

[Transcriber unknown; Proofread by Paramānanda dāsa]  
 [This transcript is located 07:00 into SCSMNJ MP3 dated 82.03.03.D  
 \_82.03.04.A\_82.03.04.B\_82.03.04.C\_82.03.05.A]

Aksayānanda Mahārāja: We would be in dark forever.

Aranya Mahārāja: These things are cleaning our hearts.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

(tal labyate duhkha vadanya tasya sukham kalena sarvat?)  
 (manapa manastulam dhulam mitradhi vakyam?)

We should not hanker for honour, respect only. Whatever comes from Him we must try to take it on our head. Gaura Haribol. Ultimately it is passing through Him. Hare Kṛṣṇa.

...

That German disciple of our Guru Mahārāja, Herr Schulze [aka Sadānanda Dāsa], he asked Prabhupāda; Prabhupāda asked him to go with a party somewhere, but he very modestly put that, “We in Germany, we first make a program sometimes three months ago, sometimes a month ago, then we do accordingly. But here only at least one week ago if any program including me is to be done, for at least one week ago if I get the information it is better for me.”

But our Guru Mahārāja answered, “I get intimation only five minutes ago. How can I give you one week ago?”

So things are such: committee, program, all the machinery, things should be handled with that spirit; there is dictation coming and we are to transmit that. To deal with higher subjective element and if that is autocrat then there is no estimation about that. Our preparation for the service must be of that type and attitude. Always busy, wait, what will be the dictation from up, above, we are to carry out that. This should be the general nature of a devotee; *muktiḥ svayaṁ mukulitānjali sevate ‘smān*.

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

["O Supreme Lord, if our devotion (*bhakti*) for You were more steadfast, Your adolescent form would naturally arise (appear) within our hearts. Oh Devotion, you are of such a magnanimous nature, if there is any way that we can have your least favour, then *mukti* (salvation or liberation) will wait to serve us with open arms. What to speak of *mukti*, even *dharma* (ritualistic virtue), *artha* (affluence), and *kama* (material enjoyment) will be waiting far, far away for whenever their calling bell is sounding. Then, they will rush to our feet saying: 'What do you want?' Then there would not be the slightest necessity to pray for the triple pursuits of religiosity, gain, and sensual desire (*dharma, artha, kāma*), and their negation in the

form of liberation, 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 Karnāṁṛta*, 107]

Everyone waiting with folded palm to receive the order and to try to carry out that: that is the way of living with higher subject, always expectant attitude. A servant near the master, whatever order is coming, I am to, with vacant mind. To plan program, I'm doing from here, carrying out, of lower order. We must try to live in the vicinity of the autocrat master. Of course general program is there, *hari kīrtana*.

In Vṛndāvana also we are told that those that are trying to follow the different *līlā* which is occurring everyday in different places of Vṛndāvana, though *bābājīs*, not very (secure?) *bābājī*, in the beginning they are to go on with a formal chart. The *rasa* is there and what will be our duty if there is *rasa* in these; what will be one's function. In this way they get their training, something like that. Training (.....?) rehearsal, something like rehearsal, when we are told that our higher stage they can catch or understand where the *rasa līlā* is to take its seat today. They get the clue and they go to attend that place. Today the *rasa* will be in Vṛndāvana, today in Govardhana, today in that part, that part. The *nitya līlā* is there and they are getting some connection, some clue, they go there and try to participate. In this way it is a custom amongst them. Some might have seen some time ago; they get some suggestion within their mind, revelation in their mind that, "Today the *rasa līlā* is going to take its seat in such and such place, so let us go there and survey, watch how things may happen. What we can see or can't see, this way." So the living pastimes: in the beginning the rehearsal, the next the living thing, where what is occurring to attend that.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Subjective character: that is all important thing for us. We are going to connect with the master world, not to make program for an objective world and to go on with our program.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Whatever we do we must be conscious of the fact; awaiting for the decision from the higher zone, higher realm.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Whose men have come? Jayatirtha Mahārāja?

Parvat Mahārāja: Yes. One of them has a question to pose you.

Śrīla Śrīdhara Mahārāja: He's coming from London?

Aranya Mahārāja: All from London, yes.

Śrīla Śrīdhara Mahārāja: London. Known to Mr. John? No. Is he known? No. John is also come from London.

Aranya Mahārāja: John is from London, he went to Calcutta this morning. He will be back this afternoon, tonight.

Śrīla Śrīdhara Mahārāja: What is his question?

Devotee: I've been told that the pure devotee, his consciousness is dovetailed with the Supreme Consciousness, with the Lord. And yet we see that there are different opinions amongst pure devotees. Can you explain why?

Śrīla Śrīdhara Mahārāja: .....

Aranya Mahārāja: His question is; why are there differences amongst the pure devotees?

Parvat Mahārāja: Of opinions - once their consciousness is dovetailed with the Supreme.

Śrīla Śrīdhara Mahārāja: It may be of two types. One type, the highest type, differentiated character of the *līlā*. Different group of servitors with apparent different interests and they are to make arrangement accordingly with them. The *rasa* has got its respective connection, relation with another *rasa*. Even it is said that the *vātsalya* and *mādhurya-rasa* they are antagonistic. Yaśodā is serving; she's serving in *vātsalya-rasa*. And the *mādhurya-rasa* servitors, the *gopīs*, their interest is opposite. Yaśodā wants that her boy may take full rest at night; His sleep may not be disturbed: then His health will be broken. But the *mādhurya-rasa* servitors, their interest just opposite. So even in the perfect ideal of the *rasa* there may be some difference. Only one instance extreme I show but such differences we can find, small or great in the *vilāsa*, the *līlā*. That is of one type.

And another type: when we do not realize, all of us, of same standard. When there is difference of our realization according to our calculation, difference cannot but be. So when we do not know the whole thing there may be difference, and in the ideal also there is some difference. That is concerning ideal and there'll be realization according to our stage of devotion. There cannot but be difference. So in *sādhana* and *siddha* difference may be there, *cid-vilāsa*. And generally we are to think that we are not in perfect condition, so our differences will be due to our realization, degree of realization. Everything varied. But the difference amongst the main principals, that is deplorable and that will cause disturbance to the newcomers. It is a great catastrophe for the newcomers. They have come with open faith of a very mild standard. They can't: their faith is not so high, so intense, that they will be able to tolerate many things which seem to be like discord. The difficulty is with them. So whenever such things to be happen, generally the *madhyama-adhikārī* Vaiṣṇava should try to keep the beginners outside. They should not be allowed to enter into these discussions and differences and the quarrel and litigation - all these things. This is only reserved for *madhyama-adhikārī*.

*laukiki vaidiki vapi yakriya kriyate mune, [hari-sevanukulaiva sa karya bhaktim-icchata]*

[O great sage! One who aspires for devotional service should perform all activities, whether Vedic or mundane, in a way that is favourable for the service of Lord Hari.]

[*Bhakti-rasamṛta-sindhu, Purva-vibhaga 2.200, from Narada-Pancaratra*]

Whether it is social affairs, or any *śāstric* affairs; discussion what is the real (posted point?) What will be the real good, beneficent? According to their stage they will try to struggle, quarrel. One says, “No, this will be good.” Another says, “No, this defect is there in your program.” Some quarrel may come even among the sincere souls. But still the *kaniṣṭha-adhikārīs*, the beginners, must not be allowed in that circle. *Kaniṣṭha-adhikārīs*; the first training, the stage of first training that cannot tolerate all these things, but still it is there is *madhyama-adhikārī*. To use all our faculties in connection with Kṛṣṇa consciousness, love and rapture, we have to quarrel, sometimes we have to go to litigation, sometimes difference in our realizations concerning understanding of the proper meaning of the particular *mantram* of the scriptures, particular poem of the scriptures. Many differences, discussions; that is not undesirable, sometimes it is necessary.

*yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat  
yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam*

[“O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me.”] [*Bhagavad-gītā, 9.27*]

“Good or bad, whatever is within you, that must be thrown for - with the object of My service.”

(karm kṛṣṇa karmatmane krod bhakta desi jani lobha sadhu sanga hari katha?)

It may be adjusted in such way – I have got anger. That anger should be tried to be utilized in favour of the service of the Lord. (krod bhakta desi jani?) Who has come to attack the devotees, I may use my anger against him; in this way, to make the best of a bad bargain. So many tendencies are in my mind and when I want transformation, wholesale, within my mental system I shall try and adjust them in such a way, that in connection with divine service I shall try to utilize them in that stage. The diplomacy, diplomatic knowledge I have got, that also may be utilized for the service. In this way, whatever one has got he may try to utilize that as much as possible for the service of the Lord. In that way he will be able to purge out them very soon and very easily.

*yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat, yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam*

And then:

*sarva-dharmān parityajya, [mām ekam śaraṇam vraja  
aham tvām sarva-pāpēbhyo, 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]

...next higher stage; then when you have very little, you give it, give them all, and become one with *caitana*, soul.

*brahma-bhūtaḥ prasannātmā, [na śocati na kāṅkṣati  
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām]*

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."]  
[*Bhagavad-gītā*, 18.54]

*Brahma-bhūtaḥ prasannātmā* stage; that is *jñāna miśrā bhakti*; and *yat karoṣi yad aśnāsi*: that is *karma miśrā*. And *sarva-dharmān parityajya* means from *karma miśrā* to *jñāna miśrā*. And then real *bhakti* begins:

*jñāne prayāsam udapāsyā namanta eva  
[jīvanti san-mukharitām bhavadīya-vārtām  
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir  
ye prāyaśo 'jita jito 'py asi tais tri-lokyām]*

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: "Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds." ] [*Śrīmad-Bhāgavatam*, 10.14.3]

Not to keep connection independent of the connection with *karma* and *jñāna* – only to take the help of *ruci*, taste. Whatever may be my condition, but if I have got taste and I have got the connection of a *sādhu*, the taste will take me up – very strongly and very safely to the right direction. Only *sādhu-saṅga*, that is the all important; my taste to hear from the lips of real *sādhu*. Where the real God consciousness has begun; my taste for real God consciousness, Kṛṣṇa consciousness: that is the most valuable thing. Then all will go away in no time and the taste will take me upward.

Mahāprabhu says here, "It is, it is the beginning. Otherwise from other stages we can, may fall back. But if you've got real taste when in the real God, Kṛṣṇa consciousness, then we are safe." *Eho bāhya āge kaha āra*. ["This is superficial; go further."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.51-313] "Yes, it is. It is the real beginning of the real life of a real devotee. It is here, the real God consciousness and the real taste of a disciple and he's fortunate enough to have real relation with real God consciousness. *Eho bāhya*. All other qualification, non-qualification, all ignored.

*Jñāne prayāsam udapāsyā namanta eva* – above calculation the faith has begun in its original form, in its real form here. Now faith has given shelter to this disciple and he is safe. And he's safe; otherwise by calculation, by using our knowledge in drawing the comparison of the goodness of this world and that world, these are all very weak things. Cannot be reliable, but faith is reliable. But faith has got its real characteristic. Must have connection of a real *sādhu* and he will find inner taste to that.”

Here Mahāprabhu sanctions. “Yes. Here it begins; the life of a devotee proper begins here. He has crossed the dangerous line of danger, of *māyā*. The calculation cannot be dependent on, not relied on - calculation can't help us to reach the proper space. But *sukṛti* and *śraddhā*; *nirguṇa*: independent; *śraddhā*.”

*sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi, [yanra kṛpa bhakti dite pare]*

[Śrīla Bhaktivinoda Ṭhākura has written: "Giving up everything, let us sing in praise of *Śraddhā-devī* - faith - whose grace can take us to Kṛṣṇa."]

Firm faith: that is the most valuable thing to reach. No knowledge and no energy. Amount of energy, this money, men, worldly wealth, all energy, but energy and knowledge, both are futile. Only *śraddhā*, faith: that is our inner function. Why? Knowledge means doubt. Knowledge means that in the background there is doubt, suspicion and he wants to get elimination and acceptance. This is good, this is bad. This is the symptom of the badness and goodness, calculation. It is not automatic. Knowledge, the possibility of suspicion on the background, 'I may be deceived, I shall have to understand.' He's in the plane of treachery atmosphere, suspicious. And he is to calculate and find out what is true, what is untrue, all these things. So he's living in the plane of suspicion, doubt, knowledge means all these things. But faith, he has reached such a plane where no treachery is possible. No room of any suspicion. In that country suspicion is not to be found. Because those that are living in the soil they do not know what is cheating, deception, so simple dealings there; a plane of faith. Then we have come to the real soil where calculation is not necessary. Such a safe plane we have come in. So, *sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi*. Faith, when we have connection in us with faith and also the genuine party, genuine party as my *guru* I have got. This connection is the happiest for the soul.

Mahāprabhu has said, “Yes, here it is, now go and further. Otherwise, *eho bāhya*, this is superficial, this is superficial, go ahead, go forth. *Eho bāhya, eho bāhya, eho bāhya, eho bāhya*, now here it is, go, make further progress.”

*Jñāna-sunya-bhakti*: that is *śraddhā*, and *śraddhā* cannot be exploited, real *śraddhā*.....  
*śraddhā* will take to a particular place, *śraddhā*, there the guidance of the Supreme. None can seduce one who has got real *śraddhā*. Through faith he will understand the real thing. Innate attraction; my heart feels very confident here in His, he may be an illiterate, may be a poor person devoid of all these worldly resources, but heart will select his company, automatically, right, show as friend, selection of friend the heart will guide him surely to a proper. He may not know but that will seem to be very congenial to him, that company.....

[*pārtha naiveha nāmutra, vināśas tasya vidyate*]  
*na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati*

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."]

[*Bhagavad-gītā*, 6.40]

That is the greatest solace for us. That ignorance cannot be, in general, that is not ignorance proper, but illiteracy or something like that; that cannot stand on our way. It is some other thing. A beast can approach a scholar, you can hate only, it may be even of such order.

Hare Kṛṣṇa. Hare Kṛṣṇa.

We need not worry much; still it is all undesirable, especially for the beginners. Differences between the upper persons whom we consider to be of upper rank, they are quarrelling; the lower class cannot but be disturbed. They will try to avoid as much as possible. At that time they will give their attention toward the scriptures; less quarrelling, scriptures also quarrelling, because they recommend advices of different stages, so that is also quarrel. Everywhere progress means quarrel, elimination and acceptance, that means quarrel, one condemns another. Progress means such, we can't avoid it altogether. But still, the progress is there. We must not be afraid.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.  
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Progressive - progress.

**Devotee:** Śrīdhara Mahārāja, as disciples of Śrīla Tīrthapada we can see that our spiritual master is very much attached to you and he is having very much affection for you. But we are also seeing that some other people, his God-brothers, also pure devotees, *ācāryas*, are feeling not similar in their viewpoints. And when you said earlier that the *kaniṣṭha-adhikārī* should not be allowed to hear the discussions of the upper class devotees, we are hearing these discussions without even wanting to and we are becoming confused. Would you please...

**Śrīla Śrīdhara Mahārāja:** Who is he?

**Aksayānanda Mahārāja:** He's Śrīmad Bhāgavatam Prabhu.

**Śrīla Śrīdhara Mahārāja:** What does he say?

**Aksayānanda Mahārāja:** He's disciple of our Jayatīrtha Mahārāja. He says that my Guru Mahārāja, Jayatīrtha Mahārāja, is very much attached and affectionate to your divine grace. And we consider ourselves *kaniṣṭha*; but we should not hear adverse things but we cannot help but hear these things. And there are differences in other *ācāryas* and they are considered by us pure devotees. So we feel some confusion.

Śrīla Śrīdhara Mahārāja: So you may think it will be meaning, you will not allow yourself to enter into that plane to waste your energy. But in the meantime you may utilize your energy in some other form of duties. You may attend to the books, you may not give attention to the quarrelling stage. That will be more considerate and useful to you or men of your stage. Gradually we shall come to know what is what. But now because I don't understand, I am being puzzled, I don't go that side, I may use my energy in another place. That policy you may take. Suppose one cannot go where the fighting is going on, killing, blood-shedding, all these things. But he may utilize himself in services far from where the fighting is going on. In that way you can utilize your energy, you can't tolerate the bloodshed, and so in a peaceful place, or suppose the supply of food and the nursing of patients in hospital, you can utilize your energy there. And those they love fighting they will run towards the front and with sword begin fighting.

The end of side 'A'  
 [End of SCSMNJ dated 82.03.03.D\_82.03.04.A]  
 [Start of SCSMNJ MP3 dated 82.03.04.B]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

That will be judiciousness.

Gaura Haribol. Gaura Haribol.

There is (*Hitopadeśa*?), this moral teachings book.

(no ganeshya grato gachit siddhi cadye samam phalam?)  
 (yadhikar jevi bhakti mukha satya hanyate?)

When a party going on to a dangerous place, don't go ahead, but keep towards back.

(.....?)

If the party is victorious, then everyone will be gainer. And if there is danger, who is in the front, he will die. The others will be saved.

(.....?)

This is Chanaka niti (Koutila?) always diplomacy.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

When there is doubt in our understanding we shall keep back. Until and unless I am fully confident that my energy will be utilized in such activity of service, I should not venture.

That is not my *adhikāra*. “I have not reached that stage.” With such thinking we shall keep back.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.  
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

**Parvat Mahārāja:** Mahārāja, the Christians also preach about the Holy Ghost and faith in the Holy Ghost within the heart and that one should surrender to the Holy Ghost with faith. And they deny knowledge as inferior to revelation.

**Śrīla Śrīdhara Mahārāja:** But how surrendering to Holy Ghost? Holy Ghost means non-differentiated, or what is this? Ghost means God the father, God the son, God *guru*, or God the Holy Ghost. Three conceptions amongst the Christians I heard, three aspects; and perhaps they come to say lastly that God the Holy Ghost that is the highest conception. Is it? God the father means creator, and God the son means *guru*, who comes to deliver the people, the fallen souls. And God the Holy Ghost that is the very gist, the substance of the two aspects of Godhead. That is something like *brahma* but how to surrender to *brahma* that means be one with him. What's the matter? I don't know that. Holy Ghost, that non-differentiated: any personality there? Father is the personality. And the Ghost that is *jyoti*, that is consciousness. But differentiated or non-differentiated, that is like *brahma*, and to surrender means to be one with him and not maintain any individual existence, personality. Is that the idea?

**Parvat Mahārāja:** Actually they pray to the Holy Ghost to come into their heart.

**Śrīla Śrīdhara Mahārāja:** Then?

**Parvat Mahārāja:** And when the Holy Ghost comes into their heart they achieve many mystical powers.

**Śrīla Śrīdhara Mahārāja:** And then?

**Parvat Mahārāja:** They have some kind of a personal addressing in prayer.

**Aranya Mahārāja:** I think their conception of Holy Ghost is more in line with the Paramātmā, Supersoul.

**Śrīla Śrīdhara Mahārāja:** Paramātmā.

**Parvat Mahārāja:** *Caitya guru*.

**Another devotee:** Yes; God coming to them and instructing them from within.

**Śrīla Śrīdhara Mahārāja:** What?

Devotee: God comes to them and He instructs them from within.

Śrīla Śrīdhara Mahārāja: They are conscious of the presence of Godhead within him and on behalf of God they may say many things?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: (*Avasitha?*)

Parvat Mahārāja: “God spoke to me and told me to do this. So I am following God. I don't need anyone to tell me. God is in my heart. He's telling me that I should eat meat and do all these things, and nonsense, but it's not nonsense because God is telling me to do this. I have faith in that.”

Śrīla Śrīdhara Mahārāja: Once I was told by a gentleman that when the British began to rule in the beginning and the churchman or the padre, what is the English?

Parvat Mahārāja: The priest.

Śrīla Śrīdhara Mahārāja: The priest. They used to take class of *Bible* every week perhaps, every day, in (Rajsayi?) town. One gentleman told him, “I was a boy, he was older than myself. He told me that he was taking, a good priest, he was taking class of *Bible* and he read the portion where Moses saw in his dream, Moses or Abraham, someone, saw in his dream that God is ordering him to this and that and so many things, saw. In dream saw God came to him in dream and ordered him to do this and that.” Then that gentleman told, “I was a boy, I stood up. And if any from the audience stands up then he thinks that he will have to say something. He stopped his speaking and he attended him. And he told that Moses saw in dream that God appeared in dream and asked him to do this and that. Then what did he see? You say that God has no figure, then in dream what did he see? He must have seen Him in dream, you say it is mentioned, but what did he see? What form, form there must be.”

Then the priest stopped for some time and told, “This boy has asked me a question and I can't answer just now. Tomorrow I shall try to answer.” In this way, so He's in him directing but in what way?

*apāṇi-pādo javano grahitā, paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ*  
[*sa vetti vedyam na ca tasyāsti vettā, tam āhur agryam puruṣam mahāntam*]

[“The Lord has no hands or legs, yet He walks and touches. The Lord has no eyes or ears, yet He sees and hears.”] [*Śvetāśvatara Upaniṣad*, 3.19]

In the beginning it seems to be non-differentiated because He has got no figure of the mundane type. *Paśyaty acakṣuḥ*. He can see, but He has got no eye. He can catch, He has no hand. He can walk, He has no leg. All these things are said in *Upaniṣad*.

And the Śaṅkarācārya class, impersonalists, they say that, “No leg, finished.”

But Mahāprabhu came to say, “He must have eye but not fleshy eye. He’s got leg but not this fleshy leg. *Sa śṛṅoty akarnaḥ*. Not ear like us, of flesh and blood, but He has got ear. So He has got everything.”

So only to dissuade us from having a carnal, a mundane figure, but really there is figure in the conscious world, in the *cinmaya*, that is pure spiritual world, *sarviṣeṣa*. So the hazy, the primary conception may be that we can't differentiate. The *yogī* also, in their first conception, *Paramātmā*, but when they're nearer the real conception that *Paramātmā* becomes Vasudeva. And for the *jñānis* also, *brahma*, then when personality within *brahma*, then that becomes Vasudeva. *Parabrahma*, Puruṣottama, in *Bhagavad-gītā* we find Puruṣottama, *Parabrahma*.

*Brahmaṇo hi pratiṣṭhāham – Bahūnām janmanām ante, jñānavān mām prapadyate*

[*brahmaṇo hi pratiṣṭhāham, amṛtasyāvyayasya ca*  
*śāśvatasya ca dharmasya, sukhasyaikāntikasya ca*]

[Kṛṣṇa says: “I am the basis and original mainstay of the undivided divine vitality of the impersonal Brahman, which is immortal, imperishable and eternal, and is the constitutional position of inexhaustible nectar and the sweetness of the ambrosia of profound love divine.”]

[*Bhagavad-gītā*, 14.27]

[*bahūnām janmanām ante, jñānavān mām prapadyate*  
*vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ*]

[“After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.”]

[*Bhagavad-gītā*, 7.19]

Whenever personality is seen in that infinite consciousness, then devotion proper begins finally. And not as a means to a particular end, devotion; that is *saguṇa*, and *nirguṇa* devotion means final decision, that my final position is such position, a big personality, Vasudeva.

Here also in the development of *jīva*, in tree there is also a person within, *ātmā*. And then idiot, there is also *ātmā*, a person, a scholar there is a *vaijñānī* the *ātmā* developed, developed evolution. So when in the evolution of theism we see the personal conception, then we go nearer to the reality.

*Bahūnām janmanām ante, jñānavān mām prapadyate*. Then *bhakti* cannot but come, the idea of superiority. And the oneness, I am also conscious, the cause is also conscious, only big seat and small. One drop of water and the ocean, but one drop of water, I am person. I have got individuality and the ocean has got also individuality, personality. Personality, then Vasudeva. *Brahma* becomes *Parabrahma* or Puruṣottama or Vasudeva; was in first conception, primary conception, not person but consciousness as a substance, mere substance, consciousness. We are subject and from an objective view when we see the super subject with the view of objective tendency we find *Paramātmā*, *nirviṣeṣa*, *brahma*, *nirviṣeṣa*, to certain...

*Paramātmā* all pervading, inner most, Who’s living everywhere. And when everything is living in Him; that is *brahma*. (*brhatama*?) All comprehensive aspect; all comprehensive aspect; that is *brahma*, (*brhat brahma*?) which can accommodate everything within Him, that is *brahma*. And which is living within everything, even atom, electron, whatever smallest part,

within that He is. That is *Paramātmā*, *Antaryāmī*. But, something like inner substantial conception, not a subjective conception. Whenever subjective conception we can feel, relating to that, then we see person, the Puruṣottama, Vasudeva, *Paramātmā*. In *Gītā* also mentioned:

(Bhu vare vantare rupam?)

That Vasudeva, *catur bhuja yogī*, they say like that, gradually. So *Paramātmā* and *brahma*, both in clear vision; we are to look them as personal God. Vasudeva. (*ekala vasudeva*?)

Vasudeva only *Puruṣa*, and then again with more-closer vision we find there is potency behind Him. (*Sa śakti?*), *Lakṣmī Nārāyaṇa*. More-deeper vision discloses that not only Vasudeva is one, but by side of Him there is potency, *Lakṣmī Devī*. In this way through *Rāma līlā*, *Dvārakā*, *Mathurā*, *Vṛndāvana*, it is developing gradually. One in many; one in many; oneness in its gradual developed condition, we have to see, according to the opening of the inner eye. We are seeing, we are reading the environment and the relativity. We can judge the relativity according our inner awakenment. Deeper vision.

*premāñjana-cchurita-bhakti-vilocanena, [santaḥ sadaiva hṛdayeṣu vilokayanti  
yam śyāmasundaram acintya-guṇa-svarūpaṁ, govindam ādi puruṣam tam ahaṁ bhajāmi]*

["I worship Govinda, the Primeval Lord, Who is Śyāmasundara, Kṛṣṇa Himself with inconceivable innumerable Attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love." ] [*Brahma-saṁhitā*, 38]

When the inner most tendency within us: that is love; when that awakens then our vision also changes about the environment and the cause of the environment. We are to differentiate between energy and the knowledge that is willing, thinking and feeling. Willing, thinking and feeling. Willing produces energy. Thinking: His own conception of His existence and the outside. And the feeling: that is what for the thinking is existing; what is searching. Thinking, what is the object of thinking, what he wants. That is feeling, a good sensation, good sentiment. That is *hlādinī*, that is *rasa*, *ānandam*, that is beauty, charm. And that is the most original desirable thing. All of us, knowingly, unknowingly: all of us after that, after the search of *rasa*, beauty, harmony, *ānandam*, ecstasy. That is our real diagnosis: every one of us wants that. And feeling presupposes the sensation of enjoyment; that presupposes thinking as well as existence, *jñāna bala kriya ca*; thinking, feeling and willing, *sat-cid-ānandam*, or *satyam śivam sundaram* - the trinity.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

So we beginners, on the whole, we shall try to avoid the quarrelling and try to keep aloof – still, with some engagement in a peaceful part, peaceful way. We may engage in offering the books or in the opposition or any other activities there. We may not take the quarrelling has no value at all or opposite value. It may have some value. No value or everything is opposite that also we may not take. And discussing, then finding some fault, some defect; so many are leaving; of course different defect might have entered here and how to remove that. So

somewhat discussion you have to go in this way, this way. It is not desirable, this is desirable, a question is there with earnestness. So search after truth, searching in a particular mode it is going on there. And different person recommending different means to end, in this way anyhow. But we are not to dismiss, 'because quarrelling so nothing, no good can stay here,' not to take that sort of decision.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

**Devotee:** Mahārāja, you said earlier when the question was asked about the Christian who said that God was telling him to do things. And that we say, 'No, you can't perceive God'. But in *Bhagavad-gītā* Kṛṣṇa says, "I am directing the wanderings of all living entities." Can you explain that? The verse that says they are seated on the machine made of material energy?

**Aksayānanda Mahārāja:** In *Bhagavad-gītā*, Lord says *īśvaraḥ sarvva-bhūtānām...*

*īśvaraḥ sarvva-bhūtānām, hṛd-deśe 'rjjuna tiṣṭhati*  
*bhrāmayan sarvva-bhūtāni, yantrārūḍhāni māyayā*

["O Arjuna, I am situated in the hearts of all souls as the Supersoul, the Lord and Master of all souls. For every endeavour of the living beings in this world, the Lord (My plenary expansion, the Supersoul) awards an appropriate result. As an object mounted on a wheel is caused to revolve, the living beings are caused to revolve in the universe by the almighty power of the Lord. Incited by Him, your destiny will naturally be effected according to your endeavours."] [*Bhagavad-gītā*, 18.61]

**Śrīla Śrīdhara Mahārāja:** *Hṛd-deśe 'rjjuna tiṣṭhati.*

**Aksayānanda Mahārāja:** *Yantrārūḍhāni māyayā.* But the Christians say...

**Devotee:** They say God is telling them, God is directing them...

**Śrīla Śrīdhara Mahārāja:** Vasudeva, Paramātmā. It is like Paramātmā, and still He is acting, so not hazy not non-differentiated, *īśvaraḥ sarvva-bhūtānām, hṛd-deśe 'rjjuna tiṣṭhati*, as Paramātmā.

"I am residing at the heart of everyone and I help him as much as possible keeping his freedom. Without interfering with his freedom I try guide him in a passive way. I dictate, 'don't do this, do that.' He may care or may not care. I don't assert Myself, only in a passive way I give direction. Sometimes he may catch, sometimes he may ignore. But I am there, I am everywhere. There is not a place where I am not, I am everywhere. And I am in his heart also and I am giving dictation also. Sometimes he can catch, sometimes he can't catch, but I am there doing My duty as much as possible.

The tree is there, the soul of the tree is also there, but he is so much engrossed with ignorance that it is very difficult to trace My dictation there. But still I am there and doing My function. Otherwise he won't have any possibility to come back from that worse position."

Aksayānanda Mahārāja: Then the Christians will say, “But we are following, like in your *Gītā*, it says He is in the heart directing, so we are following, that’s why we are Christians.” They will defend themselves. “We are following.”

Śrīla Śrīdhara Mahārāja: But our difference is about the prospect. What you say, and what you are giving, your program is limited. As indicated, “That only one birth and outside human beings no other souls. So we kill animals, trees.” The reaction thereby not in your calculation; and I say you give some conception of theism, but that is not fully differentiated in a scientific way as we find in *Gītā* and *Bhāgavatam*. *Akhila-rasāmṛta*; He’s *rasa*, He’s *ānandam*. But what sort of *ānandam*? *Ānanda* is analyzed in different ways. All these details absent: only vague representation, as a primary study of the primary school. We don't deny; that it is nothing; it is something, but not the fully differentiated thing. It has got also necessity for a particular section.

*loke vyavāyāmiṣa-madya-sevā [nityā hi jantor na hi tatra codanā  
vyavasthitis teṣu vivāha-yajña-surā-grahair āsu nivṛttir iṣṭā]*

[Everyone is naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one’s lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramani sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make one abstain from these activities.]

[*Śrīmad-Bhāgavatam*, 11.5.11]

*parokṣa-vādo vedo 'yam, bālānām anuśāsanam  
[karma-mokṣāya karmāṇi, vidhatte hy agadam yathā]*

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine." ]

[*Śrīmad-Bhāgavatam*, 11.3.44]

Bhaktivinoda Ṭhākura has also given position to that. That to that particular country, particular sect; that sort of amount couching in that dress, it was necessary for the primary students. That is also revealed truth. But considering the space and time and the people, couched in that way it was delivered there. But there is theism.

Hare Kṛṣṇa. Gaura Hari. Gaura Haribol.

Devotee: Mahārāja, we understand from *Śrīmad-Bhāgavatam* that there are three states of consciousness, the wakefulness, sleep and deep sleep. If you could explain to me, Mahārāja, what's the position of the *ātmā*, or the soul, in these different states?

Aksayānanda Mahārāja: He said, "In *Śrīmad-Bhāgavatam* we understand there are three states of consciousness, wakefulness, sleep and deep sleep. So in these three stages what is the position of the *ātmā*?"

Śrīla Śrīdhara Mahārāja: Sleep there is dream, deep sleep without dream. Deep sleep, and sleep and?

Aksayānanda Mahārāja: Wakefulness.

Śrīla Śrīdhara Mahārāja: Wakefulness. What is the position of *ātmā*?

Aksayānanda Mahārāja: Yes; in those states.

Śrīla Śrīdhara Mahārāja: Deep sleep - the whole negative engagement of the *ātmā* stopped. And in dream - that is limited and less intense. And when we are wakeful to this false identification of the world then we are in fullest conception of negative idea. And deep sleep - withdrawal from the negative side. And in dream - half, not so much intense but less intense; in the dream also these material experiences reflected in the mental plane. That we find. Very rarely we can find in dream the reflection of the upper world of *cid-vilāsa*, in very rare cases. When the worldly experience has become very thin and some *sukṛti* that our - we gather unconsciously some connection of the supernatural power, then also sometimes in dream we can feel some supernatural incident. And when he's more intensely connected, then in our wakeful stage also sometimes we may have some catch the reflection of the supernatural things sometimes. Sometimes a flash may come from the super-subject area; come down to the plane pushing aside our energy of experience of this body. That comes down and a flash encircles me. It is also possible, in very rare cases. But generally when fully awake we are fully connected with the negative side, engrossed, wholesale captured. And dream less powerful. But we are captured there with mundane things but it is weak and vague. And in sound: in dreamless sleep, sound sleep, we almost withdraw from the negative side, but no practical participation of the positive. In the margin, in *abscisa*, we (may remain, *susukti*?).

We come to *brahma*, come, withdraw to near the cause but not conscious of the cause; withdrawn from the negative but no conception of the positive.

We faint there, in Swāmī Mahārāja's language, we faint there.

To that standard our consciousness (can't really come, we faint?)

(*nisusukti*?) In *brahmaloka*, we faint there.

Everything is relative, our experience is all relative. Big sound we cannot hear, small also we cannot hear. Only in limited ear area our ear can work. Eye also. The dazzling light we cannot see and as very meagre we cannot see. Only in the middle standard we can work. So many things but our inner capacity cannot catch them. In a limited position we are to live and move. Even a bird can see more than a human being, can know more. He sees the storm will come and so many birds that can know. The flood is coming; so many insects, worms can

know that. But human beings can't. The knowledge, the intuitive knowledge: that is also put in a cell. Everything is put in a cell. Within that he's to work.

So what was the question?

**Aksayānanda Mahārāja:** What is the position of the *ātmā* in these three states?

**Śrīla Śrīdhara Mahārāja:** Yes, *ātmā*, in this dream. In limited area we live and move. Otherwise we faint. There is night.

*yā niśā sarva-bhūtānām, tasyām jāgarti samyamī  
yasyām jāgrati bhūtāni, sā niśā paśyato muneh*

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy." ]

[*Bhagavad-gītā*, 2.69]

We are awake somewhere and we are sleeping somewhere else. And one who is wakened there, we are sleeping there, we have fainted. There are so many; objective and the super-subjective realm where we all sleep a dreamless sleep. And so many others are there wakeful in that plane but they are sleeping perhaps here.

*kṣetrajñam cāpi mām viddhi, sarva-kṣetreṣu bhārata  
[kṣetra-kṣetrajñayor jñānam, yat taj jñānam matam mama]*

[O Bhārata, you should also know Me as the knower of spheres of action (as the Supersoul situated within the heart of all living beings). Such fundamental and essential knowledge of the sphere of action and the knowers of that sphere (knowledge of the mundane, the soul, and the Supersoul) is considered by Me to be actual knowledge.] [*Bhagavad-gītā*, 13.3]

“Only I am wakeful to all planes possible. But others they are conscious in a limited area. I alone am wakeful in all planes of life, everywhere; only I. *Kṣetrajñam cāpi mām viddhi, sarva-kṣetreṣu bhārata*. But others they are wakeful in a limited area. Wakefulness is the nature of *kṣetrajñam*; that is soul, but within limitation. But unlimited conception of anything and everything, only Myself alone.”

Gaura Hari.

**Devotee:** Mahārāja, does that mean that the more less negative the position of the soul is, the more Kṛṣṇa conscious the soul is?

**Śrīla Śrīdhara Mahārāja:** What?

Aksayānanda Mahārāja: Does it mean that the less negative engagement the soul has, when there is less negative engagement, does it mean he is more Kṛṣṇa conscious?

Śrīla Śrīdhara Mahārāja: What?

Aksayānanda Mahārāja: When the soul has got less and less negative side, does it mean he is more and more Kṛṣṇa conscious?

Śrīla Śrīdhara Mahārāja: Ha, ha. Not necessarily. Negative as a whole, then if he has any conception at all, withdrawal from the negative, then dreamless slumber, that is *brahma* conception. And then without negative some positive conception arises - this Śivaloka, then Vaikuṅṭhaloka it may be partial, it may not go to reach to Kṛṣṇa consciousness also. There may be so many stages of consciousness on the way to Kṛṣṇa consciousness. Kṛṣṇa consciousness is supposed to be the highest quality consciousness. That is shown by different ways of scientific methods.

Aksayānanda Mahārāja: Mahārāja, if that was the case then simply by sleeping everybody would be Kṛṣṇa conscious.

Śrīla Śrīdhara Mahārāja: What?

Aksayānanda Mahārāja: If that was the case then simply by sleeping everybody would be Kṛṣṇa conscious.

Śrīla Śrīdhara Mahārāja: There is no conscious. Sleeping, deep sleep means no conscious. But maybe by abstraction we may think that eliminated of the negative he has come to the positive but he has got wealth within the floor. He is moving, he is sitting on the wealth but it is underground, no idea. It is *brahma*, nearest to *brahma* – he's in the middle, this side *brahma*, this side world, but unconscious of both the things, both sides, unconscious of both sides. Negative, not actually, if we calculate more accurately, the next time he will be wakeful he and will come in the negative side; so negative tendency is also dormant in him. He's near the negative but not in its expressive condition, only very dormant, he's there. Next moment he will, when equilibrium will be disturbed and then we'll find he has come in this world. So that is near him, actually.

Dhira Kṛṣṇa Mahārāja: So what of the *śloka*...

*bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa [trika eka-kālah  
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam]*

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things." ]

[Śrīmad-Bhāgavatam, 11.2.42]

Śrīla Śrīdhara Mahārāja: *Trika eka-kālah, prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam*. The realization proper will gradually take us to that land, to that plane. *Bhakti* means serving tendency. *Pareśānubhavo*, some sort of conception of the subjective world, superseding my subject on the other side, there is some world, *pareśānubhavo*.

And *anyatra viraktir*, that disgust with the stale experience of this world, apathy, disgust, *anyatra viraktir*. This negative side has no charm, loses its charm. And the positive side, he gets some peep into the positive world on the super-subjective. And the *bhakti* means his attention towards the positive grows more and more. More he finds energetic to have experience of the super-subjective, *pareśānubhavo*. And if in a general healthy way he is utilizing his energy then gradually he'll make advance toward the higher realm and withdraw from the lower objective world of sense experience. The world of sense experience, not only the world of sense experience, even the sense, the body, the mind, the intelligence also, that is applied in the case of the negative side, all will be trash, unnecessary, undesirable enemy-like to him. He'll be very eager to get out of the whole system. The bad government - that is a whole system there, the judge, the magistrate, the police, everything. If the government is bad then the wholesale will be undesirable, even the judges.

So *buddhi* to be also rejected because that abides by the laws which is not good servants of the law, so wholesale will be abolished, undesirable; whole system in the negative side undesirable and hateful. And he finds more sweetness in the subjective world though apparently it is of serving, not of making lord-it-over. Not mastery but serving. But still that will be tasteful because the company is so congenial. To give up freedom to the congenial...

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[Start of SCSMNJ MP3 dated 82.03.04.C\_82.03.05.A]

Śrīla Śrīdhara Mahārāja: Better to serve in heaven than reign in hell. Just the opposite that Satan told. It is better to reign in heaven than serve in hell.

Aranya Mahārāja: No, better to reign in hell than serve in heaven.

Śrīla Śrīdhara Mahārāja: Reign in hell and that is satanic. And we take the opposite. Better to serve in heaven than reign in hell. This is hell. The world of experience through these mundane senses, mundane world of enjoyment, this enjoyment is reactionary, it is a loan, this is undesirable. This is prey to *janma-mṛtyu-jarā-vyādhi* [birth, death, old age, disease] so this is undesirable. Not to reign. Better to serve in a land where normal production is than to be a king of the desert. To be master of a desert, then that is, the apathetic forces of desert will come and burn me. Better to get a service in a land of opulence.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.  
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

**Devotee:** Mahārāja, earlier on you were speaking about Paramātmā and you referred to Paramātmā as *nirviśeṣa*, and yet we always see the Paramātmā depicted as a personality. Can you clarify the point a little bit more, who is Paramātmā?

**Śrīla Śrīdhara Mahārāja:** What does he say? Paramātmā?

**Aksayānanda Mahārāja:** He says he thought he heard you say that Paramātmā was *nirviśeṣa*. So we generally think of Paramātmā as a person.

**Śrīla Śrīdhara Mahārāja:** Paramātmā is person. But generally when they approach the personality cannot be, Paramātmā and brahma is brahma pur, brahma, Param brahma. Deeper vision and proper vision, everything is person. But from hazy vision it is not found as person. But some dictative voice something like, some dictation coming just like intelligence, Paramātmā. A higher form of spark, our soul is a spark-like consciousness, atom; atom is consciousness, and super-quality spark within the spark of soul. Something like in the beginning Paramātmā is seen like that. But it can dictate, soul can also dictate something, assertive soul. But because *taṭasthā*, marginal, not developed condition, but it has got the capacity of taking initiative. And Paramātmā is a spark of a perfect understanding. What it, what Paramātmā gives as suggestion that is perfect, connecting with perfect thing, infallible. But *jīva*'s tendency for free choice not infallible, it may be fallible, but it is also a spark, that is also spark in the beginning. Whatever – but the *cetana*, *cetana* means that everything has got a form: the smallest and the biggest. In the first view the form may not be conceived, may not come within the range of conception, the form. But in closer vision everything has got its form, we find. Form in that way, form in that plane. Light also may be analyzed; different constituent points, and every point has got a peculiarity, combined they produces something. So everything, the air, either, everything, they can be analyzed and combined. So their form is not, just as the measurement of a solid is not exactly so as the measurement of a liquid, and the measurement of electricity is not the same as the measurement of the liquid, so their form according to their own position. But form is there. In other words the one point can be separated from another, recognised as separate from another unit. In this sense, everything has got form.

[This transcript ends at 06:22 of the SCSMNJ MP3 dated 82.03.04.C\_82.03.05.A]

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