to My feet. *Ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ*. I shall release you from all troubles you can ever conceive."

That is, in one word, be faithful towards the centre. All your respective duties they're for local interest. Give up your local identification of your own interest, and merge totally in the interest of the organic whole.

You see a police officer he takes a few rupees for his own purpose he's punished. But if he kills so many for the interest of the country he's rewarded. So whatever is done for the satisfaction of the whole that is all right. And if you do for yourself or any local friends you'll have to be punished.

In a industry we have no right to take bribe for our personal purpose, at the same time we have no right to call strike, to close the labour. Then the industry will be destroyed.

So neither exploitation nor renunciation. Renunciation is also bad, as exploitation is bad, and renunciation we've got no right, nothing. An organic whole, their common interest is this that everyone must be dedicating to the centre, and by centre means to the whole. Put food into the stomach and the stomach will distribute properly to every corner according to its necessity. So that sort of life is Vaiṣṇavism. The Organic Whole is there, and we're a part of that, and we've got our special duties in connection with the whole. And that is dedication proper for the whole. Don't put food in the eye, or in the nose, or in the ear, or any place, but put food into the stomach. And that will be distributed properly and the whole organism will be healthy. So as parts of this whole universe our duty will be to do for the whole, and that is devotion. Dedication, devotion, surrender. And how we're to know? The revealed scriptures are there, and so many saints and agents are also coming from that realm, they come to harmonise us. And the religion of highest harmony.

And Mahāprabhu Śrī Caitanyadeva He told from *Bhāgavatam*, which is supposed to be the real conclusion of all the revealed scriptures, "The energy, the power, is not the highest thing, knowledge is above that. That can control power and give beneficent work." But Śrī Caitanyadeva says, *Śrīmad-Bhāgavatam* says, "The knowledge is also lower. There is the love, affection, that is the highest thing. That can give us fulfilment, neither knowledge nor power. Knowledge and power cannot give us fulfilment of life, but only affection."

Mercy is higher than justice. Justice is only where so many things of laws, rules. In the realm of Absolute Autocrat Who is Absolute Good, no question of anything of any apprehension from Him. He's Absolute Good, and Absolute Good is Absolute Love and Affection. Home, back to God, back to home. What is home? Where we find that we're in the midst of our well wishers. If I do not care for my own benefit, there are so many, the whole environment they will take care of us. This is home. So the domain of the Absolute is in the service. In the highest position we can go and we can see the affection, and the love, and harmony, and the beauty, all these are similar. And that is the prime cause and good. And we're wanted to go. We're led astray anyhow, misusing our free will, but now we're called, 'come home, back to God, back to home. The land of love, the highest position.'

Generally, in sum total, in short, I have presented to you. This is Kṛṣṇa conception in *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, and Śrī Caitanyadeva. And at present Gauḍīya Maṭh is preaching only for that. Go to the centre and use the life of total dedication to the centre. And centre is all above justice, and all mercy and affection and love and beauty, in general.

Now if you have any questions you may put. A general background of Vaiṣṇava religion of *Gītā* and *Śrīmad-Bhāgavatam*. And somewhat history of the all conceptions of religion, that is exploitation, and renunciation, and dedication. Three planes of life. And a proper soul is a member in the land of dedication, all dedicating unit. Anyhow by misusing their partial free will, they have come, entered into the world of exploitation. And they want to withdraw from, Buddha, Jainya, and that Parisnatha [?] and others, they have helped us to get out of this entanglement of exploitation, action, reaction, and complete retirement. And after retirement also soul can live happily, that they've also told. But there may be the possibility, being free, again may be entangled with this trap. But where the real free souls live they're all dedicating units. And when we want to harmonise them, and to keep them in play, and if we're to trace their harmony then we shall see all are working for the whole. And whole represented by One Absolute Good. All these things.

And this human birth is very valuable, and in the connection of the *sādhus*, saints, the agents, we shall try our best to get out of this entanglement and to enter into the land of love and dedication and affection.

We have got a few books also, published now, and old books there a many, to help us to understand properly and more closely and in detailed way about this ontological aspect. Gaura Hari.

They're all praising of you, as very simple, and want to get something higher. And chanting the glory, singing the glory of the Lord. In young age you have got such affinity from the result of your previous births. And this affection, affinity, attraction towards the higher truth. It is very rarely found, specially in this age of communistic thinking.

All exploitation, and exploitation of knowledge. The knowledge also subservient to exploitation is creating havoc. This atomic energy and so many scientific research, they have been the cause of great apprehension. The world is threatened to destruction any moment. This scientific knowledge has taken us to such a position. In any moment the whole thing may be finished, suicide. This knowledge is suicidal. Knowledge in this world increasing means going to commit suicide. And that is the result. The exploitation means reaction. The general exploitation if we're to do away with him, then *pralaya*, *mahāpralaya*, destruction, wholesale destruction, in any way. By atom bomb or any other natural incident the *pralaya* will come, and again creation, birth and death, of individual or the whole solar system. Will be born and will be dead, again and again, no end.

If we get out of this entanglement we're to leave this atmosphere which is experienced by our senses.

In *Bhagavad-gītā* [3.42] and in *Upaniṣad* also mentioned that here, *indriyāṇi parāṇy āhur*, the *indriya*, our senses are the principle thing, because if eye, ear, nose, touch, gone, then the whole world gone for me. Because the senses are there so we've got our world. The *indriyāṇi parāṇy āhur*, the rest of the world experience, our senses are all important.

*Indriyebhyaḥ param manaḥ*. Then mind is within, and that what is mind, which is the principle within which selects that 'I want this, I don't want that.' That faculty within us that is called mind. *Rāga-dveṣa*. Our indifference or our - we have choice for something and disregard for some other thing. This is mind within us, principle, that is more important. Because if I'm unmindful then one may walk before me I'll say, 'O, I did not mind him, I did not see him. I could not hear, I was unmindful.' So mind is in the centre and that is more important than our senses. Senses more important than the external world. And mind again more important because if mind does not receive, then senses, so many doors, they're useless.

*Manasas tu parā buddhir*. Then there's another principle to be traced within us, a fine thing called reason, *buddhiḥ*. *Niscaḥ ātmikā*. What is the characteristic of that *buddhiḥ*? Mind will say, 'I shall take that. No, no, no, don't take that. You take rather this. That will cause some damage, and this will give you benefit.' So the selection, that reason, that is higher principle in us.

And *buddher yaḥ paratas tu saḥ*. In this way we're to trace, the external world and our senses more important, then more important than our senses is our mind. Then over mind there's the reason which is more important and fine and reliable. And *buddher yaḥ paratas tu saḥ*. There's another thing above the *buddhiḥ* which is our soul. And what is it's nature, characteristic? Like light.

Just as the example given in *Bhāgavatam* [10.20.19] by Vyāsadeva. In a moonlit night there are clouds, and clouds have covered the moon, but cloud is seen by the light of the moon. Vyāsadeva says the *ātmā* is like that. Or sun, a cloud has covered the sun, but cloud is seen by the light of the sun. So *ātmā* is a point of light within us, and because it's in the background so mental system we can feel. Light withdrawn, everything dead. The intelligence, the mental system, the faculty of choice, and the so many channels through which we get knowledge from outside, will have no value if that light is withdrawn. So that light is *ātmā*, a point of ray. And that is quite categorically different from all other things here. So it's a particle of light and there's a land of light, made of soul, Supersoul. Again, subjective to super subjective, *ātmā*, Paramātmā. Just as in this world we find ether, air, then heat, then water, then earth, then stone. In this way development in the material existence. So in the finer world that is also, the intelligence, the soul, the Supersoul, the Super Supersoul. The subjective side is also going towards infinite, super subjective.

And that Darwin says that everything comes of this matter. Even in the womb, first something material, and the material thing is growing in the womb. And knowledge gradually also growing with the growth of the matter. Generally he thinks that the consciousness is coming out of matter.

But the revealed party they do not believe in that. They say that consciousness is all in all, and everything is floating on the ocean of consciousness. Subjective evolution. And Darwin says objective evolution. But the Vedic scriptures say subjective evolution. As Berkeley, one European philosopher told that, "Not the mind is in the world, but world is in the mind." Everything floating on the consciousness. Consciousness presupposes everything. You say that in the beginning there was fossil, but what is the fossil? Fossil means a particular conception, and that is a part of consciousness. So consciousness is the most prime subject. Whatever you'll say that it was in the beginning, but before that consciousness is. Otherwise you cannot give any statement of anything.

So the Vedic truth is that soul, Supersoul, *ātmā*, Paramātmā, Brahman, that is the original, and this is all development in the black side in this world. And there is also bright side also. There the eternal world is living with so many *vilāsa*, movements there of *ānanda*, that they're waves in the ocean of blissfulness, of joy.

In this way we're to understand what should be our duty in this life. What is the special importance of the human life, and how to utilise that. There are so many religious opinions, but we seekers after truth we shall have to have a harmonised thing, a solution amongst that. Then we're to enter into some comparative study. It's mentioned in the scriptures that we should not change our position very easily.

Just as a commander will say to his army, "Don't change your position. Rather die to keep up your position." But when the chance will come he'll say, "Go forward."

So also the *śāstra* has told, "Wherever you're born according to your previous *karma*, don't leave it. Wherever you are by your previous *karma* where you've got your stand, don't try to leave it. Then it's possible that you'll go down." But at the same time when proper chance comes they say, "March on towards Absolute, further progress." So in *Bhagavad-gītā* it's given, "Don't lose your present position acquired by your previous action, easily, rather die there." Then again says,

*sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja  
[ahaṁ tvām 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]

"When you'll get the chance of marching towards the centre, you must do at all cost."

The constitutional method and revolutionary method. The revolutionary method is take risk for anything and everything, and march on, forwards, towards the Central Truth. And whatever is necessary do for that. Because this human life is the most important, here you can have decision and practical life. If you lose this position and go to animal life, or to vegetable life, then when you'll come back to take independent decision, voluntary decision, that no man knows. So most important, and you do not use it, misuse it only in the practices of animals. *Āhāra, nidrā, bhaya, maithuna*. To eat, and to sleep. And to be in the apprehension in every case, every minute. And this sense pleasure. This you'll get everywhere. If you become an animal, or anywhere you go, bird, worm, insect, you'll get all these enjoyments. But to culture about your soul, about your religion, about your function, that chance you won't get anywhere else, only in the human form. And in the company of the saints the positions may be discussed and you can make your progress in your life, you can save yourself. If you do not get a human birth, if you lose this chance then you're almost committing suicide, or more than that, suicide. *Ātmāha*. Who has got the chance of a human birth, and did not try for his wholesale relief, helping properly, he's committing suicide.

**Devotees:** [40:30 - 41:07 ?]

**Śrīla Śrīdhara Mahārāja:** This internal self satisfaction is a valuable asset. That is to disregard the present environmental troublesome world. It is nearing the soul area. Gaura Hari.

**Devotees:** [41:35 - 42:21 ?]

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**Śrīla Śrīdhara Mahārāja:** ...is its own cause, *ahaitukī bhakti, ahaitukī*, it's causeless. "By Itself." Hegel. "By Itself. Reality is by Itself." Reality is not an abstract thing, but it is a system, reality means, a system, and that exists by itself. *Ahaitukī, anādi*, eternal, nothing can produce that. *Bhaktyā sañjātayā*. *Bhakti* is its own cause, *anādi, ahaitukī*, causeless. These are the definitions to help us, to make us understand *bhakti*. It is not created by some other thing, it is there eternally. Only it is covered, it should be uncovered, discovered. It is there in potential form. By outside help that development of its out coming. It's something like sleeping, to rouse, that is necessary. *Anyābhilāṣa, karma, jñāna*. Fleeting desires, and organised attempt to exploitation, and that of retirement, indifference. These are the covers. We're to remove these covers and the *bhakti* will come in its own pristine glory. How to do that, that is...

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