

## His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

81.12.3-4

(The start here appears to continue from the end of the other side)

**Śrīla B.R. Śrīdhara Swāmī:** .....(as a dissension of it?) (No variation, we can do also that?) Hare Kṛṣṇa. The gradation there must be, and there is, competition in a dacoiting and competition in a, amongst free fighters. More and less, back and front, there must be. Freedom fighters, amongst there also may be competition, and also for the dacoits also their competition, high and low, forward and backward. *Vilāsa* means competition and competition means high and low. And both of them are supporting a particular aim, it may be. We must be (not absolutely clear?) with that general rules of existence, so we must not be misguided by that. Because Kṛṣṇa could not control His subordinates they fought amongst each other and died, all finished. So how Kṛṣṇa can be the highest personage? This is redundant, irrelevant, unnecessary and irrelevant, to understand what is true and what is not true. No contribution we can find from here. The criterion you'll have to find in another plane of understanding, whether He's high, why He could control, and why He did not control this situation?

A man is not judged by this type of his activity. Why Kṛṣṇa fled away from the battle eighteen times from Jarāsandha? Jarāsandha attacked Mathurā and Kṛṣṇa fled away. What is at the bottom? Like a coward, we are to think? So, we should not go to judge things in this process. The process is rather quite different. The criterion of, this mundane criterion may not be tried that with there.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

This is misguiding, we'll be very warned against committing such error to apply the criterion of one thing to another, to apply it to another. The physical power if we apply in the case of the intelligentsia we will have to pay. They're different standpoints. Lion is great from one point, elephant is great, man also great from another point, man is greater from another point, in this way.

The great power, previously the land animals, then (navy?) then (nowar?) then (bambi?) then the gas war, now attaining towards and there is electronic, in this way it is going differently, no end.

Gaura Hari bol! Gaura Hari bol!

What is what? What is what? Bhūr, Bhuvah, Svaḥ, Mahā, Jana, Tapa, Satya, Virajā, Bramhaloka, Śivaloka, Vaikuṅṭha, we are to, the process, these are the processes that have been sent to us to follow. Try to know by this process what is the main, the background, where all sorts of knowledge is connected over. Why, what is this Bhuvahloka and Bhūrloka? Bhuvahloka - how it is more, it is better - how? Then Mahā -



this is white, this is rotten this is fresh.' The *buddhi* he gives decision - 'this is good this is bad.' But light in the background is absolutely necessary, *ātmā* is of that light type, *ātmā*, otherwise no activity is possible without light, *ātmā* is the light.

daivam bhajati jagat?

Entering into this world, the *ātmā*, the *ātmā* is a party and this exploiting experience another party, exploited experience another party. And *ātmā*, it is difficult to understand the real characteristic of *ātmā*, but it should be compared as light, knowledge, background, and because the knowledge is there, the light is there, then discrimination about anything. It may be rubbish, it may be a rotten thing, or it may be a flower, it may be stool, but discrimination is possible, whether it is good, whether it is helpful, it is non helpful, injurious, all sorts of discrimination is found, comes from *buddhi*, reason, the reason. The reason, in Western philosophy, they say, reason applied in this mundane world this may be we say as reason. And that is, in the higher sphere, the name is conscience, that is their view. And conscience when it is utilised in the higher sphere, and reason when it is applied in the lower sphere. But anyhow, the decision is with *buddhi*, but it is called *buddhi* in reference with this mundane loss or gain, here. And *ātmā* is light. Nothing to do, no interest, real interest with this system of experience of the mundane pleasure. *Ātmā* has no real interest but only is a party for its choice, erroneous choice, *ātmā*.

Devotee: Mahārāj,.....?

Śrīla B.R. Śrīdhara Swāmī: The weakness in *ātmā*, that is rather the cause. *Ātmā* really finds no interest here in exploitation, but his weakness, his curiosity, has connected him with this world of exploitation. That is the subtle-most connecting link, the very subtle, most subtle, through weakness, the curiosity, joining him with this. But he cannot be happy. Without him no feeling is possible, everything is blind, all energy has no fulfilment. Because he is there, therefore he is the party, but minor.

Very weak, and that is the fundamental position we are to draw out all reasoning from that basis, that data. The soul should not be entangled with this mundane interest, wholly, because he's above that. And also because he's in connection with this type of margin, this side margin, he's somewhat connected. So we cannot consider itself to be part of this world, but by the influence of this side it may be considered that he is in our side. And from the basis of the other side others they may think, seeing his marginal position, that he may be in our side, the peculiar position of the soul, *taṭasthā*, *kṛṣṇera taṭasthā-śakti*, *bhedābheda prakāśa*.

[*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*]

The general idea has been given like that. So we cannot think that he's a member of this mundane world, and we shall go to apply our mundane laws over him, that won't do. He's over. At the same time without his connection these things cannot be concocted as the light is necessary. A party may be minor, but anyhow a fictitious party must be established to explain all these things. The *jīva* soul is just like a point, has existence but no magnitude, something like that. A line, no breadth, length no breadth. So he's marginal line, neither it is member, this mundane law can be applied over him. Nor this mundane activity can be explained without his passive support. So we cannot, the other day he may be changed, he may say, "No, I don't want, *sarva-dharmān parityajya,*

[*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja*  
[*ahaṁ tvāṁ sarva-pāpēbhyo, mokṣayiṣyāmi mā śucah*]

["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*]

"I have no connection with you," he may assert in one second it may be possible. The buffer stage can be occupied by the higher power on the other side in a second. But still we should consider it to be buffer. So without *ātmā* no party is there. Who is the enjoyer, of good and bad, or pure or impure? The question, the *bhoktā*, the enjoyer is necessary. That this is detrimental, the feeling is necessary in the background of all these affairs that this is pleasing me, this is not pleasing me - it is pleasing and non-pleasing. Who's the party who will say? Then the case will stand, otherwise no case. One feeler, either pleasure or pain, the feeler, the party must stand, otherwise no case can stand. Enjoyer, *puruṣa*, but *puruṣa* is of such type without him nothing can be explained, nothing can be set up, got up. And he also, we cannot rely him to be the full party, the full subtle from him, any moment he may withdraw. He may say, "I am a subject of the other land, not yours."

So such background we are to, our position, otherwise we have no hope. If voluntary we have any place here then we have no hope to go up in the upper world. We can go there clear, no contamination we have to carry, it is not within our nature, our existence, this *māyā*, this exploitation. Otherwise if we have something permanently of this exploitation within us we could not go there with clean hands. We are to carry that nasty thing with us - it is not permanent within a soul but the connection for the time being. Making here enter with something like curiosity, not real interest. That is (this world?), a position of the soul, because he has his prospect, higher prospect that side.

With this whole world, with analysis, soul may not be affected, but it may stand with so many revellers just as in the time of a sound sleep, no necessity you feel of the world in sound sleep. But in subtle form it is there as long as the touch in the finest form again the consciousness comes and feels awake and the interest also come out. The memory comes out of the previous day, of the previous time and takes up in the world. But the sound sleep apparently all connections severed, no feeling of any

necessity, in *samādhi* a very, very long time, a pure type of sound sleep, but entrance into the other world that is a revolutionary prospectus which remains for the soul.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol!

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Just as intoxication, our connection with wine, without wine we can live well, but if I enter into intoxication habit then some sort of uneasiness, but if you cut off, then it is all right. So wine may not be thought as a necessary part of my mental system, 'so without wine I can't live, my mind cannot exist,' not that. But still, any good or bad gave ultimately to me through the wine, he has that sort of habit, intoxication. Something like that. It is not a fact, but still, without myself in the background no calculation of good or bad, nothing can exist.

Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!

Ke? [Who?] Paraśurāma?

Devotee: Mukunda-mālā.

Śrīla B.R. Śrīdhara Swāmī: Mukunda-mālā. Where is Paraśurāma?

Devotee: Here Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Here, ha, ha. I can't see, ha, ha, ha. Every morning, 'who is he, who is he? but still not seeing. Every day meeting and still, 'who are you, who are you?' Ha, ha.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: Your vision is in the spiritual world.

Śrīla B.R. Śrīdhara Swāmī: Spiritual world?

Devotee: You're always seeing Kṛṣṇa.

Śrīla B.R. Śrīdhara Swāmī: As if you see that? Ha, ha, ha. So you have got that direction also. Gaura Hari bol! By the blessings of the Lord I may attain that, that vision. Always taking Him into consideration I shall see, move, read, everything. The standpoint will be there. Kṛṣṇa, Mahāprabhu, Gurudev, *Arcā-Vigraha*, highest *Arcā-Vigraha*, Rādhārāṇī, so many. To fix our eye and accordingly move. The point of interest is there. With this view we shall live and move. Interest, point of interest, the point of interest must be eightfold to the point of interest, that will regulate all our movement, every movement, every step we shall take keeping our attention, fullest attention as much as we can show, the centre,

the centre of our interest. It may be by the grace of all, Śrī Kṛṣṇa, Mahāprabhu, Nityanānda, Rādhārāṇī, of same type, more or less. Their activities .....? in harmony. No hitch, there may be competition but no hitch, not any intended displeasure because all centred in the interest of one.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!  
Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!  
Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!  
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

So, it is taken up?

Devotee: Yes. I have it here. I'm holding it. Ha, ha, ha, ha.

...

End of recording of side A (just over half used), start of side B, 3<sup>rd</sup>, 4<sup>th</sup>.12.81

Devotee: Mahārāj, *Prapanna-jīvanāmṛtam* with you, if I may take it and do final version. After Madhusudan Mahārāj's has read it, then I'll do it, because one or two pages...

Śrīla B.R. Śrīdhara Swāmī: Gone through, partially...

Devotee: Ah, partially, *achar*.

Śrīla B.R. Śrīdhara Swāmī: And also giving his opinion maybe it's not up to mark.

Devotee: I see.

Śrīla B.R. Śrīdhara Swāmī: Hare Kṛṣṇa.  
Charu Swāmī has kept that copy with him but he's very busy?

Devotee: Yeah. He has four chapters.

Śrīla B.R. Śrīdhara Swāmī: With him only?

Devotee: Yeah.

Śrīla B.R. Śrīdhara Swāmī: Others?

Devotee: I have, copies.

Śrīla B.R. Śrīdhara Swāmī: First four chapters he took?

Devotee: Yes. And Vyenkatta also has four chapters, copies. I made three copies.

Śrīla B.R. Śrīdhara Swāmī: Only three copies? Full, three copies, you have produced?

Devotee: Yeah.

Śrīla B.R. Śrīdhara Swāmī: And one given to Charu Swāmī, no, only first four chapters?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: The rest with you?

Devotee: And some with Vyenkatta, three chapters.

Śrīla B.R. Śrīdhara Swāmī: Three? Then seven, another three.

Devotee: I'm holding the remainder.

Śrīla B.R. Śrīdhara Swāmī: Another three, but that is one copy. And another which is given to me.

Devotee: Yes, that's the original.

Śrīla B.R. Śrīdhara Swāmī: There is also there eight chapters?

Devotee: No, that's the whole thing.

Śrīla B.R. Śrīdhara Swāmī: The all, complete.

Devotee: Yeah.

Śrīla B.R. Śrīdhara Swāmī: And another copy, this is two copies, another third copy with whom?

Devotee: Myself.

Śrīla B.R. Śrīdhara Swāmī: Complete?

Devotee: Not complete because...

Śrīla B.R. Śrīdhara Swāmī: Why?

Devotee: Because one part, some parts, part with him.

Śrīla B.R. Śrīdhara Swāmī: That is, some with Charu Swāmī, you, and here?

Devotee: Yeah.

Śrīla B.R. Śrīdhara Swāmī: This is one copy, and one folder given to me. And the third copy?

Devotee: I have it.

Śrīla B.R. Śrīdhara Swāmī: Full?

Devotee: Well, you see, Mahārāj, what they have is from the same chapter, so I'm without some. But he'll give it to me now. I'm lacking in some chapters but he has it.

Śrīla B.R. Śrīdhara Swāmī: All right. You have three full copies are there?

Devotee: Yeah.

Śrīla B.R. Śrīdhara Swāmī: Full set, three? One set with me.

Devotee: One set with you and one with me now.

Śrīla B.R. Śrīdhara Swāmī: Hare Kṛṣṇa. Gaura Hari bol! Nitāi. Nitāi. Nitāi. Nitāi.

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 .....  
 .....  
 .....  
 .....  
 .....  
 ..... [Bengali?]

Devotee: What is that, some type of meat? What type of meat was it?

Śrīla B.R. Śrīdhara Swāmī: The dead body of the buffalo, of the cow, they put there on the other bank of the tank. Outside the water, in that fallow land they have cut the dead body. And we are opposing that, "No, just in front of the Maṭh. (dehastan?) That nasty thing should not be done. You take it far off." But the (landers?) of communist mentality they won't care, they get joy in doing such disturbance. They're enjoying here the *tamasic ānanda*. This is (pishardhi?) Not *raja-guṇa*, not the demons, lower than demonic, that is (pishardhi?)

Devotees: Yavana. Witches, ghosts.

Śrīla B.R. Śrīdhara Swāmī: Witches, ghosts, only a little gentle.

Devotee: More dignified.

Śrīla B.R. Śrīdhara Swāmī: That's more dignified that shows himself to Hamlet, father's ghost. In this word ghost that means some body of lustre, that is God the ghost.

Devotee: Holy Ghost.

Śrīla B.R. Śrīdhara Swāmī: Holy Ghost. That is without this material figure. God the Holy Ghost, God the son and God the father, Trinity, God the creator, and God in the *Guru*, comes to relieve as *Guru*, God as *Guru*, God as creator, and God as an inconceivable, transcendental existence. That is beyond our calculation. That is Holy Ghost, something nearer to Brahma. Ghost, it is beyond our conception. That is some halo, which we cannot discriminate, it is beyond our discrimination. And of these three forms, what is considered to be the highest, the original? No such mention?

Devotee: God the Father. They say that they're all the same.

Śrīla B.R. Śrīdhara Swāmī: One and the same of course.

Devotee: But they say that the Father is the highest conception.

Śrīla B.R. Śrīdhara Swāmī: Father is highest conception, the creator. And then, what? What is the necessity of the Holy Ghost, their transcendental conception of Him? Which we cannot discriminate, differentiate and specify, what is the necessity of that aspect? Is that the most original conception, and from there the Father conception has come out? And from Father the Son conception, that is the *Guru* conception has come out. What is the fundamental conception? Is it hazy or it is of differentiated character? That is beyond our present conception, but if He likes, as you say, He can make us conceive of His one part, however negligent it may be. But if He likes He can help us to conceive Him, what He is. That is one thing. And it is beyond conception, where the eternal aspect, that we cannot be eligible to have any trace of that, they're in His power also to make that part to bring to our front, area of conception, what is the nature of it.

Devotee: Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: There is a book in the United States which was discovered in the library called [ *Journey to* ] *Unknown India*. And it is about during the Second World War when the foreigners were imprisoned or kept in the containment camps, concentration camps, here in India. And there's a story about one man who came from Austria, he was the author, who was writing his biography, his experiences.

Devotee: .....?

Devotee: Your Godbrother, your German Godbrother, he met your Godbrother in the concentration camp.

**Śrīla B.R. Śrīdhara Swāmī:** Yes. German Godbrother, one Herr (Sujaya?) He was concentrated because he had German nationality he was taken into concentration camp. At that time, some European gentleman, maybe Austrian I don't know, he was also taken into prison and they were in the same room, both of them stayed for long time. And from (Sujaya?), my Godbrother, he got many things. He got many instructions about Gauḍīya Vaiṣṇavism and he was converted mentally. And when he came out then (Sujaya?) took him to Bana Mahārāj and he took initiation from Bana Mahārāj. I forget his name.

**Devotee:** Walter [Eidlitz.]

**Śrīla B.R. Śrīdhara Swāmī:** Then he went to Europe and he preached, he was a very eloquent speaker I heard, and he preached very lively, especially in Italy and Norway, Sweden. Perhaps he took his nationality in Sweden. Sweden was some neutral country. He took nationality in Sweden and lived there and he was preaching about Gaura-Nityānanda. So much so that one Indian, Bengali gentleman after attending his meeting in Italy he came here and described that, "You say that the whole world will be converted into Gauḍīya Vaiṣṇavism. It is not impossible, because what I saw with my own eyes in Italy in a big assembly the gentleman is delivering his lecture and sometimes in the middle of his lecture, "Gaura-Nityānanda ki jaya" and the whole mob is repeating, "Gaura-Nityānanda ki jaya."

**Devotees:** Ha, ha, ha, ha, ha, ha.

**Śrīla B.R. Śrīdhara Swāmī:** "That I saw with my own eyes like anything in Italy. So I think you say that one day the whole world will come under the banner of Gaura-Nityānanda it may not be impossible," one gentleman told. So he had a good figure and was a very energetic man and he was doing in such a way I heard it from different sources. But one source is so vivid.

But I asked also [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj, "Have you come across with that gentleman who did so much for Gaura-Nityānanda? Is he living or dead?" Swāmī Mahārāj said, "I don't know about him, perhaps he has been dead." Swāmī Mahārāj told me.

I told him, all right. He's very energetic and very pushing man and he was preaching very sincerely. I got information from different sources. You please try to find him out and he will help you a great deal perhaps.

**Devotee:** In the prison camp there were many, many Christians, so he was preaching that concept of the Trinity. He was explaining it to them, to the Christian Ministers and the Priests there in the concentration camp, telling them something to do with Rādhā-Kṛṣṇa.

**Śrīla B.R. Śrīdhara Swāmī:** The (Sujaya?) he had much affection for me. When he came I was in Bombay. Bana Mahārāj came with two gentlemen, German gentlemen. One Herr (Sujaya?) a good scholar, he was conversant in eight languages of Europe, and a good

scholar. And another, a son of a Baron, he knew only the cultivation etc. Both of them came. I was at that time in charge of Bombay Maṭh, and Swāmī Mahārāj was also there, and Madhusudan Mahārāj he was also there at that time. I went to receive them from the ship and took them in the (morning, our?) Maṭh.

I found Bana Mahārāj a quite changed man, no *daṇḍam*, no tuft of hair, and English fashion. In a round table, I have already told many times, we took our seat, that (Sujaya?), Swāmī Mahārāj, Bana Mahārāj, myself, perhaps these four or five in a round table conference. I asked Bana Mahārāj, why do I find you in such dress? Your previous dress no trace.

Then he began in a dignified way answered me, replied to me. "Oh, there the, your orthodox fashion can't work, or can't stay. England is another type of land. They also dress orthodox formality, blind faith, so that cannot be pushed there. And they have got their own understanding, own reasoning, own philosophy, etc."

But I was already a student of philosophy here so I read arguments on both the sides for the atheists and the theist, so I had my strong position in the side of the theist. I challenged him, "What are the questions that cannot be answered? Although they may be atheists of the worst type but I think I can answer, reply to the questions of the atheist type."

So there the argument began, discussion began and at last Bana Mahārāj was defeated, and Swāmī Mahārāj spoke aloud, cried aloud, "Here Europe is defeated by Asia."

Devotees: Ha, ha, ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: And (Sushar?) that German scholar he was very minutely watching the discussion with myself and Bana Mahārāj. Then, I asked him, in course of conversation he told, "That lectures of Bana Mahārāj did not attract me more, but I was very attracted by the book of Sanyal, Professor Nisikanta Sanyal, M.A. *Śrī Kṛṣṇa Caitanya*, that book attracted me greatly." He thought underlying. Anyhow, he was able to preach the salient points of Gauḍīya Vaiṣṇavism, and he had some special affection for me also.

But Bana Mahārāj.....about European ..... and more catholic in his behaviour, conduct. So he generally had choice to live sometimes with Bana Mahārāj, and there was another gentleman (Satyavasta Vakurvya?) he was also an M.A. and very external indifference, *vairagya*, so he had much inclination with him. And later on I found some sort of inclination towards Śāṅkara philosophy, to my disappointment. I sometimes heard him to plead for Śāṅkara philosophy. So I caught that gentleman, that (Satyavastabhya? Satyanjan?) You are going away from *cid-vilāsa*, that is transcendental differentiated philosophy, and going towards non-differentiated. What is your aim in Mathurā? I gave a challenge to him. And of course he at that time he was defeated. I put it this way.

(mathura atatva?), in *Bhāgavatam*:

*ḍikṣā-kāle bhakta kare ātma-samarpaṇa, sei kāle kṛṣṇa tāre kare ātma-sama*

["At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself."] [*Caitanya-caritāmṛta*, *Antya-līlā*, 4.192]  
No, this verse:

*śaraṇāgatera, akiñcanaera – eka -i lakṣaṇa  
tāra madhye praveśaye 'ātma-samarpaṇa'*

["There are two kinds of devotees - those who are fully satiated and free from all material desires and those who are fully surrendered to the lotus feet of the Lord. Their qualities are one and the same, but those who are fully surrendered to Kṛṣṇa's lotus feet are qualified with another transcendental quality, *ātma-samarpaṇa*, full surrender without reservation."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.99]

I challenged him to explain this point, what is the meaning underlying. A *śaraṇāgata*, one who has surrendered, he's already *akiñcana*, *akiñcana* - that he thinks he has got nothing, he is not master of anything in this world, *akiñcana*. That is your highest point - *akiñcana*, *niškiñcana*, nothing to desire, nothing to worry, but this is the basis of *śaraṇāgati*, it is the negative side. But *śaraṇāgati* has come to something positive. *Tāra madhye praveśaye 'ātma-samarpaṇa'*. He's not only selfless, self-effacement is already there, then he again surrenders him, surrenders him to what? To higher substance, it is sure, certain. If he connects himself with some surrendered area, a higher area, how do you explain this? Then he could not.

*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]

How do you explain this? Then that gentleman, though my Godbrother, he told, "Your discussions should take place in Benares." Benares is the highest seat of the Māyāvādīs. So that gentleman lastly had this deplorable connection with Māyāvāda, this (Sudjaya?) No further connection with him I got. Now I think they're all gone, those people, not living any more.

So to cross the debt of *niškiñcana*, that with the conception that we are not master. Religions generally go up to that. But we have got our Master. We are not masters of this world, this is finished. But I have no right in the whole of the organisation, but I am a (case?) part of the whole and I have got my respective duty towards the whole. That is to be awake in another world, another plane of life, and that is the subtle, most subtle, and there we are to properly act.

*svarūpe sabāra haya, golokete sthiti:  
muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitiḥ*

["This is Vṛndāvana, Vṛndāvana is so friendly, so sweet, so near to us, and such a well-wisher of ours. We are quite at home there, sweet, sweet home. In our innate and innermost existence, we are members of that plane."]

["Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies."] [*Śrīmad-Bhāgavatam*, 2.10.6]

We are in diseased condition here and when we are healthy we have got our plane of living. That is the *Bhāgavata*, the positive Vaiṣṇava conception, not only negative side of life but the positive side, self-determination, or *svarūpe sabāra haya, golokete sthiti*, and *muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitiḥ*. There is some *svarūpe* beyond the jurisdiction of the misconception. There is a particular place and position of mine in the universe. What is that? That is to be found out. There is the rub. Only serving that, only trying to serve the negative side, I am suffering, I am suffering. In all conceptions of my life I find suffering, *janma-mṛtyu-jarā-vyādhi*:

[*amānitvam adambhitvam, ahimsā kṣāntir ārjavam*  
*ācāryopāsanaṁ śaucaṁ, sthairyam ātma-vinigrahaḥ*  
*indriyārtheṣu vairāgyam, anahankāra eva ca*  
*janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam*  
*asaktir anabhiṣvaṅgaḥ, putra-dāra-grhādiṣu*  
*nityaṁ ca sama-cittatvam, iṣṭāniṣṭopapattiṣu*  
*mayi cānanya-yogena, bhaktir avyabhicāriṇī*  
*vivikta-deśa-sevitvam, aratir jana-saṁsadi*  
*adhyātma-jñāna-nityatvaṁ, tattva-jñānārtha-darśanam*  
*etaj jñānam iti proktam, ajñānaṁ yad ato 'nyathā]*

["Humility, pridelessness, nonviolence, tolerance, honesty, service to the *guru*, purity, stability, self-control, detachment from sensual delights, absence of egotism, an objective view of the miserable defects of material life, that is, birth, death, the infirmity of old age, disease, etc., freedom from infatuation with wife, children, home, etc., non-absorption in the happiness and unhappiness of others, constant equal-mindedness in the contact of desirable or undesirable objects, unfaltering and unadulterated devotion to Me, preference for solitude, indifference to mundane socialising, perception of the eternality of self-knowledge, and realisation of the goal of divine knowledge - certainly all these have been declared as actual knowledge, and everything apart from this is ignorance."] [*Bhagavad-gītā*, 13. 8-12]

But there is a conception where the life is worth living for. That positive side has been neglected everywhere almost in so many different conceptions of religious view. Gaura Hari bol! The *nirmat-sarāṇām satām*, these are all realisations of the *matsara's* life.

[*dharmah projjhita-kaitavo 'tra paramo nirmat-sarāṇām satām*  
*vedyaṁ vāstavam atra vastu śivadam tāpa-trayonmūlanam*  
*śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvaraḥ*  
*sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūsubhis tat-kṣaṇāt]*

"Completely rejecting all religious activities which are materially motivated, this *Bhāgavata-Purāna* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart." [Śrīmad-Bhāgavatam, 1.1.2]

And the egoistic school they cannot give up totally their egoism, "That I am master." In subtle of the subtle form it remains, "That I am master. I am Brahma. I am a part of that master element. I am a part of that master element."

But I am a part of the subsidiary element, subordinate element. They cannot think it out. Their *matsara*, their jealousy, something like that is the root cause there. But if they become a little generous in their intrinsic conception then the higher realm is there and infinitely higher. And I am created of smaller stuff. Only with the help of that higher I can improve my condition and have a position in the higher plane, if I become *nirmat-sarāṇā* in the process and *Kṛṣṇa-dāsa*. I am a junior. I am lower position. If I come to that opposite conception of life then my prospect is very high and (highable?) They cannot accommodate that, so *nirmat-sarāṇām satām*.

In *Bhāgavatam* while talking there is the dictator. If I can accept the guardians of dictatorship then my lot, my fortune, may become most high. A serving, a submission, submissive attitude, the dictatorial aspect of the world. Only fullest submission if I can show then the dictatorial aspect of the world will take me up, and higher, higher prospect I shall get.

Despot Autocrat, because that is absolute good, so absolute knowledge, absolute good, absolute everything absolute. Then why should I not submit to Him, being in a vulnerable position as I experience here? So that is suicidal not to accept that. I am of lower creation, and I can find it in every step of my life, that I am a hindrance, I am of limited creation. But at the same time, higher creation there may be, why should I deny that? What right have I got to deny that? Here also I am experiencing so many things of high and low. From the highest stone to the scientific man who is controlling the stone of this inferiority, hierarchy is there. And what is the trouble of believing that there is hierarchy in the original site, the higher world, also? What's the wrong there? Only *matsarata*, the egoism and too much egoism, the worst type of egoism, that is in the way. That is the hindrance to our real progress of life. Mahāprabhu announced *jīvera 'svarūpa' haya-kṛṣṇera 'nitya:*

[*jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'*  
*kṛṣṇera 'tatasthā-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*]

...in naked terms, you are a slave to that highest entity. This is your innate natural acquaintance. You are such. Your inner self has got such intrinsic position with the Absolute. Absolute is so high. With whom we are connected His position is so high and you are a slave. *Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'*. The all-attracting and the conscious attraction, and attraction by love, that is the centre, nature of the centre. And you are a slave to that great force of love and beauty. You are so fortunate. You may thank your God that you are so fortunate that you can be handled in any way by that Absolute Beauty, Charm, Existence, Knowledge, everything, the highest centre.

You are connected not by force. You are not barred by your birth, not to enter that domain. But you have got the position there. The position, as a gentleman you should understand from your experience of this world. If you want a real position there you should be of what nature? You yourself will judge it of the most subordinate. As much as you'll have to go to the higher power you'll have to accept the position of a subordinate. It is clear from your own present experience. We should be satisfied with that, otherwise you'll be barred and cast aside here, where the rubbish is thrown out, you'll be thrown out there. If I'm a gentleman, think like a gentleman, you are so limited and you have got so high prospect, high prospect, and infinitely higher than you. Still, you have got a position there. And should we not be prepared to accept that honourable position there? And what is that? The Lord Himself says that if you become a slave, He becomes also your slave. What more you need? What more you can expect?

*aham bhakta-parārdhīno, hy asvatantra [iva dvija  
sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]*

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."]  
[*Śrīmad-Bhāgavatam*, 9.4.63]

"Though independently I have the highest position of controlling everything, but this *śaraṅāgati* controls Me, but in a different way, through the way of affection. Not by power, not by necessity, not by intrinsic existence, but through love."

You be satisfied with that. And not only there, you can enter into the harem also, you can enter into the motherly relationship. What more you may want? The Lord is coming to be whipped by you. What is this matter and you are not satisfied fully?

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Nitā Gaura Hari bol! Nitā Gaura Hari bol!  
Nitā Gaura Hari bol! Nitā. Nitā. Nitā. Nitā. Nitā. Nitā. Nitā. Nitā. Nitā Gaura Hari bol! Nitā  
Gaura Hari bol! Nitā Gaura Hari bol! Nitā Gaura. Nitā Gaura. Nitā. Nitā. Nitā.  
Mahāprabhu Gaurāṅga Sundara. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!  
Gaura Hari bol! Nitā Gaura Hari bol!

Giri Mahārāj is alone there?

Devotee: Mmm. He's up and about now.

Śrīla B.R. Śrīdhara Swāmī: Up? Gaura Sundara. Gaura Sundara. Gaura Sundara.

Devotee: Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Yes?

Devotee: It is said that the work that Bhaktisiddhānta Saraswatī Ṭhākura did in Navadvīpa, the work he did as far as building temples in Navadvīpa - how he started his mission within Navadvīpa building temples, or maybe after he disappeared, which disciples took leading roles in those management and...

Śrīla B.R. Śrīdhara Swāmī: What is the necessity of that? You want to write history?

Devotee: Satsvarūpa Mahārāj wanted a general idea of which temples are on which islands and so forth. Which temples have been established when Bhaktisiddhānta Saraswatī Ṭhākura was present, and the islands of Navadvīpa?

Śrīla B.R. Śrīdhara Swāmī: That cannot be the subject of a lecture, but when we are to sit together and then we have to go through it, ancient memory, and gradually collect from there and to enlist. You may try to find it from *Saraswatī Jaya Śrī* as well as consulting the *Gauḍīya*, the papers. In the beginning *Sajjana-Toṣaṇī* [re-named *The Harmonist*, an English monthly], that was founded by Bhaktivinoda Ṭhākura and Prabhupāda [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura] in his early life of preaching, but before, he edited that *Sajjana-Toṣaṇī*, after Bhaktivinoda Ṭhākura for some time. Then he published his own paper as *Gauḍīya*, then daily *Nadīyā Prakash*, then *Paramarṥhī* in Oriya, then *Kīrtana* in Assam, and then *Harmonist* in English from Calcutta - one part in Sanskrit another part in English, and then published *Bhāgavatam* in Hindi. These were the papers published by him. And *Saraswatī Jaya Śrī*, his biography that was begun by Sundarānanda but later on he was led astray and perhaps those books that were in their possession they're all destroyed. And before that some collection hither and thither, that has been saved, what I am told, I do not know it exactly. *Saraswatī Jaya Śrī*. *Śrī* and (Vaibha?) that later part perhaps he began, the second part he began to write in the beginning and collect the materials of the first part. But perhaps the book was not finished, in this way, topsy-turvy. It may be the Divine Will.

Just as Kṛṣṇa, when Kṛṣṇa went off dissension began after His demise and the dissension began in the lifetime of Kṛṣṇa. And also after Rāmacandra then the dark age came. No historian can trace what after Rāmacandra, what was the affairs in the throne of Ayodhyā, not of much importance. This is the way. He knows. Generally things happen in this way.

The rocket has got its basis very strong, to take a push, some negative push is necessary. So previous and after. A wave, high wave, means both sides are a little lower. Drawing water, then the wave becomes high on both sides. That is the nature,

thesis, antithesis, synthesis - in the language of Hegel - thesis, antithesis, synthesis, progress of the world of this type.

*aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet*  
[ato hetor ahetoś ca, yūnor māna udañcati]

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."] [*Ujjvala-Nīlamanī* ]

As Rūpa Goswāmī says, the movement is in a crooked way. That is the nature. That is the nature of the movement, up and down, there must be, up and down to, this is the unavoidable necessity of *vilāsa*. *Vilāsa* means play, (jaya para jaya?) small and big. *Vilāsa* means importance, non-importance. *Vilāsa* presupposes the existence of such differentiated character, in good, in bad, everywhere. *Aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet*, otherwise there cannot be any *vilāsa*, any place, good and bad. *Vilāsa* means showing...

End of recording, 3<sup>rd</sup>, 4<sup>th</sup>.12.81

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