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Śrīla Śrīdhara Mahārāja: ...and I used to, according to their request, I tried to repeat, and they felt satisfaction by my representation. So I found I could understand, some subtle points also, deeper things.

And my poem in praise of Bhaktivinoda Ṭhākura, the only poem that was written during the stay of Guru Mahārāja, and he appreciated it very much. So much so he told that, "Bhaktivinoda Ṭhākura has himself written this through him. It is not his writing, but Bhaktivinoda Ṭhākura himself has written through him, through his pen." That was his announcement, of Guru Mahārāja, appreciated very much.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Anyhow it is the grace of the Lord. Nothing to be proud of. Any moment I may be blunt again. Ha, ha. What is His grace? It is their grace, Vaiṣṇava grace, may be withdrawn any time. This *Gāyatrī vākya*, this *Gītā Hidden Treasure*, all something new type, but it is there and cannot but be there. Because everything must go to *Bhāgavata* conception.

*artho 'yam brahma sūtrānām, bhāratārtha-vinirṇayaḥ
gāyatrī bhāṣya rūpo 'sau, vedārthaḥ paribrīḥitaḥ*

["*Śrīmad-Bhāgavatam* represents the real purport of *Vedānta-sūtra*. And although it is very difficult to draw out the real purpose of the one hundred thousand verse epic *Mahābhārata*, the great history of the world, *Śrīmad Bhāgavatam* has come to give its real meaning. The mother of all Vedic knowledge is the *Gāyatrī mantra*. *Śrīmad-Bhāgavatam* gives the gist of *Gāyatrī* in a very full-fledged way. And the supplementary truths of the *Vedas* are also found within *Śrīmad-Bhāgavatam*."] [*Garuḍa-Purāṇa*]

All must go to the conception of *Bhāgavatam*. Kṛṣṇa. And what is *Bhāgavatam* Kṛṣṇa is given by Mahāprabhu. *Caitanya-caritāmṛta*. Rāmānanda Rāya conception, that talk, that divine discourse between Mahāprabhu and Rāya Rāmānanda. In a short way the whole thing has been delivered there in a very nice way. "Go deeper, go deeper," in this way we're to follow. "*Eho bāhya āge kaha āra*." [*Caitanya-caritāmṛta, Madhya-līlā*, 8.59, 61, 64, etc] "This is also superficial, go deeper. This is superficial, go deeper, go deeper." How in a progressive nice way it has been described there, delivered there. "Go deeper."

If we can follow that, properly of course, we may know many things. What way the meaning is working, what is the way, what is the criterion, how it works on, towards which. Sweet, *madhuraṁ*, beauty. Beauty controlling everything, love, beauty, we say, not knowledge, nor energy. This basic understanding will help us. Energy, power, neither power nor knowledge - go higher. *Karma-sūnya*, *jñāna-sūnya*, nor mysticism. Beauty is harmony, so at the centre, *raso vai saḥ*. *Rasa*, *ānanda*, beauty, *sundaram*, all, that is the centre, how that is controlling everything, controlling knowledge as well energy. Affection controlling everything, knowledge as well energy. What will be the conception of that affection, that beauty? Love.

And now that is given to us, we're to try to appreciate, approach with the prejudice left back. And clean we must try to make progress, quite naked. Neither scriptural instruction, nor any

obligation to the society or guardian. Even the cloth of the ladies, of the *gopīs* were removed before Kṛṣṇa. Such surrender. *Vastra haren* [?] What does it mean? Quite naked to Him, at the full disposal, without any prejudice, full surrender. This *vastra haren* [?] that means full surrender. Nothing between the two, my Lord and myself, nothing, no barrier.

Ha, ha. When I was preaching in Karachi, one educated lady of Ārya Samāji type, she heard my lecture delivered in college and came with some sympathy and question also.

She asked me straight that, "How you say, you recommend Kṛṣṇa, but how can you tolerate His *vastra haren* [?] His taking away the cloth, dress of the *gopīs*? It is very awkward, unsocial."

I told, answered her, when you go to take bath in the bathroom alone, are you ashamed to find your naked body?

"No."

Now you think that when you are seeing your private part, one is also seeing through your sight. *Antaryāmī*. You are looking and another is looking through your look, permeating, He's there. So when you're to conceive Kṛṣṇa, you're to go to your God, you must harmonise between the two. He's all knower. He can see through your eye. A deeper vision He has got. So only you're to think that that all permeating Who can see through me, Who can feel through me, He's outside also. My closest friend, nothing new to Him, everything known to Him. And I'm surrendering to Him. So your objection will disappear. Try to think in that way, not anything awkward there.

It is full surrender. To Whom? He's already seeing everything. Only to become, to invite that consciousness within us. We already belong to Him wholesale. Nothing unknown and unseen in Him. So within and without, that same Master, my Lord, the Lord of the heart of heart, and also out and out everywhere. Lordship, ownership, loving affection, He does not want to ignore anything, and all loving, all embracing. And whatever comes in His connection it is purified, no obscene awkwardness can stand before His vision, all purifying. When we stand before the Deity we don't try to see the Deity, but we shall stand to be purified by His vision. As graceful vision of the Deity I'm becoming purified. The light coming through His eyes, affectionate light, and that is purifying me, making fit for His higher service.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

...

...I'm losing gradually my deeper consciousness. Being old perhaps the depth of my understanding is becoming less day by day, due to the old age.

Badrinārāyaṇa: *Jñāna śūnya bhakti*.

Śrīla Śrīdhara Mahārāja: *Jñāna śūnya bhakti*. So *jñāna* is apparently going away, leaving me.

Badrinārāyaṇa: It's going underground, and *bhakti* is above now.

Śrīla Śrīdhara Mahārāja: So your vision is deferred more, eh, you can see it?

Badrinārāyaṇa: Whatever you, you're seeing everything Mahārāja. Whatever you see, you're seeing. When we come before you you're seeing us.

...

Śrīla Śrīdhara Mahārāja: From different standpoint. The position of Gurudeva is not fixed one. According to the mood and the progress in ones own life, that is a life of a devotee, the vision about, estimation about Gurudeva also changes.

He's seen as Guṇa Mañjarī in *mādhurya rasa* up today. Again he's seen as Svarūpa Dāmodara. And Bhaktivinoda Ṭhākura, Gadādhara. And again Bhaktivinoda Ṭhākura, Kamala Mañjarī. Focusing to the different functions. Kṛṣṇa *līlā*, Gaura *līlā*. Svarūpa Dāmodara is Lalitā there, but Guṇa Mañjarī is becoming Lalitā. Not only Lalitā, but also he has expressed, "If I can have a look about my Gurudeva from some higher standpoint, I find him/her, one with Rādhārāṇī Herself." Full source of whole *rasa*, all comprehensive serving representation. Hare Kṛṣṇa. According to ones own mood he sees the superior between him and Kṛṣṇa, who is the principle mediator, to whom he's more thankful for this rein-station gain.

"*Ācāryam mām vijānīyān*. *Mām* means My *śakti*, My potency. That transmits Me to the environment. That potency which connects Me with the environment, properly, adjusts Me with the environment, he's Gurudeva, in different functions. In different *rasa*, in different personal conception, all respects, in general the potency that exists between Me and My servitors, My self distributing potency, self distributing function. *Ācāryam mām vijānīyān*. You try to realise that Gurudeva is My self distributing function, in different position, different status, different mood, different degree. But all common is My particular potency of self distribution to the environment. *Ācāryam mām vijānīyān*. And who has got faith in him, through that faith he can know Me. No reason, no education can come, can enter into the middle position - his grace."

*yasya deve parā bhaktir, yathā deve tathā gurau
tasyaite kathitā hy arthāḥ, prakāśante mahātmanaḥ*

["The key to success in spiritual life is unflinching devotion to both the Spiritual Master and Kṛṣṇa. To those great souls who have full faith in both Kṛṣṇa and the Spiritual Master, the inner meaning of the scriptures is fully revealed."] [*Svetāśvatāra-Upaniṣad*, 6.23]

"As much *śraddhā* he's got for Me, regard for Me, so much he must have for Gurudeva. Otherwise he won't be able to understand Me, what My representative will represent to him."

Ha, ha. Once Bon Mahārāja coming back from London he accused Guru Mahārāja of not being well versed with the ideas of foreign countries. "You do not know the fashion, the social custom of the foreign countries, so you say so. Your knowledge is limited."

Then Guru Mahārāja, hopelessly, disappointedly, he referred, "In ordinary sense my Gurudeva did not know to sign his own name. But I saw that the whole knowledge is within the nail of his finger, whole knowledge is there, master of all knowledge - I could see him." And he was saying like that.

Then there was Professor Sanyal, he chastised Bon Mahārāja. "Your foreign contaminations have destroyed your devotion. The principle, primary laws of devotion, that also you have totally forgotten."

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

So he may or may not express his knowledge, capacity, power, but we're to think that the centre of all good potency is there, by the will of the Lord. And with this faith if we can approach then it will be easier for us to know the unknowable. So he has come to make us know about his position, in a second figure.

Hare Kṛṣṇa. Hare Kṛṣṇa. It will help us in our progress a great deal. *Jñāna śūnya bhakti*, knowledge-less- devotion, free of intellectualism and brain, no brain transaction. Finite law, finite living in a world, the law of all finite standard, how can that come to know the law of the alphabet of the Infinite? Infinite. His grace. Infinite can be known by His grace, as much as He extends to us. Or any aspect He wants to disclose before us. And then so many Infinite aspects are there. One aspect cannot give infinite aspect to another aspect, that may be opposite nature.

Vidya samanyam tasmin na citram [?] In *Vedānta* it is, the opposites are harmonised there, vidya samanyam, harmonised so many opposite things. That is Infinite. Vidya samanyam tasmin na citram. It is not wonderful for Him to harmonise between opposite thoughts. Harmony is of such character. Quarrel, difference, fighting. In *rasa* also there are friendly and also enemy *rasa*, one *rasa* is against another. In the same *rasa* also there is existence of antagonistic spirit, but the harmony is there.

Gaura Hari bol. Gaura Hari bol. Only faith can accommodate all these anomalies. Anomalies in the intellectual conception can be harmonised in our feeling in faith. That also with much difficulty. Ha, ha. Intellect comes to play the part of an enemy. "Oh, this is impossible," intellect will say. "No, no, we can't believe this, this is impossible." Discourage faith.

There is a *Purāṇic* mythological story. Once, Nārada was passing through some village, there was one devotee, he generally meets Nārada and shows his devotion towards him. And asking him now and then, "Oh, when you go to Vaikuṅṭha you please ask on my behalf, my Lord." In this way. One day Nārada is passing through the village, the gentleman, that devotee came. "Oh, did you remind about me my Lord, when He'll call for me?" All these things. "What He's doing now? What have you seen?"

"I saw Him that He's passing an elephant through the hole of a needle?"

"Ha, ha." He laughed. "Is it possible that how through the hole of the needle an elephant can be passed? It's not possible."

Then Nārada told, "You have long time to wait to go there. You've not yet got any training what is Vaikuṅṭha. You're not fit to live in that plane. Everything is possible. The small hole, the elephant can go and come, by His will. He's such."

So Infinite is such, everything is possible. No intellect can interfere there. "Let there be water." There was water. "Let there be light." There was light. His will, all like hypnotism.

Here, P.C. Sakara [?] was a good renowned hypnotist. Once, we saw in the paper, he invited so many doctors, experts, in the operation work. What is that - operation?

Devotees: Surgery.

Śrīla Śrīdhara Mahārāja: Such doctors he invited in a group, and in their front, just in their face, he cut a man in many pieces, a body of a man.

The doctors began to shudder. "What are you doing? You're killing, murdering." The doctors said.

"No, no, have patience." Then after cutting to pieces the body, he put in a box. And he carried through some two, three rooms and again there opened the box. That man came out. Whose body was seen to be cut into pieces, that man came out from the box again. The flesh pieces were put into the box, and it was handed around and showed to them, that very man came out. So this is hypnotism.

One ICS scholar came to me, he'd read *Bhagavad-gītā*. I told him, how do you feel about the Viśvarūpa, this *darśana* of Kṛṣṇa? Do you believe it?

"Yes, I believe."

How?

"Just like hypnotism, hypnotised Arjuna and showed Himself in different light, kind. And again if the science of hypnotism is there then everything is possible with a higher hypnotist." He told like that.

Subject evolution. I told Dayādhara, when he came with his knowledge of physiology. In the womb, with the growth of the flesh, consciousness growing, how we shall say that consciousness is independent? All these things only in your mind. You're seeing that. The consciousness is coming from the matter, and there's no consciousness outside, it cannot come, here, there. You're concerned with consciousness only. Your consciousness is saying that it's coming out, apparently, of flesh. The consciousness in the womb, developing with the development of the body there. What is the all conscious process in you? Eh? What to say?

What more we see in the eclipse? Between Sun and Earth when Moon comes then we see solar eclipse. When between Sun and Moon comes the Earth, then it's lunar eclipse. But in Hindu mythology it is mentioned that there Rahu, Ketu, Suni, all these things, that they're personal existence, that shadow has personal conception. How? We can think in this way that whatever I get experience I get from that phenomena that is a part of my consciousness. And that particular part of my consciousness which is experiencing the eclipse, that may be called Rahu, a personal thing. That is, consciousness means person, part of consciousness is also a part of personal existence. So everything is person. Beyond consciousness we do not know what is there. All our feelings, or whole of our experience, is only consciousness. That is the original substance. That is not produced by anything, but everything is produced on this plane.

Berkley's theory, not that mind is in the world, but world is in the mind.

*yadā sa deva jāgartti, jadedam ceṣṭitam jagat
yadā savṛti-śāntātmā, tadā sarvvaṁ nimīlate*

["When the *jagad-puruṣa* or universal form of the Lord, falls asleep. Then everything naturally falls asleep along with Him. Then there is no more creation, no more external activity because all are dissolved. And again, with the awakening of Him, everything becomes active."] [*Manu-saṁhitā*]

In *Manu-saṁhitā*. When that universal person, Brahman, He's awake, then we find everything moving, going this way, that way. And when He enjoys the sleep, then no trace of anything, no existence, all entered into unknown. And the universal consciousness, we're also, our consciousness is part of the universal consciousness.

Hegel told that, "Everything is idea. I may think that there's a coin in my pocket, but will there be any coin in my pocket?" He has answered. "It is already in the universal pocket, otherwise it's impossible for us to think like that."

So idea goes ahead, and then our material conception follows. Everything starting with idea, and then the physical things try to follow that. First conception of every movement is idea, and then the other parts follow the program. So idea is everything. And in the universal mind there is everything. It's told that this body is a part of the material existence of the universal whole. So our thinking that we're soul, that is also a part of the universal consciousness. And this material consciousness a part consciousness, this is fossil, this is stone, and this is wood, that is all different type of concepts. Consciousness is the basis of everything. *Yato vā imāni bhūtāni jāyante*. From that prime cause that is Brahman, consciousness, all accommodating consciousness, everything coming out of that. As from the bubble coming from the sea, and again it's going into the sea. Something like that.

*yato vā imāni bhūtāni jāyante, yena jātāni jīvanti
yat prayanti abhiṣamviśanti, [tad brahma tad vijijñāsa]*

["The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him."]

[*Taittirīya-Upaniṣad*, 3.1]

From where everything is coming, where everything is maintained by Whose existence, and when entering into Him again and completely disappears there. That prime cause that is Brahman. That is all comprehensive consciousness. That has got fundamental existence. All other existence are different concepts within that, we're told.

Śukadeva Goswāmī said to Parīkṣit Mahārāja, "You're suffering from animal consciousness that this body is you. Give up this false idea, and stand on your own soil, that you're above this body consciousness, this matter consciousness. You take your stand completely on your mother soil, your own soil, your conscious world. This has got nothing to do with this body that dies. The body will vanish, but you will remain intact, no harm there will be in any way. From these negative, dream like things, give up, shake off that you're identified with this body and you're there. This is the disease, *bhava-roga*, to be *bhava-samudra*, the notion of the idea that to be, that identification...

