

[Transcriber unknown: Proofread by Paramānanda dāsa, U.K]
 [Start of SCSMNJ MP3 dated 82.03.04.C_82.03.05.A]

Śrīla Śrīdhara Mahārāja: Better to serve in heaven than reign in hell; just the opposite that Satan told. It is better to reign in heaven than serve in hell.

Aranya Mahārāja: No, better to reign in hell than serve in heaven.

Śrīla Śrīdhara Mahārāja: Reign in hell and that is satanic. And we take the opposite. Better to serve in heaven than reign in hell. This is hell. The world of experience through these mundane senses, mundane world of enjoyment, this enjoyment is reactionary, it is a loan, this is undesirable. This is prey to *janma-mṛtyu-jarā-vyādhi* [birth, death, old age, disease] so this is undesirable. Not to reign. Better to serve in a land where normal production is than to be a king of the desert. To be master of a desert, then that is, the apathetic forces of desert will come and burn me. Better to get a service in a land of opulence.

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

Devotee: Mahārāja, earlier on you were speaking about Paramātmā and you referred to Paramātmā as *nirviśeṣa*, and yet we always see the Paramātmā depicted as a personality. Can you clarify the point a little bit more, who is Paramātmā?

Śrīla Śrīdhara Mahārāja: What does he say? Paramātmā?

Aksayānanda Mahārāja: He says he thought he heard you say that Paramātmā was *nirviśeṣa*. So we generally think of Paramātmā as a person.

Śrīla Śrīdhara Mahārāja: Paramātmā is person. But generally when they approach the personality cannot be, Paramātmā and brahma is brahma pur, brahma, Param brahma. Deeper vision and proper vision, everything is person. But from hazy vision it is not found as person. But some dictative voice something like, some dictation coming just like intelligence, Paramātmā. A higher form of spark, our soul is a spark-like consciousness, atom; atom is consciousness, and super-quality spark within the spark of soul. Something like in the beginning Paramātmā is seen like that. But it can dictate, soul can also dictate something, assertive soul. But because *taṭasthā*, marginal, not developed condition, but it has got the capacity of taking initiative. And Paramātmā is a spark of a perfect understanding. What it, what Paramātmā gives as suggestion that is perfect, connecting with perfect thing; infallible. But *jīva*'s tendency for free choice not infallible, it may be fallible, but it is also a spark, that is also spark in the beginning. Whatever – but the *cetana*, *cetana* means that everything has got a form: the smallest and the biggest. In the first view the form may not be conceived, may not come within the range of conception, the form. But in closer vision everything has got its form, we find. Form in that way, form in that plane. Light also may be analyzed; different constituent points, and every point has got a peculiarity, combined they produces something. So everything, air, ether, everything, they can be analyzed and combined. So their form is

not, just as the measurement of a solid is not exactly so as the measurement of a liquid, and the measurement of electricity is not the same as the measurement of the liquid, so their form according to their own position. But form is there. In other words the one point can be separated from another, recognised as separate from another unit. In this sense, everything has got form.

So Paramātmā if we find more definitely we find there is Vasudeva, personality. What is Vasudeva? Who is connected with the smallest and the biggest; the biggest is also within Him, the smallest also He's entering and living. That is Vasudeva who can accommodate everything in Him.

(atma kocin sadve sadvam vasavati?)

And who is living within everything. He's existing, maintaining existence everywhere, within everything and outside everything. That is Vasudeva. That characteristic we can find. And then we find He is Vasudeva, He is person because He is consciousness. Consciousness without personality cannot exist. Consciousness means person. Every unit of consciousness is also person, and whole consciousness is also person. Personal characteristic means He wants to enjoy, *bhoga*, satisfaction.....satisfaction. "Everything for Him;" Hegel's philosophy, "Reality is by itself and for itself. Everything is for Him." That is the test of personal existence. He is the absolute enjoyer. Everything is meant to satisfy Him. That is the criterion of personality.

Do you follow? Not clear. Any question of any part. Where do you want to put more question, in what part?

Devotee: You gave the analogy of form, electricity and liquid.

Śrīla Śrīdhara Mahārāja: Form, yes. Liquid is also form, everything has got its form in different way. The electric unit, its form and the stone unit form will be different. If stone is analyzed the smallest part, and if a flame is analyzed, fire, or the sun ray if it is analyzed, their nature will be different. But still they should have got their respective nature. And (parichoy?) his acquaintance, by their peculiar form; form in their own way. So *jīva caitanya* have got their special form. *Ātmā*. If we can understand the differences in the formation of different types of gross things then we can draw it to the original side, that *jīva* souls have got their form. Ghosts also have got their form. Light's form is different. There is one candle, you light another candle. One light, one ray is mixing through another ray. The water also; one glass of water, another water mixed, one enters into another, but still they will maintain their own form, mixed, unmixed.

Devotee: *Jīva* and *caitanya* have the same form.

Śrīla Śrīdhara Mahārāja: The form - one candle removed, the light becomes diminished. Intensity becomes less, but - and when again the candle taken here the intensity increases. But the light has some intensity added to it and then withdrawn, its form is gone away. So in soul also it is such, in consciousness. Not this form should be thrust there; form. The ghost has got, can take many forms, many forms a ghost can take, but still it has got its peculiar

form. It cannot use the capacity of power, of a god. The ghost's power, capacity, is limited to that of the gods, in this way - limitation of power, capacity, duty, all these things. So,

*apāṇi-pādo javano grahitā, [paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ
sa vetti vedyaṁ na ca tasyāsti vettā, tam āhur agryaṁ puruṣaṁ mahāntam]*

[“The Lord has no hands or legs, yet He walks and touches. The Lord has no eyes or ears, yet He sees and hears.”] [*Śvetāśvatara Upaniṣad*, 3.19]

He has not leg, He has not eye, He has not ear, He can see, He can hear, He can run, all these things. Not like this material form, but form He has got, He can see; everything different. As in mind also; mind can see, mind can hear, mind can touch, it is central, it can do anything. But still the mental seeing and the mental hearing is different. The mental ear and the mental eye is different. But on the whole, mind can see, non-differentiated world. Mind can see, mind can hear, mind can touch; in dream. But mind has eye, mind has ear, but that is not of this physical type. This you can drag on. It is and it is not, harmonize.

Devotee: Mahārāja, you were saying earlier that, in the beginning in devotional service we may be attracted by the sublime nature of spiritual consciousness. But at the same time as beginners in devotional service and especially with our backgrounds coming from very degraded conditions of life, sometimes even in pursuit of devotional service we're affected by these lower qualities. How can we come to a position very quickly of being undisturbed by material things?

Śrīla Śrīdhara Mahārāja: What does he say?

Aksayānanda Mahārāja: He says in the beginning of devotional service we may be attracted by the sublime quality of devotional service. But because we are very lowborn, our background is very degraded, then sometimes again we are attracted to degraded things. So how can we very quickly cut that and advance to the pure platform?

Śrīla Śrīdhara Mahārāja: That is that renowned thing by association, by association. When my system is under disease, sometimes if you're taking medicine also I can't help my physical health. We are recommended by the doctors to change the atmosphere, where the, unconsciously some medicine type things will enter me through the air, through the food, the water, in this way my health will improve. Something like that.

The living association, that is the *sādhu*; by his company, by talks, by various other connections, even without any physical cooperation only living by the side, his mental or spiritual *ātmā* will emit some power outside. And I will invite that, my *ātmā*, and will improve. So *sādhu* and *śāstra*; if we try we may not understand fully, but still the *śāstra*, the holy books, if I try to understand their meaning that will also contribute something to improve my health. In this way, our improvement depends on the environment, and that environment *sādhu* and *śāstra*, always. The external help I need. That means I am in want. Then some external help is necessary to improve my condition. And which can help. I am wanting in something. And where it is, if I keep myself in his company then it will be

transmitted in me and my condition will be improved. A *sādhu* - I am lacking in a particular form of energy. And that form of energy is where that *sādhu's* company will help me, will give me more and more strength and health. It's a general thing. Always to improve one's own condition, the favourable environment is necessary. Favourable environment; that is the association of the living souls or *sādhu*, and if it is not possible, not available: then holy books I shall try to keep company of. In all cases this should be applied.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Devotee: Mahārāja, Lord Caitanya has given us one verse, *ceto-darpaṇa-mārjanam*; the process of cleaning the heart. We are preaching in the western countries, which is very contaminating. And sometimes it seems that we are cleaning and also picking up particles of dust. So it seems like we are cleaning but sometimes getting dirty again and going on like this, cleaning and getting muddy and cleaning and getting dirty. So if you can please explain how we can stay clean on the transcendental platform, aloof from any dirt. It seems very difficult.

Śrīla Śrīdhara Mahārāja: What does he say; that when we take the Name it is cleansed and again it is covered with dirt?

Aksayānanda Mahārāja: Because when we do *pracāra* in our countries, so much bad atmosphere, that again we get dirty. But we want to know how to stay always clean at every time.

Śrīla Śrīdhara Mahārāja: So that is, our connection with the higher, that must always be kept. It is possible that suppose I am going to nurse in an epidemic area. And the poison from the patients will come to attack me. So I must have some infective things. My good health and that the poison, the (besili?) may not enter. I must take precaution. I should get help who has sent me to relief work. I must get all those equipments and precautionary medicine and food that I may struggle in the epidemic area and can help them. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: I must have my own protection from the higher. Then I shall venture to attend the relief work. Because it is quite natural that the (vicinity?) of the epidemic area, cholera, anything, the poisonous germs will attack me. I must have to take some precaution.

[This transcript from B.K. Giri Mahārāja
ends at 22.33 of the SCSMNJ MP3 dated 82.03.04.C_82.03.05.A]
[The MP3 continues - transcribed by Paramānanda dāsa]

Śrīla Śrīdhara Mahārāja: And who has engaged to that area I must get such; must have some guarantee of such provision and then I shall go. So that means *vaiṣṇavera ānugatya*,

under the direction of a Vaiṣṇava, the direction of a *sādhu*, *guru*, we shall take that risk. Not disconnected; then we shall die. The *nāmāparādha*, the...

(asraddhadhani namadhana?)

Where is no *śraddhā*, no health, I'm going to give health there, so it is risky. So, I must have some strong backing so that I can work, I can help them; otherwise I'll be lost.

Ten offenses against the Name, one is

(asraddhadhani namadhana?)

One powerful, he can do the – take the risk. But who's weak in health, who may be attacked by the germs, he must take protection enough necessary protection and then he will do, take the work. And who has got that – the super natural Name, has got in him, His descent in his heart; that is enough. He can do and no filth will come to cover it again. He'll be able to drive away all the germs that will come to attack him. But if he's not so, he must have help from the upper house.

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

I'd like to stop here. Jai om visnupada...

.....

Śrīla Śrīdhara Mahārāja: No knew news from Māyāpur?

Parvat Mahārāja: Chaitanya Candra came and he has news.

Śrīla Śrīdhara Mahārāja: What is his news?

Chaitanya Candra: Your Divine Grace, the news is that they had a very strong meeting last night with the GBC, final meeting. And they made a proposal to Śrīla Tīrthapāda. They told him that he must renounce all connection with you, Your Divine Grace; including all tapes and pictures. And if he does not do that then he must leave ISKCON, renounce all his connection with ISKCON.

Aksayānanda Mahārāja: They told Jayatīrtha Mahārāja, the GBC Board told, that unless he gives up his connection with Your Grace, and hearing your tapes and any connection, then he'll be...

Śrīla Śrīdhara Mahārāja: Ousted.

Aksayānanda Mahārāja: ...ousted. And those who have taken *sannyāsa* from Your Grace, they must give up that *sannyāsa* and they may apply again from other *gurus* of ISKCON.

Śrīla Śrīdhara Mahārāja: They're strict to the extreme. That shows their weakness. Such absolute power is not a good sign, for them.

Vyāsadeva has been accepted as *jagat-guru*, *śaktyāveśa avatāra*, Vyasa, (.....?) All the revealed scriptures of different types coming through him; still, he's writing in his own hand what was his position just before the appearance of *Bhāgavatam*, and how his Gurudeva Nārada he's chastising him. The *jagat-guru*, he also expressed that he's in want. The *śaktyāveśa avatāra* especially for the scriptures; he's also saying that, "I am finding in myself dissatisfaction, discontent, and I can't account for the same why I'm so."

Devaṛṣi Nārada came and told, "Yes. I know. And you have done wrong, diabolically. And you are to compensate. It is necessary for the divine arrangement that you are to compensate for that."

So Infinite is of such character. To deal with Infinite, it is necessary that one who is going to deal with Infinite, he'll always be conscious of his weakness. Then only will he be able to draw light from Infinite.

So it is deplorable to think themselves so much impertinent, that we are masters of the whole. That is direct disqualification, for any institution that wants to work under Vaiṣṇava faith. Vaiṣṇava faith; from the beginning to the end, they're conscious of their own defect and want, imperfection – from the beginning to the end. And to feel that, that is to attract the grace; it is not their own property. The property of *Gurudeva*, property of the Lord, and as much as we are given opportunity of dealing with that thing, we can do only that. Never say that we are masters of any position. Such assertion is just the opposite. *Dambha*; that is the opposite of *dainya*, humiliation, and *dambha* is opposite, "That I am master of the situation." That should not be thought. That is not the direction proper. Of course, everyone, everybody is free to decide for his own.

And the Vyāsadeva, Devaṛṣi Nārada, they have come to hear what Śukadeva Goswāmī says. Vyāsadeva Himself He taught Śukadeva, but still he has come, "How the delivery?" Because He's always conscious of the infinite characteristic of the thing, of the knowledge; the knowledge revealed, that is of infinite character and none can know to its finish. He has again come with His own *guru*, Vyāsadeva has come, Devaṛṣi Nārada has come, their disciples of disciples, how can represent, what sort of representation Śukadeva can deliver to the world? Eagerly they've come to hear. So the openness to infinite, that should be always observed; that characteristic, otherwise it is very dangerous.

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

Still it is in the protective side, pertaining to protection, but has not taken any aggressive attitude.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Vyāso vetti na vetti vā.

[*aham vedmi śuko vetti, vyāso vetti na vetti vā
bhaktyā bhāgavatam grāhyam na buddhyā na ca tīkayā*]

[Lord Śiva says: "I know the true purpose of *Śrīmad-Bhāgavatam*; Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad-Bhāgavatam* is very difficult to conceive and can only be known through *bhakti*."]]

[*Caitany-caritāmṛta*, *Madhya-līlā*, 24.313]

We are out to deal with infinite. The primary sincere feeling will be of the fact that we are under, we are nothing. Only we can be an instrument by His liking. If He likes He can make instrument anyone and everyone.

mukam karoti vācālaṁ 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."]

[*Bhavārtha Dipikā*, *maṅgala stotram*, 1]

Our knowledge must make progress towards that line of thinking. It is He, He's everything, and He can make anything as His mediator, instrument; He will. And as much time as He likes, everything at His disposal, His sweet will. We shall live always under His sweet will. We have come out to serve His sweet will, sweet autocracy; sweet but autocratic temperament, but sweet we are told. We are out for that. Our masters are of that nature, sweetness, love. That voluntarily they come to submit to the servitors, but no right can be asserted. No right can be asserted, all voluntary.

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

Ha, ha. There are thousands of men from that side, and you are few, five, six, or ten, twenty-five; and they're so much afraid of you?

Only the spirit of conquering – no attitude of give and take, learning, that we may have to learn something yet. They've finished their learning and they're ready only to distribute their own hoarded wealth.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Alright; He is there. (About fifty minutes of Bengali)

Jayatīrtha Mahārāja is wavering, or what is?

Chaitanya Candra: What he's saying is that he may have to comply with them because of his responsibilities.

Śrīla Śrīdhara Mahārāja: That Vipramukhya got *sannyāsa*?

Aksayānanda Mahārāja: On *Gaura Pūrṇimā* he'll get.

Śrīla Śrīdhara Mahārāja: So perhaps he'll be set against Jayatīrtha Mahārāja there, maybe.

Gaura Haribol.

What about the case of our Brajendra-nandan?

Devotees: He's here now.

Śrīla Śrīdhara Mahārāja: And our Bharati Mahārāja; special case?

Devotees: He did not come back, did not return yet.

Śrīla Śrīdhara Mahārāja: But he should also disconnect; otherwise no room there?

Aksayānanda Mahārāja: Yes. And also Kanan Giri Mahārāja is there, they must disconnect.

Śrīla Śrīdhara Mahārāja: Either accept them or reject; no middle policy.

Aksayānanda Mahārāja: No black or white. Eventually it was to come.

Śrīla Śrīdhara Mahārāja: In one sense it is good. Completely separate.....
Clear cut, independence, complete independence.

Gaura Hari. (Ten seconds of Bengali)

ISKCON does not belong to their committee, but ISKCON ultimately belongs to Swāmī Mahārāja. It represents Swāmī Mahārāja in my consideration. I look to ISKCON with that light. So if a friend or a child goes astray, the guardian may not be satisfied with that, until and unless comes back. Ha, ha, ha, ha. My relation, my connection through higher source; not only that, coming through Mahāprabhu - Prabhupāda [Bhaktisiddhānta Saraswatī Ṭhākura] Prabhupāda and Mahāprabhu. Prabhupāda conceived the idea; Bhaktivinoda Ṭhākura and western preaching, they took the first attempt. So because I am connected permanently with them from the very conception I have got connection so I can't disconnect it completely. My good will must be there; cannot but be. Gaura Haribol.

But it is also Divine Will. Let us wait and see what the things go on how.

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

At the same time I can't give ditto to their decision because I have some connection with Gauḍīya Sampradāya, the God consciousness, Kṛṣṇa consciousness, Guru consciousness, Gaura consciousness, I can't give it from that position.

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

After all it is all for the best, we are to take that everything His grace, this attitude; whatever.

Govinda Mahārāja: Jayatīrtha Mahārāja any decision?

Devotees: Not yet, not clearly. He says different things to different people.

Śrīla Śrīdhara Mahārāja: Not yet. And what about Hansaduta Mahārāja?

Aksayānanda Mahārāja: They didn't approach him. He kept quiet.

Śrīla Śrīdhara Mahārāja: (.....?)
He's a hopeless case. Already they have separated him, so in fact he's unapproachable.

(.....?) Hare Kṛṣṇa. Who are they?

Aksayānanda Mahārāja: What is your good name?

Devotee: Drūvanātha. I used to type for you in Vṛndāvana Mahārāja.

Aksayānanda Mahārāja: Oh yes, of course. Drūvanātha, our God-brother. (Nistula?) and Drūvanātha.

Śrīla Śrīdhara Mahārāja: What is their connection?

Aksayānanda Mahārāja: They're both disciples of our Guru Mahārāja; our God-brothers.

Śrīla Śrīdhara Mahārāja: God-brothers. They come from, America?

Aksayānanda Mahārāja: They both came from London. One from Bangladesh, and Drūvanātha's from London.

Śrīla Śrīdhara Mahārāja: They're connected with Jayatīrtha Mahārāja?

Aksayānanda Mahārāja: No.

[End of SCSMNJ MP3 dated 82.03.04.C_82.03.05.A]

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