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Śrīla Śrīdhara Mahārāja: _____ [?]

Vidagdha-Mādhava: I think...

Śrīla Śrīdhara Mahārāja: Something tangible, however subtle. I must be master of some subtle _____ [?] that I can count, that I have got something. Only in the infinite vacuum to remain forever, how one can tolerate, being an energetic man?

Vidagdha-Mādhava: Guru Mahārāja, I think this is the reason why some devotees fall down into intoxication. They are searching for this experience and...

Śrīla Śrīdhara Mahārāja: That is some *anartha*. That may be in connection with real saints then that *anartha* will go away, leave them. The help of intoxication, with the help of this yoga. Only the minimum medicine to keep up the body together. I have got my fixed program that I'm to do all these kinds of service under the direction of our Guru Mahārāja. And to keep me fit I may take the medicine proper, *yukta-vairāgya*.

*yuktāhāra-vihārasya, [yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya, yogo bhavati duḥkha-hā]*

[“For a person who eats, relaxes, and exerts himself in all duties in a regulated way, and who keeps regular hours in proper measure, the practice of yoga gradually becomes the source of dispelling all worldly suffering.”] [*Bhagavad-gītā*, 6.17]

What will keep my body fit, I shall take such food. And that intoxication will help me in my meditation and when intoxication is taken away meditation will go. To keep the body fit, that we shall accept from the environment, to keep the body fit. And with a sober mind, the service of the Vaiṣṇava, the service of the Lord under the direction of the Vaiṣṇava, both, in the matter of direct teachings. _____ [?]

And particular, just as Tulasī Devī can help us, a creeper, a plant. So why not this ganga? By Tulasī Devī we do not mean a particular shrub, a particular plant. But she is there, just as in Śālagrāma, just as in Śrī Mūrti, just as in the Ganges water, the divine presence, that is there. And not that that particular tree, plant, the physical representation will help us. The spirit behind, you mind that. That is superior, holds superior position than that of mine. And we appeal to them as devotees. And do not use that shrub, that by eating Tulasī we will be, the plants, the leaves of Tulasī if I eat, then I will attain Kṛṣṇa *bhakti*. This _____ [?] conception, that will be offence to Tulasī. Even we do not use Tulasī as a medicine. Tulasī leaf is considered medicine by the ordinary people. But we don't go there, to utilise Tulasī for my bodily health. For spiritual health we want. It is not an ordinary plant, but there is the existence of the grace of Kṛṣṇa.

So spirit can help our spirit. No matter can help our spirit. Our ailment of our soul must come from the souls region, and never from any material plane. It is a plain thing. And we are suffering from *anartha*, from ignorance, when we find that this material thing can help me to attain my spiritual realisation. No! It is His own independent sweet will, autocrat. Only He's little dependent to His devotees. Devotees recommendation He cannot avoid, does not avoid. So no dependence on material substance for attainment of Him. He's for Himself. He's not subservient to anything, that that thing will force Him to come down to this man. He's for Himself. Hegelian expression, is very reliable and very substantial, very strong basis. By itself and for itself. And die to live. I use these expressions very often. Helps me a great deal, this Hegel. And it is unchallengable.

Vidagdha-Mādhava: It expresses the idea well.

Śrīla Śrīdhara Mahārāja: Oh. Unchallengable. He's for Himself and everything for Himself. Then He's absolute. Otherwise only give a name absolute and treat Him as our servant, no, the two things won't go

together. He's for Himself. And His devotees means His own agent, own servants. They may be considered amongst His group. And _____ [?] is for Himself, is by Himself, and die to live. And not by trying to live. If you try to live you will die. If you can die to this idea, with this idea that He's for Himself, you will die with this idea, it will be great help to you. I'm dying for Him, the main thing, back bone, of the devotional attempt. No compromise. You must have courage to admit this fact, that He's for Himself. I am for Himself. And I have no separate end. If it is there, I'm a culprit. I'm a traitor. I'm a diseased person. Die wholesale death, not partial. We go a few steps and then say no, no further, no, wholesale death. Ha, ha, ha. And as long as you'll go to die, you will feel of course that you are living, you are getting real life. Long missing link, back to home. You are going?

Devotee: I was going.

Śrīla Śrīdhara Mahārāja: But you are stopped, forcibly?

Devotee: If I had gone I would have missed all of this.

Śrīla Śrīdhara Mahārāja: Mr. Hegel, he has stopped you, very clear, and very bona fide, strong. None can easily deny it. Reality must be by itself and for itself. This has done away with all other philosophy. The absolute, *advaya-jñāna*.

*[vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam]
brahmeti paramātmēti, bhagavān iti śabdyate*

[“Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān.”] [*Śrīmad-Bhāgavatam*, 1.2.11]

Three genuine conceptions of Him. The lower class is Brahman conception, the second Paramātmā, and the third, highest conception of Him _____ [?] as the enjoyer. All comprehensive, all-cognitive, and all-swallowing, devouring. Bhagavān. Jīva Goswāmī has given the meaning of the word Bhagavān. *Bhajanīya-guṇa-viśiṣṭha*. Bhagavān, He has got so charming representation that everyone cannot do without being attracted to Him, to serve Him. Whenever anyone comes in contact with Him, he cannot restrain himself without casting himself in His service. He's so charming. *Bhajanīya-guṇa-viśiṣṭha*. Bhagavān, He commands our service. Bhagavān means commands our service.

“That My service is fulfilment of your life.” He proposes like that. He's Bhagavān.

Gaura Hari bol. Gaura Hari bol.

...

Śrīla Śrīdhara Mahārāja: ...back to home, back to God. We shall awake in our home.

Now we are wandering in the foreign land just like a madman aimlessly wandering on the street and collecting some piece of paper, or some piece of cloth. And wandering in the street forgetful of his own home, own father, mother, children everything, wandering in the street. Our condition more or less like that.

If that man, that madman may be roused to his own former temperament. “You are a son of that family. You have got that property. You are so and so.”

“Oh.” Then he will give up that collecting on the street, the nasty things, he will come back to home and live with the family, happily. That is something like that. Follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: *Dīkṣā* means that, to take back to Kṛṣṇa consciousness where is our own home. And at present our attention focused towards the external charm of substances. Sometimes in human form, both men and women, and sometimes in animal form, sometimes in tree. Many stages of living. And wandering just as in a dream, wandering in different stages of consciousness. But the absolute consciousness within, that will be aroused and you will find that I am a child of this soil, the soil of Kṛṣṇa consciousness, the land of beauty and love, *prema*. That is in a nutshell, it may be said like that. So I'm tired, I shall close.

...

Devotee: Merry making, playful mood.

Devotee: This is Kṛṣṇa's mood with the cowherd boys?

Devotee: No. Kṛṣṇa's mood with the young girls, with most young girls. Juvenile, in juvenile age. Not Kṛṣṇa, Mahāprabhu, he's saying. When Mahāprabhu used to take bath in the Ganges, and throwing water.

Śrīla Śrīdhara Mahārāja: Sporting mood.

Vidagdha-Mādhava: I find Your Divine Grace brings new life to the English language, for myself. I find these words completely adequate to describe that mood. I would not have thought of these words: sportive, like this, merrymaking. This is more like old English. In America the language has lost some of its life, some of its descriptive nature. The old English was better. Now it is business language.

Śrīla Śrīdhara Mahārāja: I like the style of Wordsworth. Not even Milton. Milton is too gorgeous. Wordsworth is a lover of nature, simple and deep thinking in the nature, natural resources, Wordsworth. I'm fond of his style.

Devotee: _____ [?] to live in these not years and thoughts, but breaths in feeling of a figure of a child. We should count time by heart throbs _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: ...first time come here?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Nimāi Paṇḍita in His young age...

Devotee:

*śrī-nimāi-paṇḍiteti-nāma-deśa-vanditam
[navya-tarka-dakṣa-lakṣa-dambhi-dambha-khaṇḍitam
sthāpitārtha-khaṇḍa-khaṇḍa-khaṇḍitārtha-sambharam]
prema-dhāma-devam eva naumi gaura-sundaram]*

[During the Lord's adolescent pastimes, Śrī Gaurasundar was known throughout Nadia district as the brilliant scholar Nimāi Paṇḍita. With His ingenious arguments He could humble the proud logicians who thought they were so clever they could outwit everyone they meet. Rendering the scholars speechless by cancelling and reversing their logic and conclusions, the Lord would then refute His own opinions and re-justify His opponent's original proposals. I sing with joy the unending glories of my sweet Lord, my golden Gaurasundar, the One and Only Divine Abode of Pure Love.] [*Śrī Śrī Premadhāma-deva-stotram*, 9]

Vidagdha-Mādhava: Say that again.

Devotee: *Śrī-nimāi-paṇḍiteti-nāma-deśa-vanditam*. Who's teaching you this?

Vidagdha-Mādhava: Hari Charan prabhu came last night.

Śrīla Śrīdhara Mahārāja: That is from *Premadhāma-stotram*, *Śrī-nimāi-paṇḍiteti-nāma-deśa-vanditam*. Because He was an exceptional scholar, all the scholars that came to Navadvīpa and they were defeated by

Nimāi Paṇḍita. He was a genius from His young age. So the fame of Nimāi Paṇḍita was all around the country. Nimāi Paṇḍita was a very strong *paṇḍita*, personality. Any *paṇḍitas*, any scholars from different corners of India came to talk with Him, but they're defeated, can't go further. *Śrī-nimāi-paṇḍiteti-nāma-deśa-vanditam*. His name was honoured throughout the country. *Nimāi-paṇḍiteti-nāma-deśa-vanditam*. What the others produced He cut into asunder, and again He corrected them and explained Himself very perfectly. But when others put it to Him He cut it, smashed it. Again that _____ [?] He corrected and put the meaning. So, *khaṇḍa-khaṇḍa-khaṇḍitārtha-sambharam*. Preaching very profusely, and He was such a great logician that He could cut asunder. They could not do anything. Again He corrected them in their front. So in this way, this capacity here. *Sthāpitārtha-khaṇḍa-khaṇḍa-khaṇḍitārtha-sambharam*. A dreadful figure to the scholars, in His young age.

Again when He came to Kṛṣṇa *bhakti* that is also of that type, He lost Himself in the ocean of divine love. So much deep, so much intensity. People could not conceive that adherence to the Lord may come to such a great intensity, great degree, of self abnegation, so high. He can't tolerate His own existence.

"I can't stand, I can't stay. Please show Me Kṛṣṇa. I can't live without that, without having a sight of Kṛṣṇa. My friends, help Me. I'm gone, I'm lost. Help Me. I'm dying."

So such intensity, His adherence to Kṛṣṇa.

"Kṛṣṇa is in Your chest."

"Oh, in My chest?"

Gadādhara told, "Yes. Why You are so much eager for Kṛṣṇa? Kṛṣṇa is within Your chest."

"Oh?" He began to break _____ [?] took it, Kṛṣṇa is within Me?"

"Yes?"

Something like that, mad, mad for search of Kṛṣṇa.

So what's your news? Your name?

Devotee: _____ [?] Bāla.

Śrīla Śrīdhara Mahārāja: _____ [?] Bāla. Only difficulty that the doctor's not allowing you to come out. Only one difficulty now.

Badrinārāyaṇa: Yes. Now they will keep her until Monday.

Śrīla Śrīdhara Mahārāja: Monday, so long? Why not Saturday?

...

...thinking that my patient is a Vaiṣṇava. He dealt like that.

Mālā should be kept in a respectable position, and then obeisance, not on one hand.

Tulasī should always be revered. Put in a proper position, you should keep, that is what should be done.

Hare Kṛṣṇa. Hare Kṛṣṇa. Tulasī is given to the feet of Nārāyaṇa, not to the feet of Gurudeva. It is also be revered by Gurudeva's hand. Tulasī should be put in the hand of Gurudeva while *arcana*. So that the Gurudeva will put this Tulasī on the foot of Nārāyaṇa, Kṛṣṇa. Tulasī _____ [?]

There is an understanding between Hari and Tulasī that, "Wherever You will be I must be nearby. I shall be present nearby, near about." _____ [?] Wherever there is Tulasī, Hari must be nearby.

Hare Kṛṣṇa. Gaura Hari bol. In *Garga Samhitā* perhaps, it is written one is asking Rādhārāṇī, "Where from You have got so much love for Kṛṣṇa?"

She said that, "In My previous life I rendered service to Tulasī, and by her grace I have attained this position."

But this is a part of *līlā*. Though Rādhārāṇī She's the highest amongst all the servitors, but still She says in some *kalpa* She might have done such *līlā*, *līlā* perhaps. But anyhow it is showing the dignified position of Tulasī. Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: You are eager to start for the place of service. So if you like you can start, leave here today by two o'clock. After that the time will be inauspicious. Then again tomorrow morning, as it suits you tomorrow morning. _____ [?] Nimāi Paṇḍita he was eager to go to London?

Vidagdha-Mādhava: Yes. But we'll wait today. We'll leave tomorrow morning, altogether, all three.

Śrīla Śrīdhara Mahārāja: Oh. All three will start tomorrow morning.

Vidagdha-Mādhava: Yes.

Devotee: First I must go to Calcutta to book my flight back.

Śrīla Śrīdhara Mahārāja: And you want his help? He wants your help?

Vidagdha-Mādhava: Yes. I will help both.

Śrīla Śrīdhara Mahārāja: And Paramānanda he will also go to Bombay, you will have to go to Bombay to help Mādhava Purī Mahārāja.

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: So he will also start tomorrow morning, start for Calcutta, morning, before sunrise.

Vidagdha-Mādhava: Yes. Guru Mahārāja, what is the energy in Thursday afternoon that makes Thursday afternoon inauspicious for starting a journey?

Śrīla Śrīdhara Mahārāja: Every day has got some influence of the planet, a little different. So this is calculated. This is meant for *aprākṛta līlā*. Devotees in the middle stage may not care for it. But these subtle signs in the nature is seen to be read even by the *gopīs*. They accept every movement to serve some purpose in the *līlā*.

In *Govinda-līlāmṛta* it is written, when Rādhārāṇī She's approaching to meet Kṛṣṇa in the forest, some day She finds good signs and can meet Him. And some day it is described that when She's starting there's some ominous signs and that day _____ [?] To read from the symbols of the nature, the future. The futures success or failure may be read from different symptoms of the nature.

You see we're told that earthquake is known by some birds. And sometimes also by the deer and other animals. But still, human brain has not yet found out when earthquake will come. But some birds began to cry, not all sorts of birds. There are some that the wave in the subconscious region, when the flood is coming the ants are seen to go up with their eggs, they can know, that intuition is there. It is intuition. What the man cannot know by his brain calculation, so many beasts they can understand by intuition. That is suggestion of the nature, future. Future reflects itself in the present, through different symptoms. And it is not superstition, it is fact.

In the newspaper we found once, a *sādhu* was living in Darjeeling Hill, here. And he was very liberal and so many animals used to come to him, and some licking his body, and some he's brushing some animal's body. In this way very friendly relation. Now once, the earthquake will come, and that portion of the hill that will be dissolved, separated from the main, the *sādhu* will have to die. The animals, especially the stag, the deer, they came and anyhow began by their horns began to push this *sādhu* out of his *āśrama*.

And anyhow they took the *sādhu* out of that portion and immediately there was an earthquake came, and that portion of the hill was gone, down. It has also been said that intuition, subconscious region, the waves come.

Devotee: _____ [?]

...

Vidagdha-Mādhava: So Mahārāja, if one is going to follow the influence, or understand there's some bad influence on Thursday afternoon, what is one to do, or to avoid on a Thursday afternoon?

Śrīla Śrīdhara Mahārāja: That is not always effective. There are so many other things also. Not only the day, but the *tithi*, the other *yoga*, so many things, so combination produces something. It cannot be particularly said that Thursday afternoon will always be bad. There are different combinations also. If you're are to calculate in a subtle way, then there are many things to calculate. And generally when we're going forth with service of Kṛṣṇa, with God overhead, suppose if any urgent necessity arises in some inauspicious time, then what should we do? We shall have to attend that duty. So, we shall think about the Lord and go on _____ [?] It is a general thing. But in particular case, whether it's good or bad, we must go do our service. Forgetful of our future, taking wealth of service, we must go on to discharge our service. It is not desirable that in an ominous time, inauspicious time, we shall sit idle. That will also be bad.

Vidagdha-Mādhava: Also in West Virginia, America, they see caterpillars, they have much hair, or the horses they grow a full coat of hair, they know it's going to be cold that winter, a harsh winter. The nature certainly points out future in different ways. The country people, they know some of these things. Is there some *śāstra* connected with some of these indications? Or is it just the people, they know these things, they observe these things?

Śrīla Śrīdhara Mahārāja: What does he say?

Vidagdha-Mādhava: The nature, these signs, omens, are they in the *śrutī*, are they in the scripture, any of these omens? Can they be found, pointing out future?

Śrīla Śrīdhara Mahārāja: I don't follow you. In New Vṛndāvana in America, a part of America, Swāmī Mahārāja has given the name of New Vṛndāvana. And you say that there, the customs, usage of the people of the locality is different from that of other locality? Eh?

Vidagdha-Mādhava: Yes. No. My question is this. You were saying before that there are omens. You see a sign in nature and you know a flood is coming, the ants are taking their eggs up and you can see. If you see that you can know the flood is coming.

Śrīla Śrīdhara Mahārāja: And so, what do you say?

Vidagdha-Mādhava: In *śāstra*, are these in revealed scripture?

Śrīla Śrīdhara Mahārāja: Yes, yes. The ominous side and the auspicious side. When Kṛṣṇa disappeared, Arjuna coming from Dvārakā alone. Mahārāja Yudhiṣṭhira is saying so many ominous things, he's enumerating, "I saw this, I saw that, all ominous signs." Now Arjuna come like a mad fool. "What's the matter Arjuna? I am experiencing all these ominous signs in nature."

Then Arjuna told, "We're deceived by that Great Lord who came in human form and became our friend. He has withdrawn from here my brother. We're helpless now. We're thrown into the great ocean of grief. He has left us alone."

So many bad signs are mentioned in the *śāstra*. _____ [?] got recognition in the *śāstra*.

Devotee: Could I ask one question Mahārāja? You mentioned earlier that sometimes Rādhārāṇī sees a good sign and so She goes to see Kṛṣṇa. I didn't hear very clearly. Did you say that sometimes She sees bad signs?

Śrīla Śrīdhara Mahārāja: She's in *jñāna sunya bhakti*, *aprākṛta* Vṛndāvana, all human characteristic. No divinity they're awake in. Just as, "We're ordinary men." That is the mental imposition there. They're ordinary people of lower section, the milkmaid men. We are so, there in the Deities, there in other Gods.

Yaśodā, if any *sādhu* comes, ordinarily, takes his feet dust putting on the head of her son, Kṛṣṇa, Gopāla. Saying, "Bless him. He's my son."

This is their mood, *jñāna sunya bhakti*. No divinity to be traced there. No transcendental knowledge to be traced there. *Jñāna sunya bhakti*, the life above calculation, the calculative world. No connection with calculative...

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