

82.09.05.B _Sept 5 B_

Śrīla Śrīdhara Mahārāja: No object can exist without subject. No subject can exist without object. But in introspection a part of subject becomes object. So, consciousness is independent, but this matter is dependent. Consciousness can think of himself. *Evam buddheḥ param buddhvā, samstabhyātmānam ātmanā.* We can concentrate in *samādhi*, withdraw our consciousness from outside, and put it in our own subjective nature. *Samstabhyātmānam ātmanā.*

*evam buddheḥ param buddhvā, samstabhyātmānam ātmanā
jahi śatruṁ mahā-bāho, kāma-rūpaṁ durāsadam*

["O mighty Arjuna! Knowing the soul to be thus perfectly distinct from the intelligence, steady the mind with resolute intelligence and destroy the indomitable enemy, lust."] [*Bhagavad-gītā*, 3.43]

And this is highest policy of complete withdrawal from the charm of the objective world. The soul is independent of matter. Soul is independent. Without any part playing by the matter soul can exist independently. And soul can be its own object. The soul can be the world of his own search. Then higher soul is there, more higher subject, to whom the lower soul is object. In this way going on.

Even withdrawal from the material conception, and enter into the world of soul, spirit, where everywhere is spirit. And I'm also in the midst of that. Retire from the land, to retire into water, then from there we can retire into air, in this way. Free from the land, without any touch of the land, without any touch of the water, we can remain in the air. Then we can remain in the ether, air up to fifty hundred miles around the earth, then there is no air. Then there is only ether.

Mādhava Mahārāja: Guru Mahārāja, can you explain this universal particular, universal self, this relationship between universal particular, and individual self.

Śrīla Śrīdhara Mahārāja: Ah, both.

Mādhava Mahārāja: Three.

Śrīla Śrīdhara Mahārāja: Individual souls are also there, particles of soul, spirit, and wholesale, gradation. *Aṅgī, aṅga*, the part and the whole. In this way it is going to higher region, part and whole. Because our conception is limited we sometimes see this whole and a part. Again, if we go further then we see whole is more spacious and the part is here. A greater conception of a part, and greater conception of a whole, progressive, no end.

Mādhava Mahārāja: Is that the same as Brahman, Paramātmā and Bhagavān?

Śrīla Śrīdhara Mahārāja: No end, according to the capacity the breadth and width increased. Universe of discourse. According to the capacity of the eye we can - our area of vision is low or high, small or big, capacity of the eye increases. And with telescope your zone will be greater. In this way the progress. Finite can go to measure infinite. Everywhere centre nowhere circumference. But still, progress is there, going on, increasing conception. Everywhere centre nowhere circumference.

So, *aprākṛta*, when finite approaches to us, as infinite approaches to us like finite in *aprākṛta*, our fullest realisation is there. Don't lose your energy in the conception of infinite. That is useless to you. But when infinite comes to meet you in a particular form that you can have Him in a fullest way. The *vātsalya rasa*, the *mādhurya rasa*, *sākhya rasa*, He has come to you, so near and so tangible, it is your highest realisation. You cannot approach infinite by your own worth or capacity. But when He comes to you in the finite form, then you can have Him in the closest position. The highest realisation, *aprākṛta*, which is very similar to *prākṛta*, phenomenal world, very similar but not phenomenal, *aprākṛta* means this.

That infinite of two kinds, in its own characteristic, and in the characteristic of your tangibility, *aprākṛta*. He's infinite but He's approached you in the form of finite as you can feel most. That is *aprākṛta*, that is in Vṛndāvana. He has come so near, Yaśodā whipping, carrying the shoes of Nanda. So near He has come to finite.

Mahāprabhu told that is only by the transaction of heart we can approach that area, not by brain, understanding anything, power. Attract Him by the heart, by surrender. Increase your negative character. "I'm helpless. I'm the poorest." Then you can draw Him towards you. That is the key. *Jñāna-sūnya-bhakti*. Don't, never approach by your knowing capacity that you will measure Him, you will know Him. *Jñāne prayāsam udapāsyā* [*Śrīmad-Bhāgavatam*, 10.14.3] cast away hatefully the attempt to know Him.

"No. I want to serve Him, to be utilised by Him, by His men, those who are in His connection."

Be humble. *Tṛṇād api sunīcena* [*Śikṣāṣṭakam*, 3] Think yourself of your smallest characteristic that you are most negligent factor in the universe. That will help you to draw the absolute towards you, and not that you will make yourself big and you will swallow the absolute. Not that.

Nitāi Gaura Hari bol. Gaura Hari bol.

Devotee: Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

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Śrīla Śrīdhara Mahārāja: *Prati-padam pūrṇāmṛtāsvādanam*, ever new. *Prati-padam pūrṇāmṛtāsvādanam*. *Ānandāmbudhi*, the ocean of joy, and that also ever increasing, not stagnant. *Ānandāmbudhi-varadhanam*, and *prati-padam pūrṇāmṛtāsvādanam*, a peculiarity also there. At every step He's full, progressing, so He's not full in want, otherwise how the progress will mean. But, *pūrṇam*, *prati-padam pūrṇam*, *ānandāmbudhi-varadhanam* *prati-padam pūrṇāmṛtāsvādanam*. Peculiar conception. The ocean of joy, ever increasing, and at every step *pūrṇāmṛtāsvādanam*, ever new, full... [*Śikṣāṣṭakam*, 1]

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Śrīla Śrīdhara Mahārāja:

[12:00 - 20:14 (the end). Bengali [?] With the following English words and parts of recognisable *ślokas*.]

Prākṛta dhāma... cinmaya conception... concentrated *raja* power... concentrated *līlā*... Navadvīpa... Bhaktivinoda Ṭhākura... Navadvīpa Dhāma... how it is possible?... central position of thought... *advaya-jñāna*... eye exercise and what is what... how to see?... *Darśana*... standard bearer... how to see?...

yasmin vijñāte sarvam evam vijñātam bhavati / yasmin prāpte sarvam idam prāptam bhavati

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

om ajñāna-timirāndhasya jñānāñjana-śalākayā / cakṣur unmilitam yena, [tasmai śrī-gurave namaḥ]

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

Vede pasyanti pandita... universal eye... *śāstra darśana*... separate interest... universal interest... back to home... Hare Kṛṣṇa.

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