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**Śrīla Śrīdhara Mahārāja:** But there is one substantial thing. If we know Him, everything is known. If we get Him, everything is got. If such conviction we can have, then we can have faith.

*'śraddhā' - sabde - viśvāsa kahe sudṛḍha niścaya / kṛṣṇe bhakti kaile sarva-karma kṛta haya*

["By rendering transcendental loving service to Kṛṣṇa, one automatically performs all subsidiary activities. This confident, firm faith, favourable to the discharge of devotional service, is called *śraddhā*."] ]

[*Caitanya-caritāmṛta, Madhya-līlā, 22.62*]

What is the definition of *śraddhā*? *Śraddhā* is a particular faith that if I do my duty to one, the duty to the whole is done automatically. If I get one, if I know one, the whole is known. By knowing the centre of the whole, you know the whole. How is it possible? An analogy also has been given in *Bhāgavatam*.

*yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopasākhāḥ  
prānopahārāc ca yathendriyānām, tathaiva sarvārhaṇam acyutejyā*

["Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything."] [*Śrīmad-Bhāgavatam, 4.31.14*]

Just as if you pour water into the root of the tree, the whole tree is fed. If you put food into the stomach, the whole body is fed. So if we do our service to Him, the whole is served. If we have such faith in us, then we get what is *śraddhā*. So faith is the predominant fundamental foundation over which we can have satisfaction of our devotional aspiration.

*Kṛṣṇe bhakti kaile sarva-karma kṛta haya*. This is faith. Faith means this, not knowledge drawn from the experience. But it is another thing, it has come down, from up. By knowing the centre we can know everything. By getting the centre we can get everything. It is possible. And such sort of analogy is given. Put food into the stomach, the whole body is fed. In this way. He's the centre. Just as if you can control the sun, the whole world will be controlled \_\_\_\_\_ [?]

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. This is a peculiar thing, and this is *śraddhā*. If we can know one thing, the whole is known. We can know, we can have one thing, I can get everything. This is a very hard nut to crack, like the faith. In other words, we can think,

*aṅor aṅīyān mahato mahīyān, [ātmasya jantor nihito guhāyām  
tam akraatuḥ paśyati vīta-śoko, dhātuḥ prasādān mahimānam ātmanaḥ]*

["Smaller than the atom, greater than the greatest, the Supreme Self secretly resides even within the core of the atomic individual soul [the *jīva*]. When the devotee beholds Him he is freed from lamentation, and by the grace of the Lord [Dhātṛ] he realises the superiority of the Supreme Soul."] ]

[*Kaṭha Upaniṣad, 1.2.20*]

If we want to divide things into smaller parts, smallest, then again divide smallest, again divide smallest, no end. And if we go to the line of biggest, then also so big. Again, more bigger, more bigger, more bigger, no end. Then, where to trace Him? In our intellectual inquiry, if we go in greater to inquire the biggest, the most comprehensive, no end. And the most subtlest of the subtle, no end. Then, where is God to be located? The prime cause, the real cause to be detected, where?

So somewhere in the middle, ha, ha, *madhyama adbhikāra, pramāṇa*. He's in the centre. God as the father, in Christianity. But Vaiṣṇava, they say son-hood of Godhead, Kīśora Mūrti. Son-hood, in the centre. The father, mother, all servants, all extending this side, that side, all servitors. But the centre represents the very gist. The most valuable substance is in the centre, not in any end, outside, not in any end, inside. But He's got central existence. And therefore He controls both sides.

*Aṅor aṅiyān mahato mahiyān.*

Hare Kṛṣṇa. \_\_\_\_\_ [?]

So Kṛṣṇa says, "What is tried to be conceived as infinite, that forms one part Mine."

*athavā bahunaitena, kiṁ jñātena tavārjjuna / viṣṭabhyāham idaṁ kṛtsnam, ekāṁśena sthito jagat*

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."] [*Bhagavad-gītā*, 10.42]

"The conception of your infinite, that forms one part of Mine. Try to think like that."

A line has got no end, but a line can contain innumerable forms. And a plane can contain innumerable lines. And a solid can contain innumerable planes. So infinite is of what type? A line is also infinite, a plane also infinite, solid also may be infinite. And in negative side a point is infinite, smallest of the small. So all these form of thoughts. And ultimately one thing, like a hypnotiser, what he wants us to see, we cannot but see that. As a hypnotiser controls the subject of a person, and he'll see whatever.

"Are you seeing this?"

"Yes, I'm seeing that."

But real object not outside, but he has controlled the subject, the seer. Seer is controlled in such a way that whatever he orders he says, "I'm seeing that." The real position is there.

I was told that one French scientist recently he's trying to prove that the colour, figure, is not outside but it is within the eye. Ha, ha. The colour is within the eye, not outside.

Did you study philosophy? The sun, the eye, and the colour, from the common origin. *Pañca tan-mātra*. In *satya-guṇa* the sun, in *raja-guṇa* the eye, and *tama-guṇa* the experience of the eye, coming from same source. Bifurcated in these three ways, one is showing, another is seeing, another is seen, all common branch. So also sound, the ether, the sound, the ear.

So coming from the subjective world, and if our subject is controlled, the whole world of our experience is controlled. We're nowhere. What He wants us to see, we're compelled to see that. He has such a peculiar, strange power, will.

"Let there be water." There was water. "Let there be light." There was light.

The will power, so everything controlled. The *jīva* consciousness is controlled wholly by the super consciousness.

All the officers, how they will deal with the subjects? They're controlled by the higher officer. In this way. We're such.

So with folded palms. "We're Your slave. As You like to play with me I'm ready to do that."

Without challenging mood, this is the real position by which we can thrive. We can have His real nature, we can experience, somewhat. We're helpless. Ha, ha. But still, it is not unsubstantial. But substance is not the fossil. Substance is the pure consciousness. And more than that, real substance is ecstasy, is joy, happiness, that is, and He's that joy Himself, ocean of joy, ocean of ecstasy. That is the concrete thing. All else are their dependent. In the original, in the conception of the experience, the feeling of the ecstasy, that is also a part of ecstasy. Truth, that happiness is the most integral conception of truth. Everyone is hankering for happiness. Where there's any conception, any feeling, the only aspiration is for happiness. So happiness is the centre, pure. When that is misguided in the name of happiness we're meeting displeasure, sorrow, pain.

The central cause comes from happiness, Kṛṣṇa. Kṛṣṇa attracting, attraction. Absolute attraction can come from where? Only from happiness, from ecstasy, the call of ecstasy. "Come to Me."

That is universal, and nothing can be universal. Everyone thinks, "I want happiness. I want to be happy." Happiness is a general call. So the general centre is there, that of happiness.

And He's calling all of us. "Come to Me. Come to Me."

But misguided we are, puzzling, running hither, thither, any which way.

A call from Kṛṣṇa, Mahāprabhu says, "The Lord of love. The Lord of beauty. Reality the Beautiful. Relevant call from Him, and \_\_\_\_\_ [?] near most heart."

None can deny, that I do not want happiness, want to be happy. Universal call to every heart, every soul, there, wants to be happy. "I want happiness." So pure happiness of the highest order personified. Everything you have got. To have a personal conception of the world, that is not disappointment. That is the highest ideal. Impersonal things, they're under our feet. But personal conception of things, that we can adore, that we can aspire after to be encouraging.

And that to the highest degree is there, the Lord of beauty and love, calling every heart. "Come to Me."

And we're also trying to go but misguided by this or that, the blind lane. We're wandering in the blind lane in quest of that universal happiness, the Lord of love, the enjoyer.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

Vasudeva Ghosh says.

*yadi gaura nā hoita, tabe ki hoita, kemone dharitām de  
[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke  
madhura vṛndā vipina mādhuri praveśa cāturī sāra  
baraja yuvatī bhāvera bhakati śakati hoita kāra]*

"After coming in the conception of Śrī Gaurāṅga, what He gave to us," - Vasudeva Ghosh is fervently giving vent to this feeling - "If Gaurāṅga did not come and He did not deliver this news of

our self prospect, how could we live? It would have been impossible for us to live. So high prospect we've got. And He came and gave this news. 'Oh, you're more than king. You have got such honoured position in the relation of Kṛṣṇa.' And that news of that prospect is given to me by Śrī Gaurāṅga. If He had not come then how could we live? We would have died of suffocation, met death. Am I dead? Without hearing that great prospect of Him, everyone has been announced about their highest prospect. And the Lord has come with that hope to us. It is impossible to have, to sustain ones life without His association." He says in this way. "How could we live?" Vasudeva says, "*Kemone dharitām de*. The very sustenance of our life is there, given by Gaurāṅga, the life worth living. The love we have got or lost, we can do such intimate service to the Lord and we have high position of adoration. We're so great, so big, so high, so noble, that we can remain around that highest Lord. So insignificant we are, neglected we are in this world. Just like a football kicking from this side, going that side, relative like that. And another side in this way we're going round. And our fortune is so high, prospect."

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

...

\_\_\_\_\_ [?] Nitāi Gaura Hari. \_\_\_\_\_ [?] Nitāi. Nitāi. Nitāi.  
Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi.

...

Tomorrow?

**Devotee:** I'm going to go to Calcutta tomorrow, and remain for a couple of days. On the eighteenth I'll go to America.

**Śrīla Śrīdhara Mahārāja:** Tomorrow, for Calcutta? Eighteenth January?

**Devotee:** Yea. I will try to come back in two months.

**Śrīla Śrīdhara Mahārāja:** The Mahāprabhu's birth ceremony? March?

**Devotee:** Gaura Pūrṇimā. Yes. I will try.

What did Mahāprabhu say to the Muslims to turn them into Pāṭhāna Vaiṣṇavas? How did He make the Muslims Vaiṣṇavas?

**Śrīla Śrīdhara Mahārāja:** When He was coming, returning from Vṛndāvana, He met some Pāṭhāna Vaiṣṇavas on His way. Coming away from Vṛndāvana He was overwhelmed with *prema* of separation from Vṛndāvana. So many symptoms in His body came out, the *sattvika* symptoms. Sometimes fainting, sometimes dancing, sometimes chanting, sometimes rolling on the earth, so many things.

Then one of the Mohammedan group was going towards Delhi, perhaps, and they met Śrī Gaurāṅgadeva. And seeing His feats in so many ways, the leader of that Muslim party was very much impressed. First they thought that, 'this man has much wealth, has much golden coins or so.'

Two or three attendants He had, one Kṛṣṇadāsa Rājaputa, another Sanoḍiyā Brāhmaṇa, and Balabhadra Bhaṭṭa, His attendant.

That leader of the Muslim party he thought that, 'He has been administered some sort of drug, and His condition is such. And these persons have looted His golden coins. They put like that. Then it cannot but be the effect of a particular drug that He's showing so much things.'

Then after Mahāprabhu came to senses, in other words, then that Mohammedan gentleman approached Him. "I saw You just before in an abnormal condition. What You were doing, a normal thinking conscious man cannot move in such a way. They must have administered some drug to You. And perhaps You had some wealth, they have taken it away. Is it?"

Mahāprabhu told, "No, no. I have got some disease. A particular permanent disease I've got so sometimes I'm a prey to that disease. And these persons they're all My friends. They try their best to nurse Me. They're all friends, they're not foe."

Then that leader of the Islam party thought, 'If this is not the result of drug application, then how it is possible? Such feats I saw with my own eyes. Then this is the effect of what thing?' Then with more modest inquiry he approached Mahāprabhu. "That what I saw, that is impossible. You say 'No drug.' But no disease can produce such effects? So please tell me what is the real reality behind this."

Then Mahāprabhu told that, "We hear from the scriptures that the love divine, that is the highest thing, and sometimes through that, Kṛṣṇa comes down. And by His inspiration so many things happening."

Then he had more inquisitiveness. "What is that thing? In our Islam, the *Koran*, all this is not mentioned. Ultimately it's something like impersonal God, mere impersonalism. But You say it is such, Kṛṣṇa, all these things."

Then Mahāprabhu had some talk, then summary is given. "That your *Koran* also contains such \_\_\_\_\_ [?]

Rue [?] means pure *jīva*, and esk [?] is the plane. Rue, the *jīva* soul may have esk, and that is the highest prospect of him. It is mentioned in your *Koran*. But your *Ācāryas* they do not understand that and they explain in some other way. But really it is there."

Then he remembered, he had some knowledge of *Koran*. "Yes, the esk, or rue, all these mentioned and such meaning is possible." Then he thought that, "He's not a man of ordinary type, Śrī Caitanyadeva. Anyhow He's of the highest standard of spiritual life." So he submitted. "What I saw, this is not an exhibition, it is natural feeling of love for the Supreme Lord. I want Your Grace. Please accept me as Your disciple, and make me blessed. I want Your blessings."

So Mahāprabhu asked him, "Yes. Chant Kṛṣṇa *Nāma*. Hare Kṛṣṇa. That is the only way to."

And those with that *mullah*, leader, with three of his followers became. One was Vijulī Khān. They accepted Mahāprabhu's Grace, and so they're taking Kṛṣṇa *Nāma*, Hare Kṛṣṇa *mahā mantra*. Their fame, they're known as Pāṭhāna Vaiṣṇavas. They came from the Pāṭhāna society, the section of the Muslims. So they were, rather this mission, as Pāṭhāna Vaiṣṇavas. Vaiṣṇavas coming from the Pāṭhāna section. In this way they got some acquaintance amongst the Vaiṣṇavas and society, the Pāṭhāna Vaiṣṇavas. One Vijulī Khān, he was a little advanced, in such realisation. That is the Pāṭhāna Vaiṣṇavas.

And that was done near Soro. From Vṛndāvana, coming this side, the nearest Ganges is in Soro, Śrī Soro-kṣetra, \_\_\_\_\_ [?] Soro. In that place these things took place. From Agra to Katmandu, the narrow gauge rail line went on, and there one station is Soro. There it happened. Soro-kṣetra, \_\_\_\_\_ [?]

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** You're a little satisfied? Eh?

**Devotee:** Of course I'm satisfied. Yes.

**Śrīla Śrīdhara Mahārāja:** Inner satisfaction, we're assured our inner demand. Eh? That we can have our inner fulfilment to the fullest extent. We can realise if we come near about Kṛṣṇa consciousness, Kṛṣṇa conception of Godhead. *Kṛṣṇa*, He attracts, and He gives satisfaction. And His nature is beautiful. *Satyam, śivam, sundaram*. Real beauty, ecstasy, love, all similar things, same, embodied. And that attracts everyone. The power also attracts but that is superficial. Real attraction is of love, *anurāga, ānandam*. We want to be happy. Sometimes we reject power while searching for ecstasy.

\_\_\_\_\_ [?] He was a son of a king, but he left his kingdom. There and then he left that position of power and enjoyment and for heart's satisfaction, for *sukham*, for ecstasy. He began to search and travel the whole area.

So Kṛṣṇa represents the beauty side, love divine. That is ecstasy, the mercy, all these higher things, above justice. Causeless, not under the jurisdiction of justice. A plenary and automatic, spontaneous flow.

**Devotees:** \_\_\_\_\_ Ha, ha. Full belly, belly full [?]

**Śrīla Śrīdhara Mahārāja:** Then I dissolve the class here.

**Vidagdha Mādhava:** Jaya Om Viṣṇu-Pāda Paramahansa Parivrājakācārya...

...

**Śrīla Śrīdhara Mahārāja:** ...clear, the God is Person, He's enjoyer, and everything to be enjoyed by Him. For Himself. Everything for Himself. He's for Himself. This is Vaiṣṇavism. He's for Himself and everything for Himself. That means He's enjoyer of everything, and we're to supply His enjoyment, our position, *prakṛti*. *Prakṛti* means the energy which moves, works. The working energy is *prakṛti*, and to what purpose? To fulfil His satisfaction. He's Puruṣa. *Puruṣaḥ sukha-duḥkhānām, bhoktṛtve hetur ucyate*. So the symptom of Puruṣa is that He's the enjoyer of everything. And the nature of *prakṛti* is this, that he supplies the enjoyment, he's used for the enjoyment. *Prakṛti* Puruṣa.

*kārya-kāraṇa-kartṛtve, hetuḥ prakṛtir ucyate  
puruṣaḥ sukha-duḥkhānām, bhoktṛtve hetur ucyate*

["Material nature has been delineated as responsible for the cause of the domineering force of the senses, and the effect as the material body; and the (conditioned) soul himself is known to be responsible for his accrued happiness and unhappiness."] [*Bhagavad-gītā*, 13.21]

Among other gradations in the west, \_\_\_\_\_ [?] India has got spiritual brain, and America has got energy. Both combined they may \_\_\_\_\_ [?] Puruṣa is with eye, but lame, Puruṣa, lame but endowed with eye. *Prakṛti*, their limbs are perfect but they're blind. So the eye, Puruṣa, he's on the head of the *prakṛti* who has got full limb but blind. The Puruṣa, the eyed man, he has climbed on the shoulder of the person whose limbs are all right, but he can't see the way. So he's guiding, "Go this side, this side." And this man is carrying on the shoulder. *Prakṛti* Puruṣa combined, the world going on. *Prakṛti* is blind. *Kārya- kārāṇa-karṭṛtve, hetuḥ prakṛtir ucyate*. Blind energy, that is moving. And Puruṣa, eyed but lame. Two things both combined. The seer of the way is Puruṣa, guider. And the *prakṛti* is guided, moving.

In America, where is home?

**Devotee:** San Francisco. It's near where Goswāmī Mahārāja lives. Close, about forty miles.

**Śrīla Śrīdhara Mahārāja:** You connect with him? Sudhīra Mahārāja, that *Search for Kṛṣṇa*, is any copy here? No? Maybe with Govinda Mahārāja perhaps.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** The Search for Kṛṣṇa. Reality the Beautiful. First part, published from there.

\_\_\_\_\_ [?]

**Devotee:** Guru Mahārāja telling one *Ambrosia*...

**Śrīla Śrīdhara Mahārāja:** One copy of *Ambrosia* available amongst you? No?

**Devotee:** There's copies in the cabinet here Mahārāja.

**Devotee:** *Ambrosia*?

**Vidagdha Mādhava:** Yes, there's copies here.

**Śrīla Śrīdhara Mahārāja:** Three?

**Vidagdha Mādhava:** Some.

**Śrīla Śrīdhara Mahārāja:** Some copies? So one copy may be given to her.

**Devotee:** There are two copies.

**Śrīla Śrīdhara Mahārāja:** Two copies \_\_\_\_\_ [?]

**Devotee:** There's one more left in the cabinet.

**Śrīla Śrīdhara Mahārāja:** Here, you may take this.

**Devotee:** Ha, thank you.

**Śrīla Śrīdhara Mahārāja:** A collection from many, many sayings of very higher level. You'll find satisfaction reading how the devotion \_\_\_\_\_ [?] the Supreme Personality \_\_\_\_\_ [?] Authentic quotations from various scriptures of high order.

**Devotee:** Another book published.

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] You manage to send some copies of this book here.

**Vidagdha Mādhava:** How many?

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] We shall try to publish another edition from here.

...

**Robin Sherwood:** Robin.

**Śrīla Śrīdhara Mahārāja:** Robin Crusoe?

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** Have you gone through that book, in your childhood?

**Devotee:** Yes. Robinson Crusoe.

**Śrīla Śrīdhara Mahārāja:** Robin Crusoe, a novel. He was lost in the ocean, Robin Crusoe. And the meaning underlying?

**Devotee:** It's a type of bird, in America.

**Śrīla Śrīdhara Mahārāja:** A bird in the seashore? Where to be found? In the hill, or seashore?

**Devotees:** Forest.

**Śrīla Śrīdhara Mahārāja:** Forest. Robin. A bird means, in Sanskrit, sound. In Sanskrit the *rāva* means sound. "My *rāva*." *Kṛṣṇa-kṛṣṇa-rāva-bhāva-hāsyā-lāsyā-bhāsvarām*.

*[prema-buddha-ruddha-buddhi-matta-nṛtya-kīrtanam  
plāvitāśru-kāñcanāṅga-vāsa-cāturaṅgam  
kṛṣṇa-kṛṣṇa-rāva-bhāva-hāsyā-lāsyā-bhāsvarām  
prema-dhāma-devam eva naumi gaura-sundaram]*



["Hopelessly overwhelmed by the wave of Love Divine, Lord Gaurasundara madly danced and chanted the Holy Names of Kṛṣṇa. A stream of tears fell from His eyes, with tear-drops falling onto His golden chest and His saffron garments that are the colour of sunlight. The earth itself was drenched in His tears, when He wandered here and there deeply absorbed in remembrance of the Divine Love that Śrī Rādhā feels for Śrī Kṛṣṇa. In the mood of *mahā-bhāva*, He would break out in loud laughter and without restraint would cry out at the top of His voice, "Kṛṣṇa, Kṛṣṇa!" In this way, by the many different postures of His pastimes, the brilliance of His beauty and rapture was displayed to the highest degree for the fortunate devotees who were present there. I fall at the feet of Śrī Chaitanya Mahāprabhu, the Golden Volcano of Divine Love."]

[Śrī Śrī Premadhāma-deva-stotram, 40]

In *Premadhāma-stotra*. When Mahāprabhu was wandering in Vṛndāvana, loudly He's chanting Kṛṣṇa Kṛṣṇa. And that sound, and that is of course backed by the *bhāva*, the inner emotion. Sometimes laughing, sometimes dancing, sometimes rolling on the ground, and tears flowing from the eyes so profusely that the ground below His foot is being wetted. In this way He's wandering in Vṛndāvana, thinking about Rādhā- Govinda. He went to Rādhā-Kuṇḍa, and there, suddenly He had some, He came out from His emotional mood, and asked, "Where is Rādhā-Kuṇḍa here?" \_\_\_\_\_ [?] "Where is Rādhā-Kuṇḍa?" He came out of His trance. And there was some paddy field, and He took some water from some paddy field, and bathed in that *kuṇḍa*. Afterwards there was a pond dug out, and now it is known as Rādhā-Kuṇḍa. That was forgotten by all, and the tank was also covered by earth, and that was transformed into a cultivating land.

But Mahāprabhu in His transcendental trance went nearby and asked the people, "Where is Rādhā- Kuṇḍa?"

"We do not know."

Then with His emotion He took some water from paddy field. And began to chant the *stotram* from the *śāstra* of Rādhā-Kuṇḍa. So this is the great nobility of this place, the highest place in Vṛndāvana. Where Kṛṣṇa with His most confidential group performed His *līlā* there, in the water, as well as on the bank. That is Rādhā-Kuṇḍa. Hare Kṛṣṇa. The land of spiritual love, transcendental love, love divine. Where sacrifice to the highest extent. Love means sacrifice, must be backed by sacrifice. The degree of sacrifice creates nobility. What is noble, there is sacrifice. And sacrifice to the highest degree for the satisfaction of Kṛṣṇa is found only there in Rādhā-Kuṇḍa *līlā*. The whole Vṛndāvana area, the holy land of spiritual sacrifice...

.....