

## 82.08.22.A

**Śrīla Śrīdhara Mahārāja:** Anyhow I found in paper \_\_\_\_\_ [?] “When I drink, I’m two hundred per cent fit \_\_\_\_\_ [?]”

For the fitness of the body, to keep the body fit we can take help of the matter. Otherwise physical, not only this spiritual standard of our own soul, but higher spiritual help, only His mercy can help us. He can come to us. We can’t go to Him. Now what to do, to draw His attention to come down, to grace us? What path should we choose?

He’s independent. I’m here to invite His sweet will. Not even our knowledge, the high knowledge also cannot touch His existence. Whether He is or He’s not, knowledge cannot say that. No knowledge of human beings can reach to that standard where it can find that God is living. That He is, that can be known only by His attempt, to make Himself be known to us. That is *śrauta*. *Yam evaiṣa vṛnute tena labhyaḥ*.

*[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena  
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūm svām]*

[“One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone’s heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him.”] [*Kaṭha Upaniṣad*, 1.2.23] & [*Muṇḍaka Upaniṣad*, 2.3.2]

This principle must be understood. This is the main principle to be understood by the devotees. A student of this school must have some idea of this fact, that He can come, we can’t go. He can come and He can take us there, but we cannot go there independently. Such play, we’re gross consciousness, and that is the highest and finest conscious area. Even where He lives, that area is finer consciousness than the stuff we’re made of.

*vaikuṅṭhena 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]

Where the God lives that soil is more, higher consciousness than we. We are *taṭasthā* consciousness, unit of marginal consciousness, consciousness of a lower degree, we are made of. We are created from a plane of consciousness that is of lower degree. And in the higher degree of consciousness He lives with His paraphernalia. They can come to us but we cannot go there. So how it is possible to go there? Only by their grace, no other alternative. *Nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena*. Extensive study of different scriptures, or sharp memory, all falls to take us there, they’re useless. *Yam evaiṣa vṛnute*. Whomever He will select to take, to make Himself known, he may know. There are so many. He may make Himself known to one, the others may not know.

When Kṛṣṇa was in Kuru *sabhā*, Duryodhana, Karṇa, Duṣṣāsana, came to capture Him. But He showed Himself in such a posing that Devaṛṣi Nārada, Bhīṣma, and others that were there began to praise about His nobility, so much.

Dhṛtarāṣṭra he was blind. He heard those hymns and songs praising about Kṛṣṇa. And his appeal to Kṛṣṇa, “What I hear, I have no eyes, what I hear from the praise sung, praising songs, that You are showing a very noble figure. Please grant me sight for a few seconds and allow me to see Your great and beautiful figure. Then again You may make me blind. Only for the time being please remove my blindness that I can get the chance to have a view of Your magnanimous presence.”

Kṛṣṇa told, “No necessity of curing your blindness. I say you see.”

And he saw. In spite of his blindness Dhṛtarāṣṭra saw Kṛṣṇa. So eye was not necessary to have a sight of Kṛṣṇa’s figure. It is such. His will, the only cause, He wants to make Himself known. Then one can know.

For whose favour He opens the door of his sight, he can know. It is coming from that side, consent is coming.

“Know Me Arjuna, Divyarūpa.”

“I want to see that Divyarūpa, the Viśvarūpa.”

“Yes Arjuna, you see.”

Arjuna began to see. Only His will. *Yam evaiṣa vṛnute tena labhyas*. Whomever He accepts, admits, gives pass.

“Yes, you may see. Visa, I give you visa to enter My domain. You can enter, none else.”

So nothing material can help. Only His agents that is also empowered by Him. They come to say something about Him, to help in some way. To get the eye,

*om ajñāna-timirāndhasya jñānāñjana- [śalākayā / cakṣur unmilitam yena, tasmai śrī-gurave namaḥ]*

[“I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances.”]

The Gurudeva is sufficient to give the eye, the eye of this nature, that He can never be seen by dint of any power raised from this material plane, gross or subtle. The eye that He can only make Himself known by His own grace. That sort of eye, that sort of knowledge, that sort of idea.

Wholly at His disposal. Everything is for Him. And, not a particle to satisfy our individual purpose. Reality is for Itself. Everything in His hand. All right reserved there. And with His consent His devotees they can enjoy some sort of that life, by His sweet will, by His order, they know something like. It is of such independent nature.

Especially Kṛṣṇa consciousness, that is more subtle, more rare, and more non-understandable. We are to connect, anyhow, we cannot connect with Him. Some *sukṛti* has accumulated in us, and that is trying to make us search for that highest thing. It has also come from Him. This *ajñāta sukṛti*, *jñāta sukṛti*, then when accumulated to a certain extent it produces some *śraddhā*. The quality, a tendency of enquiry of that impossible existence, we want to have, running after phantasmagoria.

It is not easy thing. The highest idea. It is our fortune that we have not allowed ourselves to be satisfied with so many stale things, stale products of this nature. We want something else, something higher, charm, all charm. Hare Kṛṣṇa. *Yam evaiṣa vṛnute tena labhyas*. We must try to understand the real purport of this life, from the *śruti*, *avaroha-panthā*. If He cares to make Himself known, He can do that. He may dash your head against the head of any adventurous thing you may do. You may do or not, but it's no qualification for understanding Him. All right reserved. He's for Himself. He's by Himself and for Himself. He does not care for anything else. Such is the Absolute. It's almost hopeless to get any trace about Him.

*sanātana kṛsna prema niracana haya* [?]

Mahāprabhu says, Mahāprabhu is showing Himself as conscious of such a plane.

“That Sanātana it is impossible that they may come down in this human section. *Niracana haya* [?] Humanity, human section, cannot have any fortune to trace that substance here, in their society. Human society cannot expect to have any conception of that thing. *Niracana haya* [?] If accidentally, any contact, any connection with any man here, anyone of the society, \_\_\_\_\_ [?] once connected, never separated. And if he's separated he cannot stand, cannot keep his existence here, maintain himself. His life is drawn by that charm. He cannot exist in this body, in this world. That is so charming, so powerful, so attractive. Once any connection, and if separation he can't exist, maintain his existence barely, he's gone, life is drawn. \_\_\_\_\_ [?] Cannot live, cannot stand if once connected and then disconnected, he cannot live any longer here in this plane. It is of such nature.”

Mahāprabhu says, “I have not got a speck of that, one very minute single drop of that. I’m searching. Only I’m raised to such a position that I can face that such a thing is there, in the upper stage. But till now I have not touched it. So far, so unapproachable. But still it is, and it is the highest thing. And everyone should live only for that, whether he gets or does not get, such a charming thing, such a sweet thing. Existence is possible only for Him. Otherwise existence is a dead thing. Consciousness, if there is any point of consciousness it should exist only in the hope of that conception. Otherwise it is useless to me. No meaning of any life is such a great thing, that far away we can get the scent of such a great thing. It is worth living. In any day I may come to such a thing. If not now I shall go on dragging my life, that one day I may come, such prospect.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

To keep up the body fit.

*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]

Only to keep up the standard, we can manage material things. \_\_\_\_\_ [?] So wait for that, try hard to get the connection of that higher soul. And if anyhow, anywhere it has descended in the heart of a devotee, through there we are to connect.

*sādhu-śāstra-kṛpāya [yadi kṛṣṇonmukha haya / sei jīva nistare, māyā tāhāre chāḍaya]*

[“If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.120]

To give Himself, distribute himself, He has managed to give about His description in the scripture, as well as in the heart of a saint, *śuddha bhakti* devotees.

...

\_\_\_\_\_ [?] *Bhakti-rasāmṛta-sindu*, through the instrument of the money, or by the disciples, his followers...

...

...devotion proper. But I can utilise my money at my command, energy, and men and money I can utilise in favour of acquiring devotion. But Jīva Goswāmī says that is not the proper side, *śuddha bhakti* route, that is not pure devotion. You cannot utilise yourself in the service, but you manage to serve through money and through men. But that is not considered as pure service. To help something, to bring some *sukṛti* to you. So money and men may be utilised to get some *sukṛti*, and not devotion proper, as far as yourself is concerned. Your position is where, and you try to utilise to get it through some other medium, sitting tight as you are in your position. Negligence.

Ambarīṣa Mahārāja, he left his royal duties, entrusted them to the *brāhmaṇa* ministers, and he himself used to brush the temple and do other things by his own hand.

And Mahārāja Pratāparudra he was the Emperor of Orissa at that time, time of Mahāprabhu. When he came to brush the ways of the chariot of Jagannātha, then Mahāprabhu Himself came to embrace him.

So no dignity or position of this worldly qualification. But *dainyam*, humility, helplessness. The real consideration of our own helpless position. That is the qualification. I’m nowhere. I have no support. Why do I stand? I’m in the infinite sky. No support. Where I am I do not know in this infinite sky, no shelter, no support, no prospect, no home. An earnest search for some shelter. *Dainyam, ātma-nivedana*. Where should

I get *bhāgyam* and make myself safe? All empty. No charm. All things have no charm, dismissed, ending nowhere, no shelter. And earnest seeking for some support, real support, *āśraya*. And then only a soul can find the subtle support, subtle shelter. \_\_\_\_\_ [?] One who has got none, \_\_\_\_\_ [?]

...

\_\_\_\_\_ [?] but when he proves some condition real, he's come \_\_\_\_\_ [?] Spontaneous, sweet will. But when we demand anything, put any demand, not artificial thing that can be produced. It is not of that matter, but may come out of himself.

Once, one gentleman named Hari Kiśora, our Godbrother, went to our Guru Mahārāja, “Prabhupāda, please say some Hari *kathā* to me. I put this question that I want to hear some *kathā* from you.”

Prabhupāda told, “You can clear your ears, then you come.” That was the answer.

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

**Devotee:** Did he come back?

**Śrīla Śrīdhara Mahārāja:** Yes. It cannot be forced to come. It is such, automatic.

Bhaktivinoda Thākura, “Sudden flash I find, Gaura-Gadādhara, but when I go to see it with a particular attempt, attention, vanishes, at once.”

It is of such nature. No exposure to any other, so sweet will, degree of sweet will. Do not care for any other influence from outside, can't tolerate. Very subtle, very susceptible, sentimental, cannot tolerate any external influence or demand. Does not care for anything. Absolute sweet will. The Absolute means such. Without depending, without caring for anything. Self sufficient. \_\_\_\_\_ *purna* [?] He's full, He's fulfilled by His own existence. He does not care. That is His nature. And we're out for wild goose chasing. Whether I shall get it or not, no guarantee. Still we should not, we can't, we should not attempt for any other thing. But we get Him or not, but I shall continue with my quest only after Him. That should be the attitude.

*viracaya mayi daṇḍam dīnabandho dayām vā [gatir iha na bhavattaḥ kācid anyā mamāsti  
nipatatu śata-koṭir nirbharam vā navāmbhas, tad api kila payodaḥ stūyate cātakena]*

[“O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the Cātaka bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud.”]

“You may show Your grace or You may be as cruel as to finish with my existence. *Viracaya mayi daṇḍam*. You may give me any kind of punishment, or *dayā*, You may give Your grace to me. But I have no other alternative but to search Your grace. *Nipatatu śata-koṭir nirbharam vā navāmbhas*. \_\_\_\_\_ [?]”

There is a kind of bird whose name is *cātaka*. Its nature is such that won't drink a drop of water from anywhere connected with the earth. Only when rain falling it drinks that rainwater, and never any stagnant water, deposited water, anywhere. That is its intrinsic nature. Cātaka is always with his beak, mouth high, upward. Always, “A drop of water, a drop of water.” Rain also can come profusely to quench his thirst or thunder may come and finish him. But still he has no other alternative but showing his mouth upward - “Water, water.”

So Rūpa Goswāmī says our position is like that. Not any water, not any *rasam*, any ecstasy which is already thrown about in this material world we find, either gross or subtle. That won't suite us, we won't want that, even a single drop, but only rain water. A drop of grace coming from up, from heaven, awaiting for that. So many water profusely thrown around, but only a drop of water coming from the heaven. The water also may come, or instead a thunder may come and finish. Still that bird won't \_\_\_\_\_ [?] So our *ananya bhakti* and the higher type of search after Kṛṣṇa should be of such nature. Just as Mahāprabhu in His last *śloka* of eight,

*āśliṣya vā pāda-ratām [pinaṣtu mām, adarśanān marma-hatām karotu vā*

*yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ]*

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."] [*Śikṣāṣṭakam*, 8]

“Whatever You like You may do with Me. At Your pleasure You may kill Me, You may throw Me elsewhere, You may deal with Me in any way You like. It is Your right, You can do. But I have got no other alternative but to cast Myself, to throw Myself at the feet dust of You, My Lord. No other alternative. Whatever corresponding treatment I get from You, it does not matter. Still a burst from heaven. But still My search will be only for You, nothing else.”

This is *ananya bhakti*. We are concerned with that. We are to preach that. We are to try to accept that, to get that for ourselves, only that type of devotion, serving attitude. Gaura Hari bol. That is our concern. Whatever we do, for the \_\_\_\_\_ [?] that \_\_\_\_\_ [?] The compass shows the north direction. It may waver in this way but it is fixed towards the north pole. Is it not, the compass? So our hankering, the compass of our hankering must be always to that direct. All eliminating, and similarly accepting attitude. Don't want anything, not this, not that. All elimination. And that one of such quality. Whether I get it or not, that sort of \_\_\_\_\_ [?] an infinite type. Still I won't like to fill up my heart with rubbish.

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

...

**Vidagdha-Mādhava:** Guru Mahārāja, you asked me to write, or to go deep within my heart, to find what things brought me to Swāmī Mahārāja. So when I did that introspect kind of thing, one thing I came to understand was actually I'm including one drug experience. That is one experience with the same type of drug that Tīrtha Mahārāja is experimenting with. That definitely was part of the experience that brought me to the lotus feet of Swāmī Mahārāja. I have to include that in my analysis of how I came. And I think other devotees also can say the same thing, that they actually had some experience with this type of drug, that actually woke up something inside of them to go to pursue spiritual life, rather than material life.

**Śrīla Śrīdhara Mahārāja:** What does he say?

**Badrinārāyaṇa:** He says, Mahārāja, that previously you had asked him to look within himself and find out why he came to Prabhupāda.

**Śrīla Śrīdhara Mahārāja:** Yes. You must be true to your inner voice.

**Badrinārāyaṇa:** Right.

**Śrīla Śrīdhara Mahārāja:** Inner guide.

**Badrinārāyaṇa:** Right.

**Śrīla Śrīdhara Mahārāja:** And he says, he wants to say that, “My habit of intoxication...”

**Badrinārāyaṇa:** Yes, has shed some light on that area.

**Śrīla Śrīdhara Mahārāja:** ...anyhow, that took me there.

**Badrinārāyaṇa:** Yes.

**Vidagdha-Mādhava:** Not habit, one experience I had with the same type of substance.

**Śrīla Śrīdhara Mahārāja:** Suppose Nityānanda Prabhu has gone to visit a wine merchant, to take him up. And you are a drunkard, you have gone to drink some wine there, and met Nityānanda Prabhu. And what will be the cause, the wine will be the cause of your coming to Nityānanda Prabhu?

**Badrinārāyaṇa:** So there's some *sukṛti* in taking this drug?

**Śrīla Śrīdhara Mahārāja:** *Ajñāta sukṛti* has connected you only.

Just as the case of Bilvamaṅgala Thākura. He came to the prostitute, and through prostitute a voice came to him, "You are so much energetic and attentive for flesh and blood, for the prostitute. If a part of that you could use for the service of Kṛṣṇa then you'll be lifted so high." Then, should we think that the visit of the prostitute's house of Bilvamaṅgala is the cause of his future bright life? Eh? What do you think?

**Badrinārāyaṇa:** No.

**Śrīla Śrīdhara Mahārāja:** Ha, ha. Your *sukṛti* was such that even coming in connection with that you were lifted. Previous *sukṛti*, that helped you to catch, and not the intoxicating mood.

**Badrinārāyaṇa:** Gaura Hari bol. Gaura Hari bol.

**Śrīla Śrīdhara Mahārāja:** We're to dive deep. And the *śāstra*, the *ṛṣis*, they have traced our coming in connection with such higher divinity in that way. *Ajñāta sukṛti*, *jñāta sukṛti*, then comes to *sādhu*. Not a chance coincidence visit. I have gone to visit to join a public meeting. 'Oh, there is some meeting, or a religious meeting, I went there attracted by the charm of the meeting. And there I found, fortunately, a particular *sādhu* who attracted me. So many, I have some hobby to attend meetings, especially religious meetings, but I go and dismiss. But suddenly, one religious man caught my heart. And if he's the supreme-most then my inner heart could respond only because that sort of arrangement was there in my heart.

\_\_\_\_\_ [?] Birds of the same feather flock together. The deep portion of my heart could recognise I want this thing, and not the external, accidental, connecting links. That cannot be.

So visiting that particular prostitute, that was not the cause of Bilvamaṅgala's arrangement. That time came, waiting, and a little, or not little, a voice came from the opposite section. Excited him, the fire, that was living, the time has come. So it should be traced in that way.

Once, I accused some of my Godbrothers, he was of little *sahajiyā* type, then I told, Mādhava Mahārāja was with me, "That you are of the *sahajiyā* type."

Then he answered, my Godbrother, and junior, he answered, "That with this *sahajiyāism* I have come to your Mission." The *sahajiyā* type.

I told, not your *sahajiyāism* but some deeper thing that is against *sahajiyāism*, that has taken you here and not your *sahajiyā* feeling. So *bhaktiyā sañjātayā bhaktiyā*.

*[smarantaḥ smārayantaś ca, mitho 'ghaughā-haraṁ harim  
bhaktiyā sañjātayā bhaktiyā, bibhraty utpulkām tanum]*

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."]

[*Śrīmad-Bhāgavatam*, 11.3.31]

*Bhakti* is its own cause. None can produce *bhakti*. *Ahaitukī*, *bhakti* is *ahaitukī*, causeless, because *bhakti* only causes *bhakti*, and no other non *bhakti* can produce *bhakti*. *Bhakti* is independent, it is the most fundamental thing. Nothing can produce *bhakti*. Service, serving attitude, it is the most fundamental nature. Only phenomenal, external things can never produce that most fundamental, fine thing. *Bhakti* is *ahaitukī*.

*Bhaktyā sañjātayā bhaktyā.* Just as one candle is lit by another candle. So the candle in the heart of a *sādhu*, and you can light from that candle. That light from light, fire from fire, and not any mundane thing can produce fire. Something like that. *Ahaitukī*, it is the most original plane going, and the external, the gross layers cannot produce that fundamental. That is the mother plane, *bhakti, nirguṇa*. And these are all *sagūṇa*, means diseased condition. And that is the only healthy condition, of the underground, below, of the whole apparent world. That wave, that is *bhakti*, that is independent in itself, or herself, *bhakti*. And never created by the product of any other thing. It is self existent, and also \_\_\_\_\_ [?] free, not to change its opinion by any pressure. It is always independent. Of its own accord it can go and come, to move, everything. It is the nature of the Supreme Lord, devotion, *bhakti, prema*, love. Love divine, the highest principle ever discovered, love divine. Even mercy becomes pale when it comes to love. The justice, mercy, justice becomes pale when approaching devotion. No room for justice even. It is so full. No complaint...

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