

82.12.17.B_82.12.18.A

Śrīla Śrīdhara Mahārāja: Willing represented by Nityānanda, Baladeva. And thinking may take us to Kṛṣṇa, *jñāna pradhana* [?] _____ [?] subjective existence. And feeling represents the *līlā*, by which the pleasing principles arise, *hlādinī. Jñāna, bala, kṛiyā, ca*, the three main underlying principles. In *Upaniṣad* and in all philosophies, thinking, feeling and willing, three phases of the Absolute. Maintaining the existence, and enjoying the position, and supplying the fodder to enjoyment. And then to take it and throw into the world, particles of that divine pleasure, three phases.

Gaura Sundar. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. What was your question?

Devotee: The reason that Lord Nityānanda is not being permitted...

Śrīla Śrīdhara Mahārāja: Yes. Nityānanda up to *vātsalya rasa, sākhyā rasa, vātsalya rasa*, Nityānanda. And Nityānanda, in another position, as Anaṅga Mañjarī, She enters into the camp of Rādhārāṇī as Her younger sister. And there He enjoys the service divine in *mādhurya rasa*, it is mentioned. Another aspect, but not Nityānanda Himself proper, He's Anaṅga Mañjarī. Here also as brother of Kṛṣṇa, and there also as sister of Rādhārāṇī. We're told like that. That is another aspect. But not the same as Nityānanda, but His, not shadow cast into *mādhurya rasa*, but is another phase. These are peculiar necessities in harmony, in details.

Nitāi 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. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Guru Mahārāja, I've read somewhere that Draupadī is a combination of Shamala, Bharati, and Sacī, wife of Indra.

Śrīla Śrīdhara Mahārāja: I can't follow his intonation. What does he say?

Devotee: Draupadī is a combination of...

Śrīla Śrīdhara Mahārāja: Draupadī's in Dvārakā connection, not in Vṛndāvana. But what do you say about Draupadī? What does he say? Hmm?

Devotee: Is a combination of Shamala, the wife of Yāma, Yāmarāja. And Bharati, the wife of Vayu. And Sacī, the wife of Indra.

Śrīla Śrīdhara Mahārāja: Yes. These three combined in Draupadī?

Devotee: Yes.

Devotee: And Uses [?] wife of the Asvini devatas [?]

Śrīla Śrīdhara Mahārāja: Five combined?

Devotee: Er, four?

Śrīla Śrīdhara Mahārāja: Four or five?

Devotee: Maybe five. But Uses [?] the wife of the Asvini devatas [?]...

Śrīla Śrīdhara Mahārāja: It may be mentioned in *Mahābhārata*. It is not concerned with *Bhāgavatam* or Mahāprabhu's group. It may be there. So the five combined there, and so five husbands there, so those five combined.

And there are some other tales also, mystic tales, by which Draupadī had to marry five husbands. Five phases, and also five times, she wanted _____ [?] in her penances.

And also when she found in heaven, *surabhi*, the divine cow, she had more than one bull, companion, Draupadī smiled, remarking that 'how she can allow so many bulls for her company?' So a curse came to her, and she had to take these five husbands as reaction.

And also, as you say, I remember slightly from *Mahābhārata* that five combined there within her. There one, and another four combined, and came to her. A marriage with five husbands by chance coincidence, in the line of inevitable action, reaction.

But that has nothing to do with these talks which we're going on with. That is all *karma-kāṇḍa*, action, reaction.

Devotee: Yes. Actually my real question is, can you explain how is it that so many *jīvas* can occupy one body?

Śrīla Śrīdhara Mahārāja: A man may have different functions, one officer. Suppose a district magistrate, for the time being the police officers' function may also be attached to him. And the governor is there, he may have to do the function of a captain. So many functions may combine in one man. So ultimately different types of persons, but their duty may be combined together. And one can do as a general, as a king, as a peace maker, so many functions one can do. Something like that.

We're told also a man has been captured by a ghost. Have you heard this?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: In your country, the ghost has captured a person?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Something like that. The ghost taking possession, sometimes coming aside, in this way. And a good ghost, or good _____ [?] so many *yogīs* and gods, they also can capture and influence the person and live there.

It is not only the case with Draupadī, but in many places we've found like that. In Nanda the Droṇa was absorbed. In Yaśodā the Dharā was absorbed. In the *gopīs* so many divine prostitutes, Urvaśī etc, divine prostitutes absorbed in the *gopīs*. It is mentioned there, they're getting their

satisfaction by some good decision of their previous fate, fortune. And many cases we find are there. In Rāmānanda both Arjuna and Viśākhā Sakhī is represented.

The different types of mentality represented in one body is possible. Sometimes a man, in man also, sometimes womanly temperament may come in, and sometimes manly. In women also sometimes manly courage and temperament may come, and sometimes womanly, modest temperament. It is possible in the science of subtle elements.

Kṛṣṇa Himself combines Himself in many types of Kṛṣṇa. Svayaṁ-Bhagavān, Svayaṁ-Prakāśa, Prabhāva-Prakāśa, Vaibhava-Prakāśa. Dvārakeśa, Mathureśa. Different temperament, different functioning. It is possible, and not unscientific.

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari.

Devotee: So also Mahārāja, the compilers of the Bible, those who compiled the Bible, sometimes we hear it is scripture. But those who compiled it were they liberated or they were conditioned souls?

Śrīla Śrīdhara Mahārāja: What does he say? In Bible?

Devotee: The compilers of the Bible, were they liberated or conditioned souls?

Śrīla Śrīdhara Mahārāja: They were liberated to certain extent. Full fledged theism, they had no idea. Partial conception of the spiritualism they've distributed, not complete. They did not have any recognition of transmigration of souls, not mentioned there, clearly. And not even souls to the animals and trees, only human bodies, and no transmigration. Only one birth, and the future is eternally fixed, either eternal hell or eternal heaven. All these things. For the time being, by instalment it is given. It has not been dealt with full possibilities and answers. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, then did Lord Jesus attain the spiritual world or heavenly planets?

Śrīla Śrīdhara Mahārāja: Spiritual world in a particular zone, a zonal position we're told.

Nitāi. Nitāi. Nitāi. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Our mother Parama? No question?

Parama: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Then? Ha, ha, ha. Why do you shrink, without putting question?

Parama: When we become discouraged in spiritual life, and *māyā* is more attractive than Kṛṣṇa, what does that mean, and what should we do?

Śrīla Śrīdhara Mahārāja: Your free will, if it is independent of *māyā* can understand that *māyā* is my enemy, dragging. Your help from the guardian. What do you do here? If a boy finds some

difficulty outside, what does he do? He runs to the guardian, to the superior power. So ours will be of same nature _____ [?]

We shall cry aloud to get help from the men of the police section of the government, that is *sādhus*. We shall cry aloud for their help. "Oh save me. I'm caught by this nasty temperament, this *kāma*, *krodha*, all these things. _____ [?] party. I'm making journey towards _____ [?] and so many plunderers attack me." And I shall cry aloud for shelter.

That will be of that nature. The next safe position, we will run to seek help. It is plain thing. It is also there. So many protectors, so many police are giving - posted to protect the people, general. Anyhow to run towards the guardian, to the helpers that are posted there. So always to remain with the guardian when we are minors. That is the direction of the *śāstra* and *sādhū*. As long as you consider yourself to be minor, you must be under the guidance of a major, Guru, *sādhū*, friend, of equal temperament, who has got appreciation for the thing you adore. The friend must have appreciation for the gem which you have got with you, who you want to protect from outside attack. The appreciator of that valuable gem very favourably will come to help you properly.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Śuddha Kṛṣṇa - you are silent.

Śuddha Kṛṣṇa: Yes.

Śrīla Śrīdhara Mahārāja: Nothing to enquire?

Śuddha Kṛṣṇa: Yes, so many questions...

Śrīla Śrīdhara Mahārāja: Without enquiring, many things is going to be cleared, automatically, in the course of this talk.

When I joined Gauḍīya Maṭha, in the very beginning I put some questions. And then I found that it is foolish to put any question. Only if we hear, in course of the talk, that I find in the midst of, from one to another, everything is being clarified. Everything is being clarified, all the doubts are being cleared.

bhidyate hrdaya-granthiś, chidyante sarva-saṁśayāḥ
[Śrīmad-Bhāgavatam, 1.2.21 and 11.20.30]

All the doubts and suspicions will be cleared when we can indent Kṛṣṇa consciousness. Wholesale satisfaction.

Our Guru Mahārāja used to tell that, "Only allow Kṛṣṇa to land in your heart."

The force came in the ship, previous day and they landed the soldiers into the shore, and they captured the country. Julius Caesar, he told someone, "Veni, vidi, vici," something? - "I came, I saw, I conquered."

Ha, the Kṛṣṇa conception is such. Only we must allow Kṛṣṇa conception to land in our heart, and the battle will go on. And ultimately He will conquer, every nook and corner. The whole heart will be captured by Him. He's such in His intrinsic quality of value, Kṛṣṇa consciousness. All embracing, all solution, all clearance, all capturing. All engagement, all sorts of engagement, different, whatever aspiration may be within us. The wholesale dealer.

sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja

[aham tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]
[Bhagavad-gītā, 18.66]

“All your enquiries will be fully satisfied in Me only. Myself alone, *mām ekaṁ*, Myself alone. I am alone capable of satisfying all your possible hankerings which you cannot detect even in yourself. You do not know yourself what are the variegated hankerings are within you, aspiration. But I know, and I’m so prepared. My position is such, I can satisfy all your aspirations of innumerable natures.”

Ha, ha. Kṛṣṇa is such.

akhila-rasāmṛta-mūrṭiḥ [prasṛmāra-ruci-ruddha-tārakā-pāliḥ]
kalita-śyāmā-lalito rādhā-preyān vidhur jayati]

[“Let Kṛṣṇa, the Supreme Personality of Godhead, be glorified! By virtue of His expanding attractive features, He subjugated the *gopīs* named Tārakā and Pāli and absorbed the minds of Śyāmā and Lalitā. He is the most attractive lover of Śrīmatī Rādhārāṇī and is the reservoir of pleasure for devotees in all transcendental mellows.”] *[Caitanya-caritāmṛta, Madhya-līlā, 8.142]*

Scientific representation of Kṛṣṇa. He’s a figure. How? All sorts of ecstasy combined has produced as if that. All beautiful phases. Emporium of all *rāsas*.

We’re to go to different shops for different things, but emporium means, only go to one shop where everything is available. That is emporium, is it not?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: You know it better. Emporium is a shop where all things are available, but other different shops, different things they’re dealing.

The Emporium of all *rāsa*. Whatever you want it is there. That is Kṛṣṇa. You’re to understand, gradually, according to your capacity and necessity and advancement.

Nitāi. Nitāi. I feel tired. I began talking long ago, with them. So I want to close here today. Gaura Hari bol.

...

...Kṛṣṇa consciousness, why? What peculiarity you find in Kṛṣṇa consciousness that attracts you?

Devotee: Because it’s the only thing that actually tells you about God.

Śrīla Śrīdhara Mahārāja: Eh?

Aranya Mahārāja: He said, “It’s the only thing that explains about God.”

Devotee: The science of God. Everything else is just so very limited...

Śrīla Śrīdhara Mahārāja: What attribute in God attracts you most? In God conception, what attribute of God attracts you most?

Devotee: Well, just that He's a person, just like... He's a person...

Śrīla Śrīdhara Mahārāja: He's a person, but what do you mean by person?

Devotee: Well, He's not something impersonal, He has a character, He has a form. And it's what I want to know about Him. And I want to know about my self also.

Śrīla Śrīdhara Mahārāja: That person means we can mix with Him freely, in the same level, you mean that? Person means, big, infinite personality, then, are you attracted by that, personality infinite?

Devotee: _____ [?]

Aranya Mahārāja: The infinite aspect of His personality.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Then, what will be your position there? Negligent, most negligent.

Aranya Mahārāja: What is your position in relationship to that infinite personality?

Śrīla Śrīdhara Mahārāja: Most negligent.

Devotee: I want to develop a relationship...

Śrīla Śrīdhara Mahārāja: How is it possible? He's infinite, we're infinitesimal, and how can we develop our relationship with Him? Is it possible at all?

Devotee: Yes, it's possible, but I want someone to show...

Śrīla Śrīdhara Mahārāja: Why possible? Why it is merely possible?

Devotee: Well, I want someone to show me.

Aranya Mahārāja: He wants someone to show him how to develop that relationship.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: But you have faith that the development may be in such a way that you can connect with that infinite personality? Such development is possible within us?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Good. All right. Are you married?

Devotee: No.

Śrīla Śrīdhara Mahārāja: How do you want your energy to be utilised?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: In form of search, or through service?

Devotee: In Kṛṣṇa's service.

Śrīla Śrīdhara Mahārāja: Only by knowledge, or through service?

Devotee: Well, I want to acquire some knowledge, and then utilise that in Kṛṣṇa's service.

Śrīla Śrīdhara Mahārāja: That's good, reasonable, very good. Go on in your way.

Śravaṇa-daśā, then *varaṇa-daśā*. The first stage, to hear about Him. The second, to accept Him as our guardian, our master. Then *sādhana-daśā*, then to apply one wholesale for His utility. God is for Himself. He's by Himself and for Himself. He has no other cause. He's His own cause. And He exists not to fulfil the purpose of a third thing. He exists to fulfil His own purpose, for His own satisfaction, for none else.

So, if we want Him, we must accept the way to fulfil His satisfaction. For His satisfaction we're to move. He won't engage Himself for the satisfaction of anyone. He's for His own. He's absolute. He's for His own. Self existent, and for His own satisfaction. He's the satisfaction personified. And if we want Him, we're to work for His satisfaction. Our satisfaction must be a part and parcel of His great satisfaction. We're for Him, everything for Him. He's absolute. And anything and everything for Him.

We must learn to live a life to be utilised to fulfil His satisfaction. There the harmony. We cannot have any independent life. Cent percent subservient life. Then we may come in His connection properly, in consonance, in harmony. He's for everyone. And those who want to engage themselves in His service can give satisfaction to us, then we can have Him. Otherwise we're outside, as we are at present.

Anyābhilāṣa, our whimsical activities. *Karma*, then systematic organised activity, keeping in touch with God consciousness. *Jñāna*, mere search to satisfy our curiosity. What is the environment we're living in? What is our ultimate goal? As a subject we're to enquire, making the environment an object of our search. That is *jñāna*. Elimination - I don't want this, I don't want that. One, two, three, four, five, six. I don't want, dismissing, elimination and acceptance, as subject that is knowledge.

And devotion, dedication, that I want to have a common end in His satisfaction of life, not a separate object of life. I want to merge in the harmony that is working for His satisfaction. One, plurality connected in oneness, diversity and unity. Diversity must be subservient to unity. There is harmony. We're to learn and we're to practically engage ourselves in that. Only theoretical knowledge, intellectualism, cannot satisfy our internal demand. Our hunger cannot be appeased by mere search. But search must be substantial, must have some practical aim, and constructive

object. Not in the scientific laboratory, as they're searching so many things, or searching about God. If He is? How He is? All these things. Not like that.

He won't come to our laboratory. He won't come to be the object of our brain, speculation. We're to throw ourselves wholly at His mercy, and then He will be gracious to make Himself known to us. And to surrender, and honest searching mentality, and we can make progress only as much as we accept Him as our guardian, as our master, as our Lord. And not any object to satisfy our curiosity, or any mundane need. Not in that way can we approach Him. Then we shall be kept outside. *Sevonmukhe hi jihvādau.*

*[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ]*

["Therefore the material senses cannot appreciate Kṛṣṇa's holy name, form, qualities, and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is. In other words, the holy name of Kṛṣṇa can never be grasped by the material senses. Only by rendering devotional service, beginning with vibrating the Lord's glories upon the tongue, can one realize Kṛṣṇa, for He will reveal Himself directly to the sincere soul."]

[Bhakti-rasāmṛta-sindhu, 1.2.234] & [Gauḍīya Kaṇṭhahāra, 17.56]

Always surrendering mood. I don't want a single independent life. I want a life under His shelter, under His guardianship. My interest will be included within His interest. In this way we can approach towards Him. Not independent attitude. In the beginning we're to accept this.

The bond will be written, 'That I'm for You. Whatever You will inspire I shall do, You will require of me I shall do unconditionally.'

Unconditional surrender. Then He will allow me to enter into His domain, His compound. Otherwise we're on the outskirts.

You're Englishman, or Scotch?

Devotee: English.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

So association is most powerful thing to help us in this matter. We're to imbibe our efficiency from the association of these devotees. We're to acquire the need by which we shall approach Him. The scripture and the saints, in reality, saints.

Saints is a term generally that may accommodate many kinds of saints. And believers in God, even non-believers in God, that is also called saint. Buddhist saint, Jain saint, they do not believe in God, but based on morality of higher kind, saint.

But here, bona fide devotees, not professed devotees, not imitation devotees. Real devotees, sincere devotees, we're to associate and imbibe the mood of searching Him in a spiritual type. He's subject, and all else object. His subjective existence He holds. He can see us, we can't see Him. If He wants He can come within our heart, and can capture our eyesight, or our ear, from within. Then we can think that I'm seeing through the eye. The sight comes from the subtle to the gross.

He has got no gross body, or anything of the gross type. The whole thing spiritual, and that can come down, very finer spiritual than the soul we possess. Through the soul, through the mind, then through the eye - and can withdraw. No material, what we understand as matter, above material existence. Matter is misconception.

Gaura Hari. Gaura Hari. What is your program? How many days to stop here?

Devotee: Well, I'm leaving tomorrow_____ [?]

Śrīla Śrīdhara Mahārāja: Tomorrow. Towards?

Devotee: Purī.

Śrīla Śrīdhara Mahārāja: All right. Who is your guide? Have you got any map, chart?

Devotee: Well, we have some maps.

Aranya Mahārāja: He used to study the science of making maps. In university he was studying maps.

Śrīla Śrīdhara Mahārāja: Map making? Map is not the country, but it has got some connection with the country. The map of a country and the real country. So in the scriptures what we have conception of *dhāma* etc, that is like map. And consulting the map, with the help of right calculation, we can come to the substance for which the map has been drawn. So God consciousness which we find in scripture, something like map. That is not reality, but that can give some idea about the meaning.

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja has not yet come?

Akṣayānanda Mahārāja: Just came now.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol.

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