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Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi Gaura Haribol.

(About twenty seconds of some Bengali discussion)

Devotee: He's saying that the way you defeated the scientists, and the way you preached like a lion in Germany; Mahārāja was remembering that.

Śrīla Śrīdhara Mahārāja:

(bauddhacarya maha pandit nija nava mati, takhe kandila prabhu na pare stavi te?)

Mahāprabhu had to meet many Buddhist *ācāryas* in Andradesa, the province of (Nagaryam?) a stalwart in the Buddhistic philosophy. And also we find in a great poet (Śrī Harsa?) (naisaraka?) (naisaraka – naisadi padi lalitam?) a good epic (naishad?). And there is mentioned, hansadutta is there, mentioned a poem, very poetic writings.

(pistibi dhunie rasanesi tapi, diktiyate hamsa kulavatam?)
 (vijnapani aniruma yata, kundakya dusni rdaya sadasya?)

Hansadutta. Rūpa Goswāmī also used *hansa* as *dutta*. Hansadutta.

Devotee: Kalidas also used...

Śrīla Śrīdhara Mahārāja: That has been criticized as *hansa*, may play the part but how the cloud may be taken as messenger? Kalidas himself has given explanation for that.

(karmatma na prakrticetana cetanesu?)

So much engrossed in lust feeling that they lose the sense whether addressing to animate or inanimate; can't differentiate - so much blind with lust.

Hare Kṛṣṇa.

But in the highest sense anything can be messenger, He willing, God willing, everything is animate. What I like to say that consciousness first and matter conception last. So, at the bottom of every material consciousness there is some spiritual consciousness. Consciousness can know consciousness, can contact consciousness direct. This...

(chayaya garba sambutam?)

...sun, all the planets. From consciousness, first hazy consciousness and then material consciousness. When consciousness coming into stage of matter; material conception, before that he's to experience a sort of vague consciousness, and crossing that, coming down to material consciousness. So everything has got its spiritual side. And we are in direct connection with that aspect only. Especially, the earth is conceived as a woman, presiding deity of the earth is as woman. The Sun, so the *devata*, is there because the soul coming into material consciousness must come through Sun, from *cidābhāsa*, then *acit*. Without crossing that plane, consciousness cannot come to material consciousness. When pure consciousness is coming to material consciousness, before that he will pass through *cidābhāsa*. So, at the background of everything material thing, there is some spiritual conception and that cannot but be.

Devotee: What is the *cidābhāsa*?

Śrīla Śrīdhara Mahārāja: Something like mind. Suppose the consciousness comes to feel matter, consciousness is coming to material world, to know material world, he has to pass through the material consciousness and then to matter.

As according to the Darwin theory, "The matter gradually produces consciousness." But before producing consciousness that must produce some hazy consciousness, mind, and then soul: just the opposite.

Devotee: What is this subjective evolution that I've been hearing about?

Śrīla Śrīdhara Mahārāja: Subjective evolution in toto, you may take it as parallel to material evolution. Subject is first, super subject is first, then *jīva* subject next and then from the *jīva* subjective the product is coming as matter. And before the product comes to matter it must have to penetrate through hazy consciousness and then matter, *cidābhāsa*, that *devata*.

Madhavācārya says that anything within that *devata* and then (*vayu*?) or *guru*, and then Baladeva, then (*cid-līlāmṛtam*?) the five classification given by Madhavācārya - a thing, and then the presiding deity of that thing. Then within him there is *guru-tattva*, *vayu*, *mukha vayu*, *mukha prana*, and then within that Baladeva, and within that *cid-līlāmṛtam*, Rādhā-Kṛṣṇa.

The process of development in this way, this is upward.

But I say downward. The reality exists, according to Hegel, "by itself and for itself." This is independent. To become Absolute, Hegel says, that it must be by itself and must be for itself. That it is His own cause and also it exists to fulfil His own purpose. Not subservient to any other, then that any other will be in higher position. So, to become reality if we at all assert that there is anything reality, that two qualifications he must possess. What? That must be by itself, He will be His own cause. And the second, more important to us, that He exists to fulfil His own purpose. Not subservient to any other entity. Then its position will be secondary. So, reality, the absolute, it is full in itself.

Then other things are coming from Him. Partial things already exist and what we see to be imperfect that comes down according to our defective mentality. That will be dependent; imperfect will be dependent on perfect, in a particular portion, may be, to prove His perfection. To prove the perfection, conditioned unconditioned, finite, infinite; this is indirectly existing.

The defective world has got indirect position in the truth. So without, from reality to come to what is we think to be unreal, we are to pass through a sort of consciousness, then to the material representation necessarily. At once that cannot jump into matter conception, but must pass through a process to come to material consciousness.

Devotee: But it's not that the subjective evolution is a removal of the, or upgrading the *ātmā* which is bound within this material body. To remove this material body...

Śrīla Śrīdhara Mahārāja: Evolution means it is eternal. What exists that is eternal, a system, not that a non-differentiated cause like a seed, and then evolving to a tree. It is there, the dynamic whole is there. So, the *svarūpa-śakti* evolution is already there, the inner evolution is eternal with the cause; that is eternal, *nitya*. Then from *taṭasthā*, from the verge of the eternal potential evolution which is eternal; then the *taṭasthā-śakti*, *brahmaloka*, the evolution and dissolution begins only on the outer-skirts. And *svarūpa-śakti* that is always an evolved thing, not from non-differentiated, differentiation is coming. Eternally differentiated thing, *līlā*, it is there. If static can be conceived eternal then why not a dynamic thing can be conceived eternal? Evolved, within, *svarūpa-śakti*, it is *nitya*. Then evolution and dissolution that is concerning only this, to the subtle spirit to the gross material. Here the evolution-dissolution, not there, in the eternal abode, *svarūpa-śakti*.

Devotee: So objective evolution is what modern science calls Darwinian Evolution and subjective evolution will be in Kṛṣṇa conscious sense...

Śrīla Śrīdhara Mahārāja: You are to take the example of hypnotism. Hypnotism, subject, super-subject controls the subject to see anything and everything. And he is bound to see that. As we see the stone, stone compels us to see it as stone, just take the opposite. The super-subject, He can compel us to see even water as stone. I shall see stone. The whole control is on the upward and nothing remains in what we see in the objective world. Objective world fully controlled by the subjective.

[*na tu mām śakyase draṣṭum, anenaiva sva-cakṣuṣā*
divyaṁ dadāmi te cakṣuḥ, paśya me yogam aiśvaram]

["By these present eyes of yours you will not be able to see Me. Therefore I give you supernatural eyes by which you can see My almighty, mystic power."] [*Bhagavad-gītā*, 11.8]

"I say see Me in this" he's bound to see. No other alternative.

Devotee: Mahārāja, *mattaḥ smṛtir jñānam apohanam ca*, does that also apply?

[*sarvasya cāham hṛdi sanniviṣṭho, mattaḥ smṛtir jñānam apohanam ca*
vedaiś ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham]

["I am situated (as the Supersoul) within the heart of all souls, and from Me arises the soul's remembrance, knowledge, and the dissipation of both (according to his *karma*, or action in the mundane plane). I am the exclusive knowable (ecstatic) principle of all the *Vedas*. I am the

author of the *Vedānta* - Vedavyāsa, the expounder of the knowable meaning of the *Vedas*. And certainly I am the knower of the purport of the *Vedas*."] [*Bhagavad-gītā*, 15.15]

Śrīla Śrīdhara Mahārāja: *Mattaḥ smṛtir jñānam apohanam ca*, He is the prime cause but not the immediate cause, that depends on the; it is applicable to the *taṭasthā śakti jīva*, this side of the world. *Bhūr, Bhuvah, Svar, Mahar, Janar, Tapar, Satya loka* - up to that. Also, He is the controller, He can, for His *līlā* He can do anything and everything. In His own domain also He may play in that way. But what is meant here in *Gītā* that is concerning this *Satya loka*, this *brahmāṇḍa*; this evolution and dissolution area.

Mattaḥ smṛtir jñānam apohanam ca, that is also a gist - "Everything manipulated by Me."

No credit can be attached to the external things but all credit should go the centre. Centre is controlling anything and everything. The colour is produced through the eye. Not that the colour is there and the eye can catch it. In wholesale consideration the colour has been produced from *sūkṣma*, the gross is coming from the subtle.

So, sound is created by the ear. In *sāṅkhya* philosophy of course, *pañca tanmatra*, that is bifurcating thing three ways, branched three ways. In *tama guṇa* the objective, *raja guṇa* the instrumental, and *sattya guṇa* the light; the light, the eye, the colour. So, the sky, the sound, ear and what is another?

Devotee: Sound.

Śrīla Śrīdhara Mahārāja: Sound. In this way the one cause is branching in three ways. *pañca tanmatra*, branching three ways, *tama, raja, sattya*. The world is coming from subtle, the gross is coming through these channels. The feeler, the instrument is creating the object of his perception.

Devotee: There was a conference in December in Delhi, that Mādhava and I...

Śrīla Śrīdhara Mahārāja: You try to understand this hypnotism. The whole thing is a hypnotism, the whole creation, and it is completely in the hand of the Subject. All this has got no meaning, the law, sub-law; all is pertaining to the subjective world.

Devotee: But how does one know that there's hypnotism?

Śrīla Śrīdhara Mahārāja: What?

Devotee: How will one understand, or will realize that there's hypnotism?

Śrīla Śrīdhara Mahārāja: Will that process; how one can know that from the laboratory three gases can produce water? The hydrogen and oxygen, these can produce water. How can one know? Only when you come to that stage of knowledge can you know the gas can produce this material thing. In that way when you have got idea of the higher things then you can say that from subtle gross things are coming out.

Devotee: Mahārāja, can we compare it to a dream? Like a dream is a reflection of the reality and this reality is a reflection of the absolute reality. This relative reality is a reflection of the absolute reality.

Śrīla Śrīdhara Mahārāja: Perverted reflection. And highly qualified things must be given the position of the causal importance. Not that the lower thing can produce higher thing. But higher thing, it is easy for the higher to produce lower. Why should we not follow that?

Devotee: That's our point.

Śrīla Śrīdhara Mahārāja: Our point. The lower, the stone can produce soul, we are to take that? Why not the soul can produce stone? Why not? We are to inquire that process, how soul can produce stone. We have done away with that and the stone is gradually producing soul. We are very fond of investigating in that line. Why? The subtle will be given more importance than the gross. Man has created God and not God has created man.

Devotee: Mahārāja, so then God is the magician and we are the observers.

Śrīla Śrīdhara Mahārāja: He is magician, and super magician, not ordinary magician of our experience.

Devotee: Then what is the role of Yogamāyā Mahārāja?

Śrīla Śrīdhara Mahārāja: What?

Devotee: What is the role of Yogamāyā?

Śrīla Śrīdhara Mahārāja: That is companion, eternal companion of God, *prakṛti puruṣa*, existing together. The potency, thing and potency, substance-potency inconceivably connected. Otherwise that would be *brahma*. Independent of potency we conceive the soul that is *brahma* of Sankarācārya; so the *prakṛti puruṣa*, the energy and consciousness.

Baladeva - three things, *jñāna, bala, kriya ca*. The eternal aspect of the absolute whole, first bifurcation in three ways we find. Energy and consciousness, thinking, feeling, willing. *Sat-cit-ānanda*. *Satya*, the existing; existence maintains what is potency as Baladeva, and the consciousness mainly Vasudeva, and the feeling mainly Rādhikā. *Jñāna, bala, kriya ca, sat-cit-ānanda, hlādinī*. Three phases; *advaya-jñāna*, one whole can be thought in first evolved stage if we say so in three ways; consciousness, main consciousness, main energy and main satisfaction. Three phases we are to conceive that ultimate reality. It is there. *Jñāna, bala, kriya ca*, thinking, feeling, willing, *sat-cit-ānanda, satyam, śivam, sundaram*: then by evolution and dissolution in the eternal and in the non-eternal.

You are to go through Bhaktivinoda Ṭhākura's *Śrī Kṛṣṇa Saṁhitā*. Have you gone through?

Devotee: No, no.

Śrīla Śrīdhara Mahārāja: You must go through it, *Śrī Kṛṣṇa Samhitā*, that book of Bhaktivinoda Ṭhākura, the development has been given there in creation.

Vipina Pal, he gave lecture in a public hall.....a university institute. There a meeting was held after the departure of Bhaktivinoda Ṭhākura, Vipina Pal, a political leader and he also edited for some time a magazine named *Nārāyaṇa*, financed by (Sriyadas?). There he of course dealt with *Bhagavad-gītā* and many things. But he gave lecture there, “That going through *Śrī Kṛṣṇa Samhitā* of Bhaktivinoda Ṭhākura my faith in Vaiṣṇavism came back.” He was *brahma* type but he told, in a public meeting he declared, “That after reading Bhaktivinoda Ṭhākura's *Śrī Kṛṣṇa Samhitā*, my faith came back to Vaiṣṇavism.” His ancestors were Vaiṣṇavas perhaps, he was a man of (Sri Hatta?).

So in a very scientific way Bhaktivinoda Ṭhākura has dealt there, theism.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

So this came from my mind, in my mind, this question of (grahan, surya grahan, candra grahan?). You see by material combination and movement, but in scripture it has been described that Rahu is devouring the sun or the moon.

When in the last days of Prabhupāda he was in Purī, bungalow, and perhaps some eclipse came at that time, can't remember. Vasudeva Prabhu who was supposed to be knowing the *siddhānta*, next to Prabhupāda, he suddenly ridiculed the idea given in *Bhāgavatam* that Rahu is devouring moon or sun. This was in a ridicule tone.....something like that.

But I could not tolerate that, that in the name of *Bhāgavatam* such remarks should be passed. I came to support *Bhāgavatam*. Prabhupāda was there, our Guru Mahārāja. I opposed Vasudeva Prabhu. That what *Bhāgavatam* has stated that must not be taken so lightly. So I came with some (half-hearted?) support saying that Bhaktivinoda Ṭhākura, in *Jaiva Dharma* has created so many imaginary character. But I think that is not imagination. It might have occurred in some *kalpa*, some day of Brahmā. And that has come. In this way I went to support, that what is necessary to prove reality, that has got some real position, cannot but be. In this way my argument was. And Prabhupāda supported me.

Devotee: What was Prabhupāda's explanation?

Śrīla Śrīdhara Mahārāja: He only supported me. Then I think now and then, what is the matter, this Rahu? What Śukadeva, he told, Vyāsadeva has told, geographically which is impossible, but it is there. Swāmī Mahārāja and *Gita As It Is*, how to prove, I don't know. But it is, I have got faith in this, *saṅ-māsā dakṣiṇāyanam, uttarāyaṇam*, all these things, so many things.

[agnir jyotir ahaḥ śuklaḥ, saṅ-māsā uttarāyaṇam
tatra prayātā gacchanti, brahma brahma-vido janāḥ]

[The followers of the path of knowledge who are in knowledge of the Absolute attain the Absolute by expiring at a time of day illuminated by fire, sun, and associated elements, within a fortnight of the bright moon during the sun's six-month northern orbit.]

[*Bhagavad-gītā*, 8.24]

...

*dhūmo rātris tathā kṛṣṇaḥ, ṣaṇ-māsā dakṣiṇāyanamtatra cāndramasam jyotir, yogī prāpya
nivartate*

[If he expires on a dark night within a fortnight of the dark moon, during the sun's six-month southern orbit, the fruitive worker on the path of action reaches the heavenly plane, but subsequently has to undergo rebirth.] [*Bhagavad-gītā*, 8.25]

...

*sahasra-yuga-paryantam, ahar yad brahmaṇo viduhrātriṃ yuga-sahasrāntām, te 'ho-rātra-vido
janāḥ*

[A day of Lord Brahmā lasts for one thousand *catur-yugas* and his night is of the same duration. Persons who know this have the true conception of day and night.]

[*Bhagavad-gītā*, 8.17]

[One *yuga* (age) in the time calculation of the demigods = the four *yugas* or one *caturyuga* in the time calculation of mankind, or 4.320.000 years.]

So, very recently, I always meditate on these things, I generally live alone, but I generally live with the scriptures, especially trying to understand the inner meaning of the *ślokas* in a universal way. So, recently this suggestion came to me: the *chaya*, the shadow; that is also considered to be a stage of consciousness. And only through that stage we can come to the material conception, and not without. That recently came to mind a month ago, because I am internally discussing with me all these things, all the time, always.

Recently this came to me that, “Why they used to see, the Aryans used to see everything as conscious? This shadow, shadow is also conscious. Before we go to have conception of a shadow we must pass from soul through the mind to the material conception. So, the *chaya*, the shadow, before we reach the conception of shadow we must pass through some mental stage and that is *cidābhāsa*, that is, personification may be attached there. Before we attach, soul approaching matter, material world, but before that we must have passed through some *cidābhāsa*, into matter, what is non-matter, non-consciousness. Through such realm he must pass, must have to pass through. And that is to be reckoned first. That is *chaya* got his personality it is *cetana*, *chaya*. Everything, every material conception presupposes some spiritual conception of that particular thing. Necessarily the soul must pass through that stage to have a conception of material existence. So *chaya* has got personality. And *Bhāgavata* and the *ṛṣis* they're addressing in that way. Everywhere they're finding the personal, the personal type. What we think we see we conceive it to be the dead matter but they are always taking the personal representation. Why? The soul when going to the material conception will have to pass through some personal. That is his own real store and that is to be reckoned. And

what is concrete matter that is unknown and mere effect, so personal conception there must be.

Govinda Mahārāja, (about ten seconds of Bengali conversation)

Devotee: You said shadow, consciousness in the shadow.

Śrīla Śrīdhara Mahārāja: So the shadow, before we reach the conception of shadow the soul is going to have experience of the shadow. So soul has to pass through a stage to go to the shadow conception and that will be person. That has some spiritual existence.

So everything the Earth, the Moon, everything has got personal conception. So what we say to be matter, at the background must have some personal conception of them. Without personal conception we cannot reach to the gross matter. That is my argument, contention.

So in our ancient *śāstra* we find that they're always talking to the person. Though to us it is matter, dead matter, but they have considered them as persons. Why? That matter is rather the shadow of that thing. That is more real. That is more real and the matter is less real.

Devotee: So the shadow is Rahu?

Śrīla Śrīdhara Mahārāja: What?

Devotee: The shadow is Rahu.

Śrīla Śrīdhara Mahārāja: Shadow when it is seen as a person that may be Rahu.

Devotee: So that means the Moon is going through the influence of Rahu, which is...

Śrīla Śrīdhara Mahārāja: And rather, everything is conscious. The shadow, that effect, when the Moon is between the Sun and Earth, the shadow of the moon is coming here. And what is coming that is also, everything is conscious, everything first conscious then matter. Through the personal conception we are come out to have gross consciousness. We must pass through. So really what is in our sight that is all personal. So everything they're addressing as personal, the tree, the mountain, the Sun, the Moon, this ocean, everything person. They are dealing everything as person. Why? Because before coming to that material conception they have to come through a particular process. And pure consciousness is coming to pure matter then must be some mixed stage and that is person, in *karma*, suffering in *karma*. Person means they are not whole spiritual person as we are; mixture. So, what they are saying and addressing 'everything is person', it is real. It is not concoction. It is necessary truth. Before we come to the conception of any matter our soul passes through a process to go to that material conception. And the representation, the reflection in the soul, that is something conscious. Without, and piercing through that we are to go to the material conception.

Devotee: Mahārāja, this reminds me also, in New York city the police, when the police car goes they have a siren and they make a very weird sound, a very strange sound. And Prabhupāda used to say that there are ghosts sitting on the siren and making that sound.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. So, everything is conscious. As the present scientists say everything is matter, everything is matter, so we have real cause to think that everything is conscious.

Devotee: So Mahārāja, will it mean that some personalities are creating the impressions in our consciousness that is giving us the impression? Whatever we are experiencing is being caused by the influence of some personality?

Śrīla Śrīdhara Mahārāja: What?

Devotee: Say we are seeing, say the shadow we are seeing, now this shadow...

Śrīla Śrīdhara Mahārāja: Whatever we see that does not matter. But we can direct feel what is in our nature that is consciousness. In developed or degraded position it may be. But that is nearer to us, nearer to us. We feel our mental energy only.

Devotee: So the colour we see, colour, when we see colour; is our mental energy...

Śrīla Śrīdhara Mahārāja: That is a mental stage.

Devotee: What is the reality of that object?

Śrīla Śrīdhara Mahārāja: The reality that it is in soul, that is only real. The seer is reality. Reality is the seer.

Devotee: The subject?

Śrīla Śrīdhara Mahārāja: Subject, subject is real. And whatever the subject goes to feel that is also emanating from the subject.

Devotee: But Mahārāja, are the objects also person? Like say we are seeing the colour red. Is red also a personality?

Śrīla Śrīdhara Mahārāja: Yes, of different personality. Everything, first consciousness, and then when more gross then we can think like that. What is that thing? It is unknown and unknowable. In the class of ontological also we get, that we can know a thing, it's attribute to the eye is such; to the ear is such; to the touch is such. But independent of all these appearances what the being, what is the nature of the being? In the class of ontology in the western philosophy also we had to read like this. The independent of the appearances, a thing is appearing to the eye in a particular way, to the ear in a particular way, to the touch in a particular way. But these are all appearances. But independent of appearances, the ontological aspect, what is it? The reality, that is unknown and unknowable.

So, my contention, when the consciousness is going to feel some non-conscious matter, it will have to pass through a conscious area to meet the material. And so the representation of that material, what it is in its feeling; that cannot but have consciousness so that is also

person. So, the Sun, Moon, ocean, mountain, everything is addressed by our ṛṣis as person - first that conception and then you will have to come to this material idea. So to consciousness, conscious world is very near and the material world is far off. So they are addressing in the environment whatever they will find as there all person. In *Veda*, in the ancient literature, we find that they are all in the midst of persons, so many persons. Everything is a person.

Devotee: And person means thinking, willing and feeling.

Śrīla Śrīdhara Mahārāja: What?

Devotee: Thinking, willing and feeling.

Śrīla Śrīdhara Mahārāja: Thinking, feeling and willing, yes.

Another devotee: A living entity.

Śrīla Śrīdhara Mahārāja: A living entity has got three phases. So, God with His potency; that is a subject is existing first, and then its experiences. And experiences of the subtle must come first and given importance. And when the subject is coming to the more distant way to conceive matter, that will be very far away from him. So he will address everything that he is surrounded by all person, personal conception. It cannot but go beyond that to assert that this is matter that it is far off. Its direct connection is with the shadow of the material, the reflection of the material into conscious world. He can understand that only. If matter can exist independently, then also the matter has got a shadow in the conscious world and he is concerned with that shadow. In other words, that is person and this is his body, the after effect. This matter is the after effect. But respective of all material conceptions what has direct contact with soul, that is all person. That is all something like mental substance as we have within.

The end of side 'A'

[End of SC SMNJ MP3 dated 82.03.02.A]

[Start of SC SMNJ MP3 dated 82.03.02.B]

Śrīla Śrīdhara Mahārāja: ...*cidābhāsa*. Person, pure person, liberated soul and this struggling in the matter, that soul, two kinds, *baddha jīva*, *kṣaraś cākṣara*, *cākṣara eva ca*.

*Kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucya*te, then the *kṣaraś* – what, I missed the link...

[*dvāv imau puruṣau loke, kṣaraś cākṣara eva ca
kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucya*
*uttamaḥ puruṣas tv anyah, paramātmety udāhṛtaḥ
yo loka-trayam āviśya, bibharty avyaya īśvaraḥ*]

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord.)

[But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe."] [*Bhagavad-gītā*, 15.16-17]

Devotee: That first consciousness and then the manifestation. Like I asked you the question that everything is actually a person. Like, now its morning...

Śrīla Śrīdhara Mahārāja: Person, *baddha jīva*, just as *baddha jīva*.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Person means liberated person and non-liberated person. Mixed with material transaction so they'll be considered all persons, person means all consciousness, unit of consciousness. So person is surrounded by personal existence, *cetana*.

Devotee: But Mahārāja, say Ganga, we are perceiving Ganga as the water, but she's a person but on what platform?

Śrīla Śrīdhara Mahārāja: Yes, everything is person. Before we go to the material conception we must pass through the personal conception, aspect of that thing.

Devotee: Oh, I see. So purer we become the more personal we become.

Śrīla Śrīdhara Mahārāja: Yes. And actually it is so. It is Yamunā, the (balukana?) all *cetana*, but posing in a passive way. Posing is in different way but they are all conscious, the trees, the fruit, everything is conscious, spiritual. But posing of different type, the cows, everything is conscious. So conscious characteristic we find the Aryans they took in nature everything conscious, addressing them as conscious. That is the basis, universal basis, that before we come to material consciousness we have to pass through a stage of conception, a concept of a particular thing. That is in my experience what we find that is conscious in this side. It is in me, this reflection in me, and in me the plane that is conscious. The subject is consciousness and whatever that thing may be it cast its reflection in it. And he is concerned only with that. And he does not know what on the other side.

Devotee: Mahārāja, in the individual how we can differentiate consciousness from mind?

Śrīla Śrīdhara Mahārāja: What?

Another devotee: With an individual, how can you make a distinction between the consciousness and the mind?

Śrīla Śrīdhara Mahārāja: Consciousness, in *Gītā* the road is suggested.

*indriyāṇi parāṇy āhur, indriyebhyaḥ param manah
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ*

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

Paramātmā, from the soul conception, the spiritual conception, the world conception, you are coming through a particular process. By a method of elimination you can go and trace, and what is mind it is told that (varsana?) "I want this, I don't want this."

Devotee: *Saṅkalpa, vikalpa.*

Śrīla Śrīdhara Mahārāja: *Saṅkalpa, vikalpa.* (Atmakam manah?) What is mind? The thing which contains apathy and sympathy for the external thing: that is mind. And we are to trace within us what is that thing. What is that thing, it is with me and I am to enter into my own cell and try to have experience. What is that thing? Then the faculty of judgement, reason, what is that thing it is in me, try to come in touch with that thing direct. I did once; once I did so, tried to find, "What is my mind? It is already in me, what is that thing? What is the reason in it, and what is the soul, crossing the stage of the decisive faculty? What is that thing? Like *yogī*, to come in direct touch with the materials within us. The intelligence is within me and why should I not come to trace what is it to see?"

Devotee: When the faith is growing in a particular direction, how we can say, how we can know that it's coming from our own self, from our inner consciousness, and not from the influence of the environment or the circumstances?

Śrīla Śrīdhara Mahārāja: Can't follow, wholly. When the faith develops?

Another devotee: He's saying, Mahārāja, how do we know that it is developing from inside and not an influence from outside?

Devotee: I say when the faith is growing in a particular direction, how we can know for sure that it's coming from our inner consciousness and not from the influence of the environment?

Śrīla Śrīdhara Mahārāja: Just as in dormant, by help of the external, when one is sleeping, by external interference he can be roused. So something like that. It is dormant but by external help he awakes from his slumber. He can feel his own feeling is guaranteed. "I was such and such, I am such and such, and if I apply the process I am becoming more and more conscious." In this way he is his own guarantee. "That by the help of my friends my health is, I recover my health." In this way.

Devotee: Mahārāja, I wanted to clarify one point; that in Kapila's *Sāṅkhya* philosophy, that the *pradhana* that is un-manifested matter which is eternal. So you were saying everything is consciousness. So that also has consciousness? Is that correct?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: So from there the three modes of material nature...

Śrīla Śrīdhara Mahārāja: Material, only misconception which is the cause of all this material existence; that has got also personality, the Devī. That is also...

Devotee: But then why is that when in the manifested world, in this cosmic world, when the living entities it's said is injected into this *pradhana* stage, so that the individual consciousness comes into existence?

Śrīla Śrīdhara Mahārāja: That is all mainly, the world means within misconception, within misconception. You have proper conception then you can read *Kṛṣṇa-līlā* everywhere.

vana dekhi' bhrama haya – ei 'vṛndāvana', śaila dekhi' mane haya – ei 'govardhana'

[When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana. When He passed over the hills, He took it for granted that they were Govardhana.] [*Caitanya-caritāmṛta, Madhya-līlā, 17.55*]

Everything will excite you about Vṛndāvana. You won't see the outward thing if you are relieved from misconception. A mad man, mad man mal-adjusted brain, when he is cured, when in madness he is in the midst of his friends, but when he's gone back to normal position the same thing; all friends. Only the misconception to be removed, the disease, the disease to be removed; everything is alright.

Devotee: The disease is a lack of Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: What? A lack of consciousness, misconception, disease: *dvitīyābhiniveśataḥ syād.*

*[bhayaṁ dvitīyābhiniveśataḥ syād, īśād apetasya viparyyayo 'smṛtiḥ
tan-māyayāto budha ābhajet taṁ, bhaktyaikayeśaṁ guru-devatātmā]*

["Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called *māyā*. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshippable deity and as his very life and soul."] [*Śrīmad-Bhāgavatam, 11.2.37*]

This separate interest, the point of separate interest. *Dvītīyābhiniveśataḥ syād, īśād apetasya viparyyayo 'smṛtiḥ*. The deviation, the charm of separate interest, the prospect of separate interest is the root cause of all these misunderstandings. *Bhayaṁ dvītīyābhiniveśataḥ syād*. The concept of provincialism, localism, local interest, provincial interest has caused the difference from the central; we're away from the central conception. From universal consciousness we have come to local, all the ways in so many differences. *Bhūr, Bhuvah, Sva, Mahar, Jana, Tapar loka*, different stages are evolved only in this process. It is provincialism and universalism, loss of the consciousness of the centre; that is the root of everything. *Dvītīyābhiniveśataḥ syād, īśād apetasya viparyyayo 'smṛtiḥ*. The whole organic, organic whole consciousness, that is the most healthy position. That is adjustment. Mal-adjustment is the cause. Adjustment is life, it is liberated life. And to be the prey of mal-adjustment, that is to approach pain, misery, because everything is alright, only in the conception of our own personal interest. Special interest not universal: that is the cause of the detachment from the conception of the whole. And from that conception of our health or the satisfaction, the *ānanda*, the happiness of health, we are deprived of the happiness of our healthy position. The cause is self interest. *Dvītīyābhiniveśataḥ syād*.

Gaura Haribol. Gaura Haribol.

The autocrat is absolute good. The absolute autocrat is absolute good, so no room for complaint. *Suḥṛdam sarvva-bhūtānām, jñātvā mām*:

[*bhoktāram yajña-tapasām, sarva-loka-maheśvaram
suḥṛdam sarvva-bhūtānām, jñātvā mām śāntim ṛcchati*]

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

"I am everything. You are nothing. But I am your friend. Don't forget that. You are represented in Me. Don't forget that. That detachment has been the cause of all the misery you are suffering from at present. You and your caste, all of you have lost faith in Me, that I am your friend. You are jealous that "I am not the master. Someone be master. No taxation without representation." But you are well represented in Me. More than you can conceive. Why do you forget that? Reinstate you in that faith, you will be alright. It is by your fault you are suffering, otherwise no difference in dealing or vision from the universal standpoint."

Gaura Haribol. Nitāi.

So, *dvītīyābhiniveśataḥ syād, īśād apetasya, īśā jñāna*, my master, that He is my master. He is my well wisher, He is my guardian. Deviation from that is misery of so infinite magnitude. But the cause is very subtle and little.

Hare Kṛṣṇa.

Detachment, we are detached. We're captivated in enemy camp.

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

Devotee: So this is wonderful information.

Śrīla Śrīdhara Mahārāja: Just as you may take the case of a mad man.

(vikitya chitya?)

Pātañjali (vikitya chitya – chitya?) is rather better, disorganized. But (vikitya?) it is organized. Organized way we are attending toward our - what is bad, what is evil. In organized way we are searching that. Not only (vikitya?) not only disorganized way, but it is quite intellectually set, intelligently set towards the bad. That is (vikitya?) worse than mad, according to Pātañjali.

So what will be the relief? A madman what everything he has got in his possession, but only he is out of consciousness. The consciousness is to be set properly. Then he will find, 'Oh. Everything is there.' Back to home, his consciousness cast aside, not in home. The homeward, that consciousness must be pushed homeward. That is the problem.

Our Guru Mahārāja used to tell, "I don't admit any famine in this world; only that of Kṛṣṇa consciousness.

(krsna katha durvikya.....?)

Whenever excited he used to give this expression out.

(kono durvikya sekar kore nei jajate agmagya krsna katha durvikya?)

“Say from door to door that Kṛṣṇa is there. You are Kṛṣṇa's, you belong to Kṛṣṇa. You are Kṛṣṇa dāsa. Only remind this from door to door, soul to soul, you are Kṛṣṇa dāsa. Then he will find, 'Oh! Everything I have got. I am Kṛṣṇa dāsa, connected with Kṛṣṇa.' That link must be supplied, then everything alright. No other dearth of anything here. No dearth, no misery, no nothing. Only that you have forgot Kṛṣṇa, your Lord. Only that point you must push, strike. And this universal necessity is here, no other necessity. I don't admit anything.”

When excited he used to say like that. (agmagya krsna katha durvikya?)

Only one want is there, that is, they have forgotten their Lord who is infinite, infinite bliss. Only try and reinstate those souls, those conceiving, those feeling agents, connect with that Kṛṣṇa; everything will be alright.

There's always fire, fire burning. No necessity of extinguishing the fire. What will be burnt into ashes by fire, you have nothing to do with that world. All your inner demands can be met only in connection with Kṛṣṇa. The other things are all unnecessary, which may be burned to ashes, which may be devoured by the flood or anything else. We have no real concern there. The opposite concern, they have taken you back, attracting you back towards it. You can't allow your mind to go to Kṛṣṇa. So negative, these are our enemy, so may be burned to ashes, the whole world. We are not affected in any way by that. The war may

devastate; the Earth, Sun, everything may vanish; but still we remain. And if we can have connection with Kṛṣṇa, these are all unnecessary for us, and for everyone. Why should we come to live in the mortal world; erroneously indentifying with flesh and blood? And we are only thinking that we are dying, being born and dying – a false notion.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

So everything is conscious. And when we realize it fully we are in *svarūpa-śakti* domain, there, but posing itself, that Yamunā, that water, that creeper, that tree, but all consciousness, posing in different ways.

Devotee: They are acting also consciously Mahārāja.

Śrīla Śrīdhara Mahārāja: Consciously.

Devotee: Like when Kṛṣṇa goes to take bath in Yamunā all the waves rush to embrace Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yamunā (yarn?) They melt, footsteps, the stone melting, the footsteps printed there, sometimes.

So everything is conscious. So this (Rahu-ketu vigrahan?), the Aryans in their scripture, everywhere they find they're talking with the nature as they're talking with persons. And it is real. And ours is deviated ignorance.

Hare Kṛṣṇa.

So fossilism you are to crush; Swāmī Mahārāja's order; you will take strong position here and crush the fossilism. Who says there is fossilism? First consciousness, that Berkley's theory, 'Not that we are in the world, but world is in the mind. Not that the mind is in the world, but the world is in the mind.' In everything, no conception, nothing here remains.

Devotee: Actually from that the English expression came, "No matter, never mind."

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Ultimately all concoction. Undesirable things are all concoction, so don't worry.

Devotee: Mahārāja, while coming, we saw that, we noticed that in front of the Devananda Gauḍīya Maṭh that the lion is biting the elephant. So Hansadutta Mahārāja wondered what is the symbolism, what does it signify?

Hansadutta Mahārāja: I can't understand it. I don't follow the idea, why the lions are biting.

Śrīla Śrīdhara Mahārāja: I don't appreciate that, but the opposite.

Devotee: Yeah, right, because the elephant is *sattya guṇa* Mahārāja, and the lion is *raja guṇa*.

Śrīla Śrīdhara Mahārāja: Elephant is *sattya guṇa* and elephant is Nārāyaṇa's, Anantadev's *vahana* [transcendental carrier, or vehicle] and lion is *vahana* of Devī. So elephant should be given preference.

Hansadutta Mahārāja: So why is it opposite?

Śrīla Śrīdhara Mahārāja: I don't appreciate that. And so many anomalies are there. The Jagāi and Mādāi, the Vasudeva, and that Devananda Ṭhākura kept as gate keepers, that is objectionable. So many gods, the *mūrti* of the *mahātmā* also, in so many things I differ from them. I told them but they are angry with me.

Devotee: I was just telling Hansadutta Mahārāja that... Mahārāja what was their idea?

Hansadutta Mahārāja: If we understand the right idea, but what's their idea?

Devotee: British government is ruling over Indian government. The lion was the symbol of the British in India.

Śrīla Śrīdhara Mahārāja: And they may take it perhaps that we Vaiṣṇavas are lions.

(vedanta kesori? vedanta gaudiya math?)

And you may be in mass, such a big volume, you the *śakta* (.....?) but like lion we have attacked you. In this way they may have their conception.

Devotee: But Mahārāja, what is the relationship between elephant and *śakta*?

Śrīla Śrīdhara Mahārāja: That I don't find. What I find is that the elephant is the carrier of Ananta Deva. Sometimes Ananta Deva, He's imagined to be on the back of elephant. And lion is always the carrier of Devī, Durgā Devī. So I don't find the harmony there.

Devotee: Mahārāja, can this mean that transcending the mode of goodness... (Bengali.....?)

Śrīla Śrīdhara Mahārāja: But the symbol will be lion?

*tṛṇād api sunīcena, taror api sahiṣṇunā
amāninā mānadena, kīrtanīyaḥ sadā hariḥ*

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Gaura Hari. Gaura Hari. Lion!

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

Devotee: (a few seconds of Bengali)

Śrīla Śrīdhara Mahārāja: (a few more seconds of Bengali)

Kṛṣṇa. Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Devotee: Svarūpa Dāmodara Mahārāja started a school in Manipura, and he was working very hard for months together, and right after opening the school he became bedridden.

Śrīla Śrīdhara Mahārāja: And what about his opening here?

Devotee: (to Svarūpa Dāmodara Mahārāja) What about your opening in Navadvīpa? (to Śrīla Śrīdhara Mahārāja) The negotiation is going on. They are very much willing to hand him over the money.

Śrīla Śrīdhara Mahārāja: The sooner the better. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Devotee: And Atreya Ṛṣi Prabhu came. He is sitting here Mahārāja.

Śrīla Śrīdhara Mahārāja: Where?

Devotee: He came while you were talking so I did not announce his arrival. And actually we were supposed to come together but Svarūpa Dāmodara Mahārāja was in such a hurry so we had to leave without him. And I was feeling very guilty. But he came on his own.

Another devotee: I am persistent, that is my only qualification. Like a goat.

Śrīla Śrīdhara Mahārāja: If persistence is your qualification, none can conquer you.

Devotee: And even a mistake, Mahārāja. He said he was as persistent as a goat, but it's not the goat is not persistent, but the bull is persistent; Dharma.

Śrīla Śrīdhara Mahārāja: Persistent. Hare Kṛṣṇa. Hare Kṛṣṇa. Everything coming in connection with Kṛṣṇa: that is converted into jewel, gem. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Hare Rāma. Hare Rāma. Kṛṣṇa can utilize anything and everything. That is His special position. He can harmonize; the highest harmonizer.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

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

...

Śrīla Śrīdhara Mahārāja: The meeting is over? Finished?

Hansadutta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: What about that, I put some application about stopping in the future publication whatever spoken against the God-brothers of Swāmī Mahārāja that should be omitted. That was my request.

Hansadutta Mahārāja: I think that subject will probably come up at the BBT meeting, book trust meeting, separate from the GBC.

Śrīla Śrīdhara Mahārāja: By book trust meeting they're also under the GBC is it not?

Hansadutta Mahārāja: No, no.

Śrīla Śrīdhara Mahārāja: BBT, they're independent?

Hansadutta Mahārāja: Yes, they're independent, completely.

Śrīla Śrīdhara Mahārāja: So the application is directed to that meeting? Or is it in the wastepaper basket?

Hansadutta Mahārāja: I don't know because I came late. But BBT meeting will take place today. So I'll be there and then I'll let you know...If I get a copy from Aksayānanda Mahārāja I'll introduce it.

Śrīla Śrīdhara Mahārāja: Who are the members of that Book Trust meeting, who are the members of that committee?

Hansadutta Mahārāja: Myself, Bhagavān Mahārāja...

Śrīla Śrīdhara Mahārāja: Your name?

Hansadutta Mahārāja: Hansadutta...

Śrīla Śrīdhara Mahārāja: Oh, Hansadutta Mahārāja. So you are one of the members?

Hansadutta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Have you seen my petition?

Hansadutta Mahārāja: No, I haven't seen it. He'll give me a copy and I'll bring it up.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Are you very weak now?

Hansadutta Mahārāja: No, I'm strong.

Other devotees: He's well now Mahārāja, he's doing well.

Śrīla Śrīdhara Mahārāja: Doing well?

Aksayānanda Mahārāja: We're all happy to see that.

Śrīla Śrīdhara Mahārāja: But he has become more...

Devotee: He's more satisfied.

Śrīla Śrīdhara Mahārāja: Satisfied? Or more humble?

Hansadutta Mahārāja: No, I'm working without getting involved. I'm not taking any part.

Śrīla Śrīdhara Mahārāja: So, peaceful.

Aksayānanda Mahārāja: He's aloof.

Hansadutta Mahārāja: Non-co-operation, no, not non-co-operation...

Śrīla Śrīdhara Mahārāja: Not non-co-operation.

Hansadutta Mahārāja: Non-participant.

Śrīla Śrīdhara Mahārāja: Non-participant, non-interfering.

Hansadutta Mahārāja: Non-interfering. No, I'm just doing the positive work; print some books, sell some books, preach.

Aksayānanda Mahārāja: He printed, re-printed the books of our Gurudeva in a very nice way. Hansadutta Mahārāja has re-printed the books in a very beautiful way. And everybody is hankering for those books that he has made.

Śrīla Śrīdhara Mahārāja: But we have not received a copy yet.

Hansadutta Mahārāja: I only have one set and it's on display. I have to take orders then I will bring it. You can see. We printed in Singapore.

Śrīla Śrīdhara Mahārāja: That is less costly there.

Hansadutta Mahārāja: Yes, one third the cost.

Śrīla Śrīdhara Mahārāja: I heard it; less costly. In Japan also less costly.

Hansadutta Mahārāja: No, no. Japan is very expensive now.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.
I heard Swāmī Mahārāja arranged with some Japanese editor to publish his books.

Hansadutta Mahārāja: That was years ago, but since then their economy has expanded so much that they're practically on par with America.

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

Today Jayatīrtha Mahārāja did not come. Is he there?

Devotees: Yes. He is there.

Śrīla Śrīdhara Mahārāja: Many of his men come from London perhaps.

Devotee: This morning there is a committee where Jayatīrtha Mahārāja is also a member to discuss about the God-brothers who have come here.

Śrīla Śrīdhara Mahārāja: And Hansadutta Mahārāja is eliminated from the meeting?

Devotee: No, just four or five members committee.

Śrīla Śrīdhara Mahārāja: Who are they?

Devotee: Jayatīrtha Mahārāja, Bhakti Svarūpa Dāmodara Mahārāja, Tamal Kṛṣṇa Mahārāja.

Śrīla Śrīdhara Mahārāja: Three.

Devotee: Kirtanananda, Bhagavan, Jayapataka.

Śrīla Śrīdhara Mahārāja: Six.

I am thinking that I may disconnect with ISKCON for my own peace.

Devotee: Please don't, Mahārāja, we need your mercy.

Śrīla Śrīdhara Mahārāja: I shall be independent here and whatever I should think best I shall do.

Devotee: Mahārāja, please remain our well wisher.

Śrīla Śrīdhara Mahārāja: For Swāmī Mahārāja's request. He repeatedly requested me to look after ISKCON.

Devotee: Please, yes, Mahārāja.

Śrīla Śrīdhara Mahārāja: But I did not think at that time that he would pass away before me. In ordinary way he is requesting me, "You please look after, look after." And naturally I

had some affection for them because of such bright work of men, great magnitude, almost inconceivable. The success of the Gauḍīya Maṭh as a whole, Mahāprabhu, Kṛṣṇa consciousness, we have already sold our head to Kṛṣṇa consciousness through Mahāprabhu and we find such a great glory, such a glorious victory over the world. Naturally our head should be bent on that. And we had pride of our heart. But that does not mean that I shall forgo my own existence.

Devotee: Mahārāja, the negative, un-appreciating elements are temporary. They're temporary and insignificant.

Śrīla Śrīdhara Mahārāja: I am old enough; I can't stand so much botheration. I can't stand it. They are all eager to hear something from me but these tapes are working as enemy towards them. What is this? They themselves come to hear from me and when my statements, my sayings are proving enemy to them; so this is very to deplore, a deplorable thing that in the old age I am entangled into this undesirable relativity.

Hansadutta Mahārāja: But it says in the *Bhāgavatam* that the great souls live only for the welfare of others.

Śrīla Śrīdhara Mahārāja: *Para-duḥkha duḥkhī*, it is there. They have got no misery for their own, but they think themselves miserable only for others. But I am old, I cannot tolerate. And my nature is non-interfering from the beginning. So much so that I am called "ease lover." Not aggressive. Not for preaching but only for to know; the knowing aspect, listening aspect, the aspect of inquisitiveness, that is predominating in me.

Hansadutta Mahārāja: So these are the doing aspects; these Americans, they do.

Śrīla Śrīdhara Mahārāja: New lights, to find new lights from the scriptures, from the words of my Guru Mahārāja, every day in new colour. I can see, I can feel, everything is infinite. Every word, every letter is of infinite characteristic. I'm rather internally busy for that in my last days. But these external disturbances are proving too much for my health even, these undesirable things.

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

[End of SCSMNJ MP3 dated 82.03.02.B]

[There now follows just over two pages without a recording found, yet.
The transcript again synchronizes, on page 25, with a SCSMG MP3, dated 82.03.02.C]

Devotee: Kīrtānanda Mahārāja made an interesting remark. He said perhaps your divine grace's words, which are attracting a certain type of devotee, will inspire the larger ISKCON body to become more enthusiastic to preach Kṛṣṇa consciousness just to make their point.

Śrīla Śrīdhara Mahārāja: What? I can't follow.

Devotee: In other words he is seeing the positive side. That now that there is some competition perhaps ISKCON will become more enthusiastic to preach.

Śrīla Śrīdhara Mahārāja: Their defeatist mentality is responsible for that.

Another devotee: Hansadutta Mahārāja is telling that Kīrtānanda Mahārāja made a nice point yesterday. That those who are being inspired by your divine grace mostly they will inspire the larger ISKCON body to become more involved in preaching because the opposition party will inspire them to get into competitive spirit.

Another devotee: Competitive spirit will be arisen because so many are coming here.

Another devotee: It's Kṛṣṇa's way to give more inspiration.

Śrīla Śrīdhara Mahārāja: (Bengali)

Devotee: (Bengali)

Śrīla Śrīdhara Mahārāja: (Bengali)

The opposition intensifies, it is natural.

Devotee: And you can see that this year only they changed a lot.

Another devotee: Actually Mahārāja, you told that you did not like that the standard would go lower and I think your desire is being fulfilled.

Śrīla Śrīdhara Mahārāja: What?

Devotee: Your desire that the standard will not go lower is being fulfilled because they are taking it as a challenge to progress.

Śrīla Śrīdhara Mahārāja: I depreciate their statement.

Devotee: Depreciate?

Śrīla Śrīdhara Mahārāja: Yes. I am not an opposition party to Swāmī Mahārāja. Rather it may be supplementary. You can say so. What Swāmī Mahārāja has not yet given to them they may get that thing here; to add and not to cast outside as opposition.

Devotee: Mahārāja he actually didn't say opposition party; that was the way I presented it.

Śrīla Śrīdhara Mahārāja: But enliven, that I can accept. And Dayādhara Prabhu has written in his letter that, “Your *Prapanna-jīvanāmṛta* and your letters will enliven. It is it will supply the deeper roots to ISKCON. The people, if they come across this book and these tapes, their faith will be more concentrated in ISKCON.” That is his conception and I also conceive like that. The general, after his departure there may come a general depression, but these things will help them, will give them similar food.

Devotee: We don't have any doubt Mahārāja.

Śrīla Śrīdhara Mahārāja: My expressions, the nature of my expressions, my representations, that was appreciated by my Guru Mahārāja and mostly all these scholars in our *Maṭh* because it is ontological conception based on pure *cid-vilāsa*. That is whatever I see I have in view that it must cross the level of Brahmaloaka. Not of this world but of other world, *cid-vilāsa-locana*. That the smallest thing we mention here that is placed above renunciation, liberation. Not (.....?) but *śuddha-sattva*, *viśuddha-sattva*. Not this side liberation, or emancipation, *sattva-guṇa*. Not *sattva-guṇa*, Viṣṇu, not *sattva-guṇa* but *viśuddha-sattva*, *nirguṇa*, *cid-vilāsa*. Every word, every syllable, what I express or give out, that is from the plane of *viśuddha-sattva*. That is the special characteristic of my sayings. So our; this so many stalwarts, that acharya Madhusudana Maharaja, (Giri??) Maharaja and others, they appreciate my talk very much as ever new. Not a stereo type thing. Whenever I approach, **when I** give explanation to a particular *śloka* every time some new thing will come. Not any mere repetition, but come with some touch of infinite. Whatever I say must have some touch with infinite (**indistint??**). That is the peculiarity. So, increase the faith, the *śraddhā*, always the basis for that. The foundation, the faith that will be more consolidated, so not any **inimcal** to any person. **In general way**. In general way not referring to any particular section, **a** most generalized way I deal things.

Devotee: We are all indebted to you.

Śrīla Śrīdhara Mahārāja: **Uh?**

Devotee: We are all indebted to you Mahārāja.

Śrīla Śrīdhara Mahārāja: We are indebted to the source, the Guru Mahārāja. If I can carry that channel then I am fortunate. It is his; it may be stopped at any moment.

I have not many disciples. But I **did never**, I was never afraid that my, **the** disciples **will** mix with another, **and** they'll be discouraged. Come and go, can't understand **me**, why I am here. But I am not afraid that by mixing with other party they'll be weakened.

(asks a devotee the translation of a Bengali word)

Devotee: To restrict import.

Śrīla Śrīdhara Mahārāja: Import duty because the internal industry will not be able to compete with the product so some taxes should be used. Something like that. A protection duty, something like that it seems to me.

[Start of SCSMNJ MP3 dated 82.03.02.B]

Śrīla Śrīdhara Mahārāja: Suppose in a general way I remark. There is a disease, a medicine has been invented and that is applied. If any better medicine is invented to deal with the patients, what are we to do? Import duty? From the standpoint of humanity, what should we do? The other country has produced a medicine of higher utility and my countrymen have not produced that sort of medicine. Then should we use any import duty?

Devotee: It depends on what the goal is; if the goal is to get well or if the goal is to get a bigger country.

Śrīla Śrīdhara Mahārāja: What does he say? I don't follow.

Another devotee: It depends on the goal. Whether the goal is to get well or the goal is to get wealthy. If the goal is to get well then there should not be any duty, but if the goal is to become wealthy...

Śrīla Śrīdhara Mahārāja: Wealth?

Devotees: Wealth. Rich.

Śrīla Śrīdhara Mahārāja: Rich, wealth.

Devotee: Then impose tax.

Śrīla Śrīdhara Mahārāja:

(karmka pasyanti karmani maya jagat - ruda pasyanti danamayi jagat?)

Goal is above anything and no health of the county men? Goal is above the health of the countrymen.

Devotee: It's unfortunate; our misfortune.

Devotee: But the fact that there are a number of GBC men and gurus coming to your lotus feet...

Śrīla Śrīdhara Mahārāja: Then why they did not allow Swāmī Mahārāja to enter into their country? What for?

Devotee: Well they want to sell their own medicine.

Śrīla Śrīdhara Mahārāja: Why not import duty at that time?

Devotee: But our Swāmī Mahārāja; I was going to say that because already some of the GBC men are coming to your lotus feet to take instructions and advice, this shows that...

Śrīla Śrīdhara Mahārāja: It is for their own interest. Swāmī Mahārāja was bold enough to discourage, to cancel other God-brothers. He could speak against me also but he did not do so. Why? He has dismissed other God-brothers more or less but he has not dismissed me. Lack of courage: or something else?

Devotee (Hamsadutta Maharaja "HM"): No, no, no. He respected you highly.

Śrīla Śrīdhara Mahārāja: Or his appreciation for me?

Devotee: He appreciated.

Śrīla Śrīdhara Mahārāja: It is a clear thing, he was courageous enough; he has challenged the whole world and even including our so many God-brothers. But still he had some affection for me. And that is zero? What do they think?

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

They're disregarding Swāmī Mahārāja himself. In the case of Caru Swāmī some came to give opposition to his *sannyāsa*. But what did Swāmī Mahārāja tell? "He is not a newcomer to me. He is my old friend." And in spite of their opposition he gave him *sannyāsa*.

He asked, Acutyānanda, "What sort of talk you had with Śrīdhara Mahārāja?"

"You would faint to hear that."

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

But from the beginning we had some good relation, both; from the very conception of "Back to Godhead," from when he was translating *Gītā*; so many discussions day after day about the meaning of *Gītā*.

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

And they're separating me from him, because he is absent, physically. It is painful. I have got no other selfish interest of my own.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Kṛṣṇa is selfish to the extreme. Mahāprabhu is selfish to establish Kṛṣṇa consciousness to the Absolute, and our Guru Mahārāja also.

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

I am going to form an opposition party? Then in my tapes they are to find out, they are to show that 'This is objectionable. We can't accept this.' The general things that are the answer to questions I am giving out, they are to establish, 'No. These are all false, not up to mark, the standard of scripture, or the sayings of *mahājanas* – objectionable.' They are to prove. But to come down to that level of their criticism, it is better for me to stop connection, not to enter into any quarrel.

Hare Kṛṣṇa. Hare Kṛṣṇa.

The last days of my life may go on peacefully, these troubles.

Devotee (Bhakti Caru Swami “BCS”): Mahārāja, time will prove that you are right and they are wrong.

Śrīla Śrīdhara Mahārāja: They are making much of the form, neglecting the spirit, making much of the form. The committee is absolute, but that committee decision is already defeated by my recommendation, last year, when they rejected three of the *ācāryas*. By my request they reinstated. Then where does go the decision of the committee? Is absolute characteristic there?

Hare Kṛṣṇa. Hare Kṛṣṇa.

They say it is absolute, that they are all perfect. But I don't see that I am perfect, I am still a student. I want to be student. Even my Guru Mahārāja told in Madras, in his letters, "I am the monitor of the class." Something like that. The leader of the class is called monitor?

Devotees (HM): Monitor.

Śrīla Śrīdhara Mahārāja: Monitor.

Devotee: He's a student.

Śrīla Śrīdhara Mahārāja: He was monitor, a student, a leading student. He told himself, "I am a student." Really we are so. We are in the path of infinite. We must be conscious that we are travelling in the path of infinite. So none can conceive to be perfect, especially the preacher class, preacher class. The *paramahansa*, who has got nothing, seeing everything everywhere Kṛṣṇa that is another thing. But the preacher class, they're supposed to live in an environment of progress. A student, the attitude of student, I am not finished infinite.

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

After attaining perfection then what comes next? It will begin to rot.

Devotee (Aitreya Rshi dasa Adhikari “ARd”): Death.

Śrīla Śrīdhara Mahārāja: What?

Devotee (ARd): Its death, crystallization.

Śrīla Śrīdhara Mahārāja: The way to death. After rising to the zenith, then you have to come down. And the progressing to the unlimited that will always go on, *Vaikuṅṭha rasa*. We are living in *Vaikuṅṭha*. What is that *Vaikuṅṭha*?

Devotee (ARd): Progress.

Śrīla Śrīdhara Mahārāja: In a surrounding of infinite everything is infinite, everything has got its infinite character, I am living within. All un-understandable, everything of infinite character; we must live in that.

(About ten seconds of Bengali)

...

82.03.02.C

@13:02

Devotee (Bhakti Caru Swami “BCS”): ... You will just speak and the ones, those who are sincere they will be automatically attracted to you. And those who are insincere they’ll automatically run away from you.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Your grand certificate is too much for me.

But every one of us should have that attitude, to live in the infinite means all *guru* and I am the disciple. But only when particularly inspired by the Absolute Will, then one can chastise another. That is a temporary influence, inspiration. Otherwise we’re all are students.

Devotee: Once you told us Mahārāja, in *Vṛndāvana* even the dusts they’re also our *gurus*.

Śrīla Śrīdhara Mahārāja: Yes.

vaikuṅṭhera pṛthivy ādi sakala cinmaya [māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of *Vaikuṅṭha* are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 5.53]

What does it mean?

*indriyāṇi parāṅy āhur, indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ*

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

Then *Paramātmā* and *jīva*, *taṭasthā-loka*, *brahma-loka* and *Vaikuṅṭha*, the earth, the water, everything made of spiritual stuff. And that is of higher quality than that of *taṭasthā-loka*.
Svarūpa-śakti.....?

(guru veta rtaya asambha guru sampat guru dharcari.....?)

Otherwise no other plea to go there, only...

(Bengali.....?)

Devotee: And with that mood *Bhaktisiddhānta Saraswatī Ṭhākura* wanted to stay in *Govardhana*. He didn't want to go to *Rādhā-kuṅḍa*.

Śrīla Śrīdhara Mahārāja: (about 7min 12secs of Bengali)

82.03.02.C @22:54

Srila Sridhara Maharaja: We have got combination. We have got our committee that is absolute. Whatever we shall do that must be justified by the resolution of our combined opinion.

Devotee (Bhakti Charu Swami - BCS): Another thing is, *Mahārāja*, they are so much into lording it over that they cannot stand that somebody should go away from their clutches, from their controlling jurisdiction.

Srila Sridhara Maharaja: (about 1min 20secs of Bengali)

Devotee (BCS): (Bengali)

Maharaja just said that he feels that it would be better if the mass takes initiation from the local, the zonal guru. But the class, those who got to see the other gurus, mix around with the other gurus, they should be given a chance...

Another devotee (*Akshayananda Maharaja*): According to their faith, *sradha*.

Devotee: According to their faith they can select their guru; otherwise if somebody develops their faith for somebody else and is forced to take initiation from somebody else that will not be natural.

Srila Sridhara Maharaja: And the concept of provincialism will also disappear. Everyone has got disciple from anywhere, any place combined. According to *sradha* the relationship should be allowed to grow, for guru and *sisha*; otherwise it is artificial, a labored thing, a pressure on the faith. As much as natural we should try to go on, faith, independent faith.

Hare Krishna. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Devotee (BCS): Maharaja, what happens when one is forced to take initiation from somebody and then later on he develops his faith on somebody else?

Srila Sridhara Maharaja: So by chance it may happen, it was not available, but if the policy is there, that is worse.

Devotee (BCS): Maharaja, what is the position of that man who has been forced to take initiation from somebody on whom he doesn't have total faith?

Srila Sridhara Maharaja: Very unwholesome position. Whole life he will labour under uncertainty. No progress.

Devotee: Can he change, can he take sort of, can he surrender himself...

Srila Sridhara Maharaja: That is undesirable, it is undesirable. That is, in reality, it should be, should be; either in this life or in another life, next life. Otherwise it cannot thrive, the soul cannot thrive without natural connection. According to ruci, according to the rasa, adjustment and re-adjustment is possible. But this life is almost useless; it will go on repenting in hesitation and no progress. The progress may be intellectually, but from soul's standpoint no progress, no faith. A forced guru is thrust on him whom he cannot regard, give regard, that is life in death, something like life in death.

Devotee (BCS): These are the defects of an institution Maharaja.

Srila Sridhara Maharaja: So, as much..., an institution must be accommodating to the truth, the conception of truth.

So, (Balavacari?) one gentleman, a leading advocate of the Rāmānuja section in Madras, he told me clearly and strongly that, "I do not believe Swāmīji." Modestly he put to me, "I do not believe in organization. In ancient India, in every case, Indians will (adventure for.....?) no constitution."

I told him, *sango śakti kalau yuge* – [Śrī Caitanya Mahāprabhu said: "In this age of Kali, if the Holy Name is chanted congregationally, the combined efforts will be fruitful."] So it has been arranged by our Guru Mahārāja in this system.

Regularly he was a judge in the Supreme Court, (Balavacari?)

He told me that, "In ancient India we don't find any organized attempt to do anything. But all individual attempt, in every case, in finance, in the education department or in any departmental enterprise (.....?)

Of course Jīva Goswāmī had the conception of *Viśva-Vaiṣṇava-Rāja-Sabhā*, but that has been translated by professor (Baul?) as "court" and not as "assembly". "Assembly", that is democratic line, by election. And court by selection from up, deducting, descending method, not ascending.

Devotee: Mahārāja, you take some rest now.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Caru Swāmī brings excitement in me and asks me to take rest. Humble Swāmīji.

Devotee: Caru Swāmī means ‘Humble Swāmīji.’

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hansadutta Mahārāja - is he to return to Māyāpur?

Devotee: Yes Mahārāja.

(To Hansadutta Mahārāja) He's asking if you have to go back to Māyāpur today.

Hansadutta Mahārāja: Not when it's raining.

Śrīla Śrīdhara Mahārāja: What do you think?

Hansadutta Mahārāja: I have to go later.

Another devotee: Today Svarūpa Dāmodara Mahārāja has brought some Manipuri cooks from Manipura. So they made it a point that we must go back before one o'clock to attend.

Śrīla Śrīdhara Mahārāja: All right, if any commitment then I can't help.
Gaura Haribol. Hare Kṛṣṇa.

The end of side 'A'

Śrīla Śrīdhara Mahārāja: Where is Hansadutta Mahārāja sitting?

Devotee: He's here, standing Mahārāja.

Śrīla Śrīdhara Mahārāja: But he should be offered a chair.

Hansadutta Mahārāja: No, no.

Devotee: He doesn't want.

(Bengali.....?)

Hansadutta Mahārāja: No, no. I'll be offensive to the chair.

Devotee: (Bengali.....?) Hansadutta Mahārāja says that, “Now that I know the chair is a person, if I sit on the chair I'll be offensive to the chair.”

Śrīla Śrīdhara Mahārāja: Then?

Devotee: We brought two chairs for Atreya R̥ṣi Prabhu and Hansadutta Mahārāja but neither of them wants to sit. They're actually feeling that they shouldn't sit in an elevated position in front of you.

Śrīla Śrīdhara Mahārāja: But...

Devotee: Now Hansadutta Mahārāja is kneeling down on the ground.

Śrīla Śrīdhara Mahārāja: Does he forget that request, the value of a request? Hansadutta Mahārāja, no value in the request you can find?

Hansadutta Mahārāja: No matter what I do I'm going to be offensive.

Śrīla Śrīdhara Mahārāja: What does he say?

Devotee: "No matter what I do I'll be offensive."

Śrīla Śrīdhara Mahārāja: Mahāprabhu asked Sarvabhauma, "Sarvabhauma, what can I do? Govinda is sent by my Gurudeva to serve Me, but I must give honour to him, he is My God-brother. But he says that Gurudeva has ordered him. What should I do?"

(guru seva kaya manya apana guru ajnadhi upadhi paya?)

Something like that. Then Sarvabhauma told, (ajna balava?)

Devotee: (to Hansadutta Mahārāja) So Mahārāja, now you are defeated. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: But this is not (ajna?)...

Devotee: No Mahārāja, to us.

Śrīla Śrīdhara Mahārāja: ...but request. I cannot be audacious so much as to say like that.

Devotee: (to others) Mahārāja cited the example of Govinda Prabhu. When he went to Caitanya Mahāprabhu and because His Gurudeva sent him, Īśvara Purī sent him, to become Mahāprabhu's servant, to attend Him, so He said, "How can I take service from you? You are My God-brother." So He said, "By order of the spiritual master." Then Sarvabhauma Bhatācārya said, "The order is higher."

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. But here is not order.

Devotee: Here is request which is even higher.

Śrīla Śrīdhara Mahārāja: That can be a plea to you.

Hansadutta Mahārāja: Alright, I'll sit on the chair.

Devotee: Somebody please bring another one for Atreya Ṛṣi Prabhu. Then Hansadutta Mahārāja will feel better. Hansadutta Mahārāja is sitting alone in a chair so he is feeling uneasy. So I said that if Atreya Ṛṣi Prabhu sits in a chair...

Śrīla Śrīdhara Mahārāja: It will help him.

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

He's cutting jokes.
There is one statement by some Vaiṣṇava.

(Bengali.....?)

So these talks what we had, in enjoying mood we are having talks, but if it is connected with Kṛṣṇa consciousness, this is also *sādhana*. The mock fight between the friends - that is also *sādhana*. Everything may be harmonized in a life dedicated to Kṛṣṇa consciousness.

Hansadutta Mahārāja: You are our uncle, spiritual uncle, so with the uncle there is always more humour. Sometimes some light relationship.

Śrīla Śrīdhara Mahārāja: Uncle; not only uncle, but elder uncle.

Hansadutta Mahārāja: That makes it even more relishable.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Elder uncle, both in age perhaps and in seniority, elder uncle, form, it is formal. Baladeva is also uncle to someone.

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

[End of SCSMNJ MP3 dated 82.03.02.C]

[This transcript continues, synchronised with SCSMNJ MP3, dated 82.03.02.D]

[Starting from 08:25]

Devotee: He was actually thinking of going to Calcutta tomorrow for a day or two, and then come back; stay through the festival and then go to Calcutta for a few days.

Hansadutta Mahārāja: I'm under the control of Bhakti Caru. No freedom. And Bhakti Caru is under your control, so everything I think everything depends on your divine grace.

Śrīla Śrīdhara Mahārāja: You should not say so, there is GBC.

Hansadutta Mahārāja: They are under Kṛṣṇa.

Devotee: Or Kṛṣṇa's energy.

Śrīla Śrīdhara Mahārāja: They are under Kṛṣṇa or Kṛṣṇa is under them?

Hansadutta Mahārāja: No. I think they're under Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: What they think?

Devotee: If they think Kṛṣṇa is under them, then they come under Kṛṣṇa's energy, Mahārāja.

Hansadutta Mahārāja: I think everything will come out alright because after all everything is under Kṛṣṇa. It just takes different colours.

Śrīla Śrīdhara Mahārāja: Of course we are to accept that ultimately. This is all for the best, so no room for any great complaint. *Mayā santuṣṭa-manasaḥ sarvāḥ sukha-mayā diśaḥ.*

*[akiñcanasya dāntasya śāntasya sama-cetasah
mayā santuṣṭa-manasaḥ sarvāḥ sukha-mayā diśaḥ]*

["One who does not desire anything within this world, who has achieved peace by controlling his senses, whose consciousness is equal in all conditions and whose mind is completely satisfied in Me finds only happiness wherever he goes."] [*Śrīmad-Bhāgavatam*, 11.14.13]

“Who is satisfied with Me, every wave coming from outside are carrying happy news for you.”

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

*tat te 'nukampām susamīkṣamāṇo, bhuñjāna evātma-kṛtam vipākam
[hṛd-vāg-vapurbbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]*

[Lord Brahmā said: "One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."] [*Śrīmad-Bhāgavatam*, 10.14.8]

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

That is the real solace of life.

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

...

Dhira Kṛṣṇa Swāmī: Letter is addressed to His Divine Grace Bhakti Rakṣaka Śrīla Śrīdhara Deva Goswāmī Mahārāja. Śrī Chaitanya Saraswat Maṭh. From West Malaysia.

Śrīla Śrīdhara Mahārāja: Who is there, in West Malaysia?

Dhira Kṛṣṇa Swāmī: "My dear Śrīdhara Mahārāja, Please accept my humble obeisance's and glories at the lotus feet of His Divine Grace Bhaktisiddhānta Saraswatī Goswāmī, who is an ocean of unending, inconceivable and unpredictable mercy in Kṛṣṇa consciousness. Leaving the shelter of the devotees at New Jagannātha Purī", that's San Francisco or Berkley, "I have come to Malaysia to help begin a temple in Borneo. Although I am ill-equipped for such a project I am hoping for the mercy of the *sādhus* and Kṛṣṇa to make me more humble in this difficult task. I would also like to beg for your mercy, but I am too proud and arrogant to do such a thing, being a westerner who has so much going for him in the material world. Still, at every moment I know that I am receiving your mercy. And In fact I am nothing but your mercy. Such is my great fortune.

As you have said, "Such is our divinity. We have come in connection with such noble life with a conception of such nobility, self abnegation to such a degree of honour to the living being a selfless life. Caitanya Mahāprabhu has brought the highest thing down from that quarter to us."

And there in that position we are the highest gainer we are told by the experts of that world. Perhaps I am a mere dreamer. Perhaps one of the admiring pseudo intellectuals of the exploiting west. Perhaps a waste of all of Kṛṣṇa's energy spent on mundane efforts to attain name and fame. But your eloquence is a thrill for me. It sustains me, it encourages me, it shames me, it bolsters me, it scares me, it dares me to dedicate even a fragment of my false ego to you and to the great Vaiṣṇava tradition which I have been so fortunate to behold by the mercy of Swāmī Mahārāja.

What one considers as a fortune is relative. One thousand dollars is a fortune to one man, a bother to another. But to a low born wolf of such deleterious qualifications for a noble life as myself, how can one access the worth of my involvement in such a life in such exalted association? It can be compared to an ant serving *prasāda* to an elephant. How is it possible for the ant to please the elephant? Yet somehow the ant is favoured by the elephant. Though the elephant has no need to accept the offerings of the ant, still he encourages him. What a great thing we have got. Indeed how do we pay for such a gem whose value has become inestimable? What is the worth of such a life? How can we calculate such an empire in our own currency? By some inattentiveness I have misplaced the address of mother Uma, your disciple in Kota Kinaballu, East Malaysia."

Śrīla Śrīdhara Mahārāja: What does he say?

Dhira Kṛṣṇa Swāmī: He says, "I have misplaced the address."

"If we chanced to visit that city I would be desirous to visit her. Could Hari Carana send me the address?

I pray to Kṛṣṇa that you shall not be further offended by these nonsense GBC antics on this *Gaura Pūrṇimā*.

I further pray that in some small way this ant can somehow circumambulate your lotus feet the rest of his stay on this planet and eternally receive your benedictine association.

All *daṇḍavats* again and again to your divine grace for attracting me to your service.
Your helpless servant, Dayādhara Gaurāṅga dāsa."

Śrīla Śrīdhara Mahārāja: Gaura Haribol.

Another letter today came to someone Kamal, Kamalāsana. You have got it? He is not here?

Devotee: He's in Māyāpur today.

Śrīla Śrīdhara Mahārāja: Letter with whom?

Devotee: Kamalāsana Prabhu.

Śrīla Śrīdhara Mahārāja: A letter came in his address. So far as I remember the name is 'Kamalāsana', I have sent it downstairs.

...

Devotee: They're printing in Germany every month.

Dhira Kṛṣṇa Swāmī: *Śrīmad-Bhāgavatam* insert.

Śrīla Śrīdhara Mahārāja: Published by whom, in German language?

Dhira Kṛṣṇa Swāmī: By Harikesh.

Śrīla Śrīdhara Mahārāja: Harikesh Mahārāja knows German language?

Dhira Kṛṣṇa Swāmī: Something. The local German devotees they do it under his direction.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

German people are nearer to India in thought. Max Muller, he was a German, is it not?

Dhira Kṛṣṇa Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: He had ancient appreciation for the *Upaniṣads*. And I forget the name, one German scholar he expressed very fondly that *Bhagavad-gītā*, *Śrīmad Bhagavad-gītā* is the highest theological book ever come to the world. And with this remark that *Gītā* advises us to adjust ourselves with the environment, we can't have any control over the environment. It is not possible. So, if you like to have real peace you are to adjust yourself with the environment. The whole *sādhana* or the means to end, self-determination, is within this adjustment. That is irremovable, that is eternal. You can have no control over the environment at any time. It is the resultant of so many forces outside and it is inevitable. Only the clue to find peace in your life is how you can take them favourably. You are to learn that. You must have to come to a point of understanding with the environment. It is in you and not outside.....with you and you are to collect yourself, *mā phaleṣu kadācana*.

*karmany evādhikāras te, mā phaleṣu kadācana
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi*

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [*Bhagavad-gītā*, 2.47]

Don't try to interfere with external forces and try to bring them to your control. It is impossible. Only the whole concentration of you should be applied, your internal adjustment with the environment, whatever it may be. There lies the key to success.

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

Where is Mādhava Mahārāja? Has he come, no?

Devotee: Mādhava Prabhu?

Śrīla Śrīdhara Mahārāja: Mādhava Prabhu.

Dhira Kṛṣṇa Swāmī: He has not returned from Māyāpur yet.

Śrīla Śrīdhara Mahārāja: And Bharati Mahārāja also...

Dhira Kṛṣṇa Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: ...with him. And do you think that Vrajendranandan to come back here?

Dhira Kṛṣṇa Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: Today?

Dhira Kṛṣṇa Swāmī: Tomorrow.

Śrīla Śrīdhara Mahārāja: Tomorrow.

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

Aksayānanda Mahārāja keeping well?

Aranya Mahārāja: No, he has got headache; no, not ears, sinus problems, his nose...

Śrīla Śrīdhara Mahārāja: No dysentery also?

Aranya Mahārāja: No, just that he's been up late typing the *Prapanna-jīvanāmṛta*, typing the manuscript. He stayed up a little late last night so he got sick.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. No other gentleman here knows typing?

Aranya Mahārāja: No other people to type.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. So Dayādhara Gaurāṅga is a Doctor?

Dhira Kṛṣṇa Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: And Mādhava Prabhu is also a Doctor?

Dhira Kṛṣṇa Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: And there is one Astana he's also a Doctor?

Dhira Kṛṣṇa Swāmī: Ami Astana?

Śrīla Śrīdhara Mahārāja: Ami Astana.

Dhira Kṛṣṇa Swāmī: He is a Doctor?

Śrīla Śrīdhara Mahārāja: Doctor. He will come soon.

Dhira Kṛṣṇa Swāmī: But you are the transcendental professor.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. As long as my Lord wills; conditional.

*mukam karoti vācāṁ paṅghum langhāyate girīm
yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam*

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."]

[Śrīdhara Svāmī's *Bhavārha Dipikā, maṅgala stotram*, 1]

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

The nature of transcendental talk is like that. Only one should surrender at the sweet will and it will come down to give vent to own self. That should be the nature of transcendental advices; to request, to pray, to come down, come down. Not my property. Generally we should see, look at it as the property of my Gurudeva, and he has entrusted with me. With such disposition we shall try to talk about transcendental tidings, affairs. So it is necessary that we shall offer our obeisance's before we begin to talk; that I may be used as an

instrument. I am mere instrument of the talk, of the super natural, transcendental subject matter.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. *Svayam eva sphuraty adaḥ.*

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

[Our senses, physical or mental, are ineligible to come in touch with the transcendental. The Name is nonmaterial (*aprakṛta*), without mundane limitation (*vaikuṅṭha*). It belongs to another plane. So, nothing about Kṛṣṇa, His Name, Form, Qualities, or Pastimes can be touched by our physical or mental senses. But when we have a serving attitude, He comes down to us of His own accord.] [*Bhakti-rasāmṛta-sindhu, Purva-vibhaga, 2.234*]

Because it is transcendental, supernatural, *aprakṛta, adhokṣaja*, in characteristic; so the *nāma, rūpa, guṇa, līlā* - anything pertaining to the supreme entity, pertaining to Kṛṣṇa. *Nāma, rūpa - na bhaved grāhyam indriyaiḥ*, it is never approachable, by nature, it is not approachable by any senses, even including mind. (*avan manasa gocara*). It exists transcending the jurisdiction of our senses, including the mind.

Hare Kṛṣṇa.

Na bhaved grāhyam indriyaiḥ. Then how can we get connection with that?

Sevonmukhe hi, with expectant attitude, serving attitude we are to approach, *sevonmukhe hi jihvādau*. Then this *jīva* is *indriyaiḥ*, eye *indriyaiḥ*, and ear *indriyaiḥ*. If our heart, our soul, is of serving attitude and prayerful expectant attitude, then that descends in the plane, in the consciousness, then from there it comes to the plane of our senses and exerts Himself to come out in the external atmosphere.

Svayam eva sphuraty, He comes out of His own accord. We cannot make it object of our mind, or object of our senses. It is independent. Only by prayerful mood we can invite Him and He will come down graciously, come down. And from the consciousness, the *ahankāra*, mind, in this way, then it comes to the tongue, from tongues to the ear. In any way we approached it becomes *rūpa, guṇa, līlā*, etc. So we always think that serving attitude, serving presupposes surrender. First surrender and then from that ground, from that foundation, any other attitude may work, may work to appeal to the higher region.

So lip cannot pronounce the Name. This physical ear can't hear or listen to the *Vaikuṅṭha śabda*, can't grasp the meaning; only surrendered ear. A man must surrender and that surrendering tendency must be, must reach, it must flow to every part of our mind and body. And when it reaches the ear, that surrendering mentality, then the ear can catch the meaning of the sound. Comes to the tongue, then the tongue can produce real *Kṛṣṇa-nāma*. Otherwise it will be only a shallow sound pronounced by the physical instruments. *Nāmākṣara bahiraya batu nāma kabu naya.*

...

Hare Kṛṣṇa.

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

This is in *Bhakti-rasāmṛta-sindhu*, science of devotion by Rūpa Goswāmī. This is most important *śloka*. Otherwise God consciousness will be only imagination. But if we can understand this connecting link, we'll be conscious of such connection, connecting the Vaikuṅṭha and the mundane world. Then it will be no longer imaginary thing, concrete reality. Only we should know how to approach. How to approach, what side it exists and how to attain that. *sevonmukhe hi*.

There is one scholar, Indian scholar in the south, he accused that Radhakrishna, and also one scholar, Bengali scholar, (Suren Dasa Gupta?), who wrote books about the different existing philosophies of the world and also Indian philosophy. That man remarked that they have approached Eastern philosophy through Western method. That is through intellectualism. But eastern philosophers they have got their peculiar way of approaching the truth, *praṇipāta*, *paripraśna*, *sevā*.

Without serving attitude we cannot expect to have any connection with higher entity. If we want to have connection with the plane which is higher than that of us, then we must have to work for the interest of that plane, otherwise no admission. Then only connection is possible, for their interest.

Sevonmukhe hi, *praṇipāta*, *paripraśna*, *sevā*. I want connection only to fulfil the object that will come from that plane. A scholar must not abide by the dictation of an idiot, an ignorant man, there will be no good. The scholar cannot surrender to an ignorant man. But one ignorant man if he surrenders to the scholar then he may be used to some good effect. So we are, on the whole, of lower capacity, lower understanding, and in many ways lower position. So, if we are ready to - the raw materials for their digression, then we can have some entrance there in that market. And they will mould our raw energy to produce some fruitful result. From it utility will come, otherwise we can't have any connection, what to speak of controlling. The plane of love means that. So complete surrender for the cause. And higher things can be captured only by love, by surrender. By increasing our negative tendency, I am in want. You have many, I am in want. I want your grace. I am in want what? Of the opulence you have got, that is of higher quality, your case. You are full, you are high. I am low, I am small. I want your grace to remove my want, my difficulties, my imperfection. So, the beginning, the attitude the beginning of his spiritual life must be sincere in this respect - that we are needy in the real sense. Needy of the property that is of high characteristic, that is of high value. So, in such a mode we are to approach; *praṇipāta*, *paripraśna*, *sevā*.

Pranipāta means I have finished my search in this world, in this plane of life. Nothing can satisfy me in this plane. My search finished, hankering finished. And I have come to conclusion that the thing for which my innate hankering without which my innate thirst can never be quenched. That is with You and I want that thing. I want to live there where such innate hankering will be satisfied, that nectar. I want to live to serve in the world of nectar. Because without nectar, nothing can satisfy my heart, quench the thirst of my heart. So, I want be inundated in the land of nectar. Nectar is our real food which can satisfy our real hankering, *śṛṅvantu viśve amṛtasya putrah*. You are child of that soil.

The end of side 'B'

[End of SCSMNJ MP3 dated 82.03.02.D]

[Start of SCSMNJ MP3 dated 82.03.03.A]

Śrīla Śrīdhara Mahārāja: So also, you soul, you can thrive there, in Vṛndāvana, the land of love divine. How hopeful, how encouraging, how fulfilling, fulfilment giving, inestimable goal, come back to Godhead. Back to Godhead, as Swāmī Mahārāja has given that expression, Back to Godhead. It was in a small booklet published first by our Guru Mahārāja. *Gauḍīya Maṭh Ki Koran*, what does Gauḍīya Maṭh do? A very small pamphlet: *Back to God, back to home*. Then latter he approved to be used not to God but to Godhead, because by use of the word 'God' the Christian conception of Godhead comes in the front, so *God-head*; different conceptions of God amongst the different sections, *sampradāya*. So Godhead, that word was preferable to our Guru Mahārāja Bhaktisiddhānta Saraswatī Ṭhākura. So Back to Godhead: Godhead, the source of all different conceptions of God. Svayam Bhagavān Kṛṣṇa, Godhead. Back to Godhead, come home. *Śṛṅvantu viśve amṛtasya putrāḥ*. You are child, you are really meant for this soil, *amṛtasya putrāḥ*. You are to live on nectar, you are *amṛtasya putrāḥ*. You are product of *amṛta*, eternal sweetness, beauty. Your original connection's with that thing, with Him, so, why do you pass your days in despair? Why you pass your days in trouble of different types, for long, long period? Help yourself, try to live, try to save yourself from all sorts of difficulties in general.

Ādhiyātmika, *ādhibhautika*, *ādhidaiivika*, scientifically in these three classes the miseries, difficulties or our life may be seen. *Ādhibhautika*: from one man or animal to another animal. *Ādhiyātmika*: within, from within, from within the mind, from within the body as disease or repentance; something like that. *Ādhidaivika*, famine, flood, these natural dangers, difficulties; these are always disturbing you. And try to work out whole sale liberation from the hands of those. And that is the negative side only.

In the positive side, you are to have a happy engagement, to your fullest satisfaction, and that is complete reality. What you think to be reality that you find it is transient, it is traceless, you have got sufficient experience of that. But the proposal that's coming from above, try to taste it with sincerity.

Then, *pranīpāta* - that I have finished my searching here in this mundane, *janma-mṛtyu jarā-vyādhī-duḥkha-doṣānudarśanam*. [*Bhagavad-gītā*, 13.9] Then honest inquiry. Not to establish one's own opinion over the other and quarrelling. No such time to lose by useless quarrelling talks, discussions to defeat one another; that is intellectual jugglery, but *paripraśna* - honest inquiry. And then the principle thing, you are to accept service. If you want company or association of the higher then you should utilise yourself for their interest, that higher interest. You are to make higher interest of your own. Your lower interest, interest as you can conceive in your lower nature; that cannot have any worth, any respect there. But if you can have real sincere respect for the ideal there, then you will go, you'll be allowed admission in that plane, that you will go to live there, and not to make trade. But you are going to be a bona fide resident of the place. That nationality you are to take, not to rob and come back. Then no entrance is possible automatically. But if you have real charm, why should you come back?

[*na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ*]
yad gatvā na nivartante, tad dhāma paramam mama

["My supreme holy abode is that place which the surrendered souls reach, never to return again. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode."] [*Bhagavad-gītā*, 15.6]

"That is My very sweet land. My land is very sweet, My plane where I live and none can wish to come back from that land of Mine."

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
[mām upetya tu kaunteya, punar janma na vidyate]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [*Bhagavad-gītā*, 8.16]

"Wherever you will go by the outskirts or My land, you can't stand. You will all be revolving. But if you can enter into My sweet land then you will not have to come back any longer. *Yad gatvā na nivartante, tad dhāma paramam mama,*"

The Lord Himself is tasting as if the very sweetness of His land He is tasting.

"My *dhāma* is *param dhāma*. Where I live is a very sweet place. And if you can come you won't be pushed back."

So it is a great prospect for us.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

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

madhuram madhuram vapur asya vibhor, madhuram madhuram vadanam madhuram
madhu gandhi mṛdu smitam etad aho, madhuram madhuram madhuram madhuram

["O Lord Kṛṣṇa! The beauty of Your transcendental form is sweet, but Your beautiful face is even sweeter. The sweet smile on Your face, which is like the sweet aroma of honey, is sweeter still."] [*Kṛṣṇa-Karnāmṛtam*, 92]

Bilvamaṅgala says he can't check his own tongue, always saying, "Sweet, sweet, sweet; His figure is very sweet. His face is more sweet, and if we can find a smile in His face that is very, very, very sweet. And what should I say? Everything is very sweet, sweet, sweet, sweet. *madhuram madhuram madhuram*. I can't say anything else; sweet, sweet, sweet, sweet."

Bilvamaṅgala Ṭhākura. And it is seen that he was a man of our type. He was a prey to a prostitute, and how suddenly by the grace of the Lord and his previous *sukṛti*, sudden change, and it took him to the highest quarter. So, however fallen we are, we may have our hope, we may be optimistic that we also may be taken up into that which is the dream of the dream into that high place divine, our home.

Gaura Haribol.

So I finish here today.

[Ends at 11:50 of SCSMNJ MP3 dated 82.03.03.A]

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