

86.07.20.B_21_24_28

Śrīla Śrīdhara Mahārāja: ...*pūrṇāmṛtāsvādanam* [*Śikṣāṣṭakam*, 1] Every moment we shall feel that we're in the perfect position. Hare Kṛṣṇa. Gaura Hari bol. Experience connection with the Infinite means so. So you'll be nowhere, ha, ha, a particle in the ocean. *Ānandāmbudhi-varadhanam* [*Śikṣāṣṭakam*, 1] Ocean of joy, and you are a particle of atom in the water. Nitāi Gaura Hari bol. *Ānandāmbudhi-varadhanam prati-padam pūrṇāmṛtāsvādanam, sarvātma-snapanam*. At the same time you'll feel you're being purified. Your purification is going on still, more and more progress. *Sarvātma snapanam*. Not only you, but everyone coming in your connection. *Param vijayate śrī-kṛṣṇa-saṅkīrtanam*. Our culture of the infinite joy, that nature is such. Our joy of the infinite, happiness of the infinite.

Nitāi. Nitāi. Nitāi. Nitāi. So die to live. Ha, ha. Hegel. A very good expression. Take the risk of dying. Ha, ha, ha. Giving up all prejudice. What we've acquired in experience of this world, all false prejudice. False prejudice, that is always hindering my progress, proper understanding, and proper progress of life. All these prejudices to give up. And by the company of the *sādhu*, association of the saint, and the scriptures, we're to enter into new domain of life, giving up all these, like disease. *Avidyā, vyādhi*, we're diseased persons, all patients.

So Mahāprabhu says, "Whomever you meet, inject Kṛṣṇa consciousness. Do this. As long as you live, whomever you meet you inject Kṛṣṇa consciousness, talk of Kṛṣṇa, nothing else. Talk of Kṛṣṇa, as the sweet centre, talk of the sweet centre. Whomever you meet, don't waste your time...

...

Śrīla Śrīdhara Mahārāja: ...again He has to come and clear the atmosphere and put in new form again.

...making it filthy. I shall stop now. Gaura Hari bol. Nitāi Gaura Hari bol.

...

...we must get quotation from the previous scriptures and prepare. One Vaiṣṇava _____ [?] all the devotees of this line, *rāgānūga bhakti*. And also try to give proper interpretation, the deeper interpretation of all the scriptures, to show that Kṛṣṇa *līlā* in Vṛndāvana that is not temporary, accidental, but that is eternal, in a particular, highest plane. And the highest plane, that display of loving service is reigning. And that was shown in particular time, Dvāpara-yuga, here in Vṛndāvana. *Rādhā-Kṛṣṇa nitya līlā koīliya prakāśa*.

But it's not for the time being, it's eternally going on. And that was shown here in a particular time in this material world. All these things were being instructed to keep for the mission, for the section, for the particular group of *rāgānūga sampradāya* who do not care for any other means, but wants to attain the highest end through love. Through love, reaching the loving domain, and that is the fulfilment of life. Neither knowledge nor power, nor exploitation nor renunciation, can give proper fulfilment of life, all these. Only loving service that can fulfil, must have some duty, some engagement. And what is that? In the normal stage beyond misconception, that is mutual loving cooperation with the head. The central head - under His direction, with His connection, the loving mutual service. Neither stop, or renunciation. Neither elevation attempt, by power to subjugate others and to get enjoyment from them, neither that. Nor stop of living current, entering into *samādhi*, like dreamless sleep, something like *samādhi*, the stop of living process, no. *Bhukti, mukti*. But a dynamic life, not of exploitation but of loving service, under the regulation of the Centre. Home, home. Back to God, back to home. In home, all are interested with the interest of all.

So that is in the purest sense there. That was His mission, Mahāprabhu's mission. And the Goswāmīs were entrusted to form a particular *sampradāya* section to facilitate their realisation in that direction. Ke?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Śyāma-Rādhā. Śyām, Śyāma.

Devotee: Śyām is Kṛṣṇa, Śyāma is Rādhārāṇī.

Śrīla Śrīdhara Mahārāja: Śyām is Kṛṣṇa, Śyāma.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: There is one *sakhī* also whose name is Śyāma. _____ [?]

...feeling _____ [?] he laid stress in willing, that energy is evolving. That is atheistic line.

Of course energy is at the back of everything, but, ha, ha, consciousness, Vāsudeva. Vāsudeva represents consciousness. And the Saṅkarṣaṇa representing willpower. *Jñāna, bala, kṛiyā, ca*. Three phases, thinking, *bala* means willing, and *kṛiyā - lilā* means *hlādinī*. *Jñāna, bala, kṛiyā, ca*. Kṛṣṇa, Balarāma, and Rādhārāṇī. *Jñāna, bala, kṛiyā*. Thinking, feeling, thinking, mainly thinking in Kṛṣṇa. And feeling in Rādhārāṇī. And willing in Baladeva. *Sandhīnī, samvīt, hlādinī*. *Hlādinī* - Rādhārāṇī. And *samvīt* representing Kṛṣṇa. And *sandhīnī* representing Balarāma. *Sandhīnī, samvīt, hlādinī*. *Jñāna, bala, kṛiyā, ca*. Feeling, thinking, willing. Generally three phases of the substance. Energy represented by Baladeva. And enjoyer represented by Kṛṣṇa, Vāsudeva. And *lilā*, enjoyment, is Rādhārāṇī Herself. That is love. Baladeva, a phase of Kṛṣṇa. So Predominating and Predominated. Proton and neutron.

Badrinārāyaṇa: Electron.

Śrīla Śrīdhara Mahārāja: And Baladeva included as the foundation basis on which the pastimes of the Both are going on. *Sandhīnī, samvīt, pradhāna*. All is in all, but main thing, main characteristic, is like this, all is inseparably connected with all.

In *Caitanya-śikṣāmṛta* Bhaktivinoda Ṭhākura has dealt the western philosophy. Schopenhauer he has given a striking position in *Caitanya-śikṣāmṛta* by Bhaktivinoda Ṭhākura. Schopenhauer.

...
[16:30 - 23:35 ?]

It has been said in the scriptures repeatedly that whatever little freedom we have got, we're to utilise it in association of us with the Vaiṣṇava and the revealed scripture. *Sādhu śāstra*. Little liberty we've got, and that should be utilised for the, whatever we can do, the service, our serving attitude, association in a serving spirit with revealed scripture, *śāstra*, and living scripture, *sādhu*, saint, devotee. Anyhow to associate with devotee and *śāstra*. That is extended here on behalf of Kṛṣṇa consciousness, in this mortal world, in these both ways. In the form of the revealed scriptures, and

in the form of the living devotee. In these two ways the connection has been extended of Kṛṣṇa to us. Anyhow we're to take advantage of these two.

The scripture, that is something positive, we're to read and we're to extract meaning from there. But the saint, living scripture, that is more important. They can say, "No, what you say - going this way, no, no, come this way." So generally saints, that is spiritual persons, devotees of Kṛṣṇa, they're our hope. And that must be, association must be that of serving attitude. *Sevonmukhe hi jihvādau* [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.234*]

Anything about the higher sphere, any connection about the super consciousness - we're conscious unit. Kṛṣṇa and His domain on the super conscious area. So only with serving spirit, to be utilised for His interest, we can get association. If we want to enjoy, to exploit, necessarily we have lower connection whom we can control and we can enjoy. Necessarily that must be of lower status. And if we want higher status we shall be - approach as a servant to satisfy Him.

Die to live. If we want to live that sort of life we're to die as we are, that is, our ego should be dissolved. We must retire from here and try to join the superior agency, supernatural, super conscious area. He's knower, I'm known, I'm object, and He's subject. In this way we're to approach. He's subject, He's owner, He's proprietor. I'm slave, I'm servant, I'm object of His enjoyment. Subjective side we shall have. If we think ourselves to be subject we'll come in the relativity of the object, material. But if we want higher association that is super subject and I shall be object there, to satisfy, object of His satisfaction. He'll utilise me. I'll be satisfied there. He will handle, and I shall allow to be handled by Him in any way He likes. To be a play doll in His hand, in their hand, the Vaiṣṇava. Those that are in the superior area they will use us as their play doll. And by accepting that sort of life we can only go up, to be handled by their interest, and to give up our own present lower conception of interest. We do not know what prospect we've got within, *svarūpa*. All our inner demands may be satisfied only by His connection, inner demands. We're now overpowered by our outer demands and we're guided by that force. That is mind, mental force, like that. Mental means that is connection with this material world, the world of enjoyment. Above this the plane of renunciation, that is marginal position, neither this nor that, margin.

But crossing that margin we're to be a doll to be played in their hands for their interest, for their satisfaction. There lies our inner satisfaction. If we're handled by the Vaiṣṇava, Kṛṣṇa devotees, and Kṛṣṇa *śaktis*, our life will be on the whole like that, at their disposal, a play doll at their disposal. To be play at the whim of Kṛṣṇa, the Autocrat, the Absolute Good. Absolute is no lower in power to anyone. He's all powerful. In every way He's very, very high. And we're small, if we want His connection fully we're to surrender to His sweet will, to be played by the current of His good will. And His devotees also who know how to serve Him, the experts in that world, to be played by them, allow ourselves to be slave.

*jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'
[kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa']*

["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The *jīva* souls are the marginal potency of the Lord."] [*Caitanya-caritāmṛta, Madhya-līlā, 20.108*]

Nitya-dāsa means slave. By constitution, by creation, we're His slave. And if we go back to home, from this artificial world, artificial life, then we shall find we're His slave. And that feeling is the highest ecstasy for us. We can get our highest satisfaction there. "Oh, we're so high. We're

accepted by the Absolute in His service, a dignified position." To become slave to the Absolute Good is a dignified position. Here we hate the name slave. Slavery here, that is to be contemptible, hateful. But slave of that noble, highest nobility, that is very high dignified position. Even the higher agency here, Brahmā, Mahādeva, others, they all aspire after that position. They all, the highest personality we can conceive from here, they all aspire after that position of a slave, that is so high. Hare Kṛṣṇa. So that is the main question, how we can utilise us, our energy, that we may - that unknown and unknowable region, how can we, may be led there? So it's said that *sādhu saṅga, sādhu śāstra kṛpa*.

sādhu-śāstra-kṛpāya yadi kṛṣṇonmukha haya, sei jīva nistare, māyā tāhāre chāḍaya

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.120]

Then the illusory misconception will gradually withdraw from us. That association, that is the door to enter, the *sādhu saṅga*, the spiritual saints, devotees. Their association is the door to enter that world of infinite love and devotion. Hare Kṛṣṇa. Anything? Hare Kṛṣṇa. Any other question? Hare Kṛṣṇa. Nitāi.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Eh? What does she say?

Badrinārāyaṇa: How can we prevent separation from the devotees by pride? Pride sometimes separates us from the association of the devotees. How can we prevent this?

Śrīla Śrīdhara Mahārāja: In every case of our progress there are so many hinderances. Whatever line we want to make any progress there must be some sort of hinderance. And to have the patience to remove that hinderance, that obstacle on the way, that patience is necessary. And that comes from *sukṛti* underlying. We also come to proper saint, that also comes from underground development. And here also that we shall be able to stand the opposition of any type, that requires the fundamental strength, and that comes from *sukṛti*. *Sukṛti* is of two kinds, *jñāta* and *ajñāta*, from known and unknown, two kinds. Then *ādau śraddhā*, it has been located from this stage, as the lowest stage, most fundamental stage of devotion, has been given the name of *śraddhā*. *Śraddhā* means faith, *sudṛḍha niścaya*...

[śraddhāḥ – sabde - viśvāsa kahe sudṛḍha niścaya, kṛṣṇe bhakti kaile sarva-karma kṛta haya]

["By performing transcendental loving service to Kṛṣṇa, one automatically performs all secondary activities. This confident, firm faith, that is favourable to the execution of devotional service is known as *śraddhā*."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.62]

...that firm faith that if we do my duty towards Kṛṣṇa, towards the centre, then everything will be done, all the duties will be satisfied. But whether this conception what I'm hearing from

particular saint, it is real or unreal, *śraddhā*, my regard to a saint or to a particular group of scriptures, the cause is underground. And that underground conception is of two kinds, *jñāta sukṛti*, *ajñāta sukṛti*. The most fundamental is *ajñāta sukṛti*, unconsciously we're utilised for the service of the saint or scripture, unconsciously.

I've prepared a garden, and a real *sādhu* comes and takes flowers and offers to Kṛṣṇa. My energy is utilised in the service of Kṛṣṇa through him unconsciously, I did not know. Or there's a tank, I've dug a tank, and that water is used by a saint. And as so many ways that is being utilised, but if it's utilised by a proper devotee then that comes to me. Because my energy invested there and that energy is being utilised in the service of Kṛṣṇa through that devotion, devotee. So something as reaction coming to me.

And when that is accumulated then creates a mental stage, that when I find that class of *sādhu*, saint, devotee, then purposely, consciously, I go to offer some help to him. "Oh, you, *sādhu*, come to my house, take *prasādam* here." All these things, or I offer some dress or something to him, then this is *jñāta sukṛti*.

First *ajñāta sukṛti*, unconsciously my energy utilised by the saint for the service of Kṛṣṇa. Then above that consciously I do something through the *sādhu* towards Kṛṣṇa. And when that reaction is accumulated in a proper magnitude it produces a faith that if I do service to Kṛṣṇa all duties are satisfied.

If we put food into the stomach then whole body will be fed. Put food into the root of the tree the whole tree will be fed. This sort of awakening will come in my mind and I shall be encouraged to do that. *Sarva-dharmān parityajya* [*Bhagavad-gītā*, 18.66] *Ananya bhakti*, in this way. If that *sukṛti* is of stronger character then I shall be able to stand any opposition, either from inside or from outside, and go on in my way. That will help me, my previous activity. Or if it is flickering, of very lower standard thing, then whatever little association I get that is accumulated but does not help me immediately to start on that way, not so much sufficient. Something I got, then in the next birth or next birth, again I shall get connection and allowed to go. That may be our stage. So previous *sukṛti*, that can help us to stand any obstacles that come on the way towards our journey towards Kṛṣṇa. Or towards our journey to have association of the devotees. And to stand also to hear the explanation of the revealed scriptures and that talk about Kṛṣṇa, or such higher things. That background is created unknowingly and somewhat half knowingly. Then consciously it comes to that stage and we'll be able to stand any obstacle, any hinderance, any opposition, if I've got such strength in my - that depends on that firmness and tenacity comes from that.

*[bhaktis tu bhagavad-bhaktasaṅgena parijāyate]
sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ*

["Actually we can recognise a *sādhu* by *sukṛti*. Apparently we can know him from the *śāstras*, the scriptures, because the *śāstra* helps us to know who is a *sādhu*, and the *sādhu* gives us the interpretation of the *śāstra*. So *sādhu* and *śāstra* are interdependent, but the *sādhu* holds the more important position and the *śāstra* has the secondary position. The living *śāstra* is the *sādhu*, but to know who is Guru, who is *sādhu*, we are to consult the descriptions given about them in the scriptures. The symptoms of the *sādhu*, both of the Guru as well as the disciple, have been written in the *Bhāgavatam*, in the *Gītā* and in the *Upaniṣads*."]

[*Bṛhan-Nāradya Purāṇa*]

Sat-saṅgaḥ, the association of the devotees we get from our previous *karma*, previous utilisation of our energy. *Sat-saṅgaḥ prāpyate pumbhiḥ sukr̥taiḥ pūrvva-saṅcitaiḥ*. So *sukṛti* of two kinds, known and unknown. Unconsciously also we may be cause to the service of Kṛṣṇa. And then after half knowingly we can utilise our energy for their service, not direct, indirect way. Then direct connection comes, we've got *śraddhā*, regard for Kṛṣṇa, and we take the risk of journey towards Him. And as much as real association we get, we get the connection. Whatever little knowledge we've got about them we're encouraged and go further with more rapidity. In this way. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

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