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Śrīla Śrīdhara Mahārāja: Our Guru Mahārāja gave another instance. That one boy is born in a dungeon, in a dark prison house, room. And he's also grown up there. He can't have any experience of sunlight.

Then one of his friends from outside who used to come and go, one day he said, "Let us go to see the sun. Come with me, I shall show you."

"Yes, I shall go." But he's taking the lantern.

"Don't, it's not necessary to take the lantern, to see the sun."

"Do you think that I am a fool? Can anything be seen without the help of the light? I'm not such a fool. What do you say?"

Then he forcibly took him by the hand.

"Oh, this is the sun. By his light everything is seen."

Ātmā is like that. Our Guru Mahārāja, God or *ātmā* is like that. He's seen by His own light and we also can see anything and everything only by His light. He's such, self-effulgent. *Ātmā parijñāna-mayo*. Self-effulgent means this, that He can show Himself and show others, others also He can show, He is the source of all knowledge. Conception of Godhead is like that. Automatically existing, His knowledge, by the help of another light the sun cannot be seen. By intellect, by knowledge, the God consciousness we shall acquire, it is not necessary. It is independent. Knowledge of God is independent. That can come and go. And if comes with Him everything comes. And nothing can force Him to take you here within yourself. Sun cannot be taken into your whole, but you are to go to the sun and to see by his grace anything and everything, the light is such.

*ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
vyartho 'pi naivoparameta puṁsām, mattaḥ parāvṛtta-dhiyām sva-lokāt*

[One party says: "God exists!" The other says: "God does not exist!" *Śrīmad-Bhāgavatam* says that the *ātmā* is self effulgent, but still we find that one class of men say, "He exists, we see Him, He can be seen," and another says: "He has never existed." This quarrel has no end because one of the parties hasn't got the eye to see what is self-evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever."] [*Śrīmad-Bhāgavatam*, 11.22.34]

When I pronounced this *śloka* that man also knew this, that *sādhu*, he also followed my pronunciation, and suddenly touched my feet.

"Oh, I also know this but it does not come in time. But you have got such realization that in the time of necessity this *śloka* has come to you."

That was his statement. He was friend of Rajendra Prasada who was the first Rastrapati of India.

He told, "We worked together for the country but when he got that post he went to occupy and asked me, I shall grant a pension to you and you go on in any way you like. I told that I did not want any pension. I shall go walk in the country, I shall become a *sādhu* and go on preaching about *Bhāgavatam*. And so I did not take his assistance."

He expressed later on. He promised to visit my place but did not come. A stalwart man, very tall and with good health, a very fair body, a Behari, comes from Behar.

Hare Kṛṣṇa.

Devotee: *Tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam, viṣṇor yat padam.*

Śrīla Śrīdhara Mahārāja: *Viṣṇo paramaṁ pada.* The holy feet of Nārāyaṇa has been asked to be looked at like sun. *Tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam* [*Ṛg-Veda*, 1.22.20]. *Cakṣur* here told as sun. As we see the sun in the sky, so Viṣṇu's holy feet we shall try to imagine like that. What is sun? Sun is the seer, *pradārṣaka*. We see the sun, but really sun helps us to see things. So the holy feet, feet means the distant part of Viṣṇu towards us. _____ [?] Still, what is the lower part to us, the beginning of realization for us, that is like sun, seer. So we should try to see anything and everything by the ray of the holy feet of Viṣṇu, *cakṣur ātatam*.

Or, in another way we shall think, that is like a big eye spread over the sky. He's seeing everything. Whatever we do or not, the guardian's vigilant eye over our head. He's *param pada*. His holy legs can see, like sun, like eye. The guardian's eye over our head always. Before we enter into any action we must think us with this *Veda* mantra, *Ṛg-Veda*, the first *Veda*, and this important first mantram is this.

So amongst the *brāhmaṇas*, the Vedic school, it has been told that whenever you want to do any service pertaining to this religion *varṇāśrama* you first think yourself, remember this *Ṛg* mantra. Viṣṇu's feet is over you and looking at you like a guardian's eye. Now what to do, how to do, you begin. With this idea that He's seeing everything, you can't do anything wrong. You won't be able to venture to do anything and everything. The searching eye over you, the all-knowing omniscient eye over you watching. So now do what you can. Everything is known to Him. Under His vigilant eye you are to begin anything and everything and do and finish, with this idea.

It will purify your heart, cannot but purify your heart and understanding, whole of your mental system and approach in the right way. Not that what you are doing, none is knowing, you can do anything and everything, you are master, wire puller, not only of your own but of the world. You are going to connect your mastery, your influence over the environment. Trying all these selfish attempt, consider that one big eye is spread over your head and seeing everything. And like sun, so strong x-ray light, searching light.

What you do not know in yourself He knows also that, what is underground subconscious region that also He can see. What you do not know about you, He knows about you and that degree. In the midst of that you try to remain, move and live. You cannot but be purified. The whole thing wrong, that will vanish by that light. In the treatment of light if it is possible by the ray we can cure all the disease of the body, some ray like x-ray put into the body and all the anomalies disappear.

If it is possible it is something like that. *Viṣṇu param pada* is like that. It will help the medical researchers that only by light you try to search, only by the application of the light you will be able to cure all sorts of diseases, you try to research that light. Have they found out such light? By giving ray the diseases are cured, anything invented?

Akṣayānanda Mahārāja: They have some, different rays, yes.

Śrīla Śrīdhara Mahārāja: Only by putting ray diseases have been, that is virus, nowadays every disease has got virus, all sorts of virus will be killed by the light, by the force of the light. They may come one day to find out.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. I like to stop here.

[12:35 - 20:06, Bengali? conversation]

Vidagdha-Mādhava: Guru Mahārāja, sometime ago I was told, if one is not struggling in Kṛṣṇa consciousness, that is not a good thing. That should be the condition of someone striving to be Kṛṣṇa conscious, that he's struggling.

Śrīla Śrīdhara Mahārāja: [20:40 - 21:30, Bengali?] Is it?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: [21:36 - 22:10 Bengali? conversation]

Mahārāja says that when a devotee is to conquer his senses, this *kāma*, *kroda*, *lobha*, *mātsarya*, at that time we cannot avoid any struggle. Progress means struggle of different type. *Madhyama-adhikāra*, generally that is the time of trouble. *Kaniṣṭha-adhikāra*, in the lower stage, one does not go to measure how much devotion he's earning, getting, or not. In peaceful mind he's engaged in *arcana* etc, whatever. But when the *madhyama-adhikāra* begins, a real struggle begins in ones life. How to adjust?

laukikī vaidikī vāpi, [yā kriyā kriyate mune, / hari-sevānukūlaiva, sa kāryā bhaktim icchatā]

["O great sage! One who aspires for devotional service should perform all activities, whether Vedic or mundane, in a way that is favourable for the service of Lord Hari."]

[*Bhakti-rasāmṛta-sindu*, *Purva-vibhaga*, 2.200, from *Nārada-pañcarātra*]

& [*Gauḍīya Kaṅṭhahāra*, 13.82] & [In *Caitanya-caritāmṛta*, *Antya-līlā*, 13.113, purport]

Not only as advised by the scriptures, but also the social position, this *lauki*, this ordinary, our relationship with the world, with the society, with the education. Generally the tendency to preach for propaganda comes in this stage. He wants to extend himself and remove the difficulties in their environment and he tries to convert the environment to his purpose. The *madhyama-adhikāra* is a life for struggle. And when he reaches *uttama-adhikāra* then becomes something peaceful in life, peaceful.

*sarva bhūteṣu yaḥ paśyed, [bhagavad bhāvam ātmanaḥ
bhūtāni bhagavatī ātmany, eṣa bhāgatottamaḥ]*

["A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama-bhāgavata*."]

[*Śrīmad-Bhāgavatam*, 11.2.45]

He sees that everywhere things are going well, according to the will of Kṛṣṇa. Very easily he can see the will of Kṛṣṇa backing everywhere, so he has not much to do, to struggle for. But when living this ignorant plane, misconception, the plane of misconception, he has acquired the harmony by seeing both things, *māyā*, and *Īśvara*. He wants to install *Īśvara*, Godliness, God consciousness, and he tries his hardest to remove this misconception. That is a period of struggle, *madhyama-adhikāra*.

Ādau śraddhā tataḥ sādhu-saṅgo [Bhakti-rasāmṛta-sindhu, 1.4.15] *Śravaṇa-daśā, varaṇa-daśā, ___* [?] *sādhana-daśā*. The *sādhana-daśā*, this stage is full of struggle, *sādhana*. Then *āpana-daśā*, he feels peaceful in *bhāva-bhakti*. And then *prema-bhakti*.

But there is again also another struggle is there when he's already in *līlā*. That is in another plane, just in Vṛndāvana there is also competition, the struggle. Yaśodā will think, 'How to control this naughty child. I failed. I can't manage with Him.' In this way some sort of a struggle, but that is produced by Yogamāyā. That is,

aher iva gatih premṇaḥ, [svabhāva-kuṭilā bhavet / ato hetor ahetos ca, yūnor māna udañcati]

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]

[Ujjvala-nīlamanī]

Prema-bhakti, that is also dynamic in character, not static. Where there is dynamic there is something, struggle, some sort of, some way or other, must be. The competition is there.

There is a play in the *sākhya-rasa*, two parties, one party wants to conquer another party. One side Kṛṣṇa, another side Balarāma. That is also a struggle. But that is purely of another type, transcendental play.

And *mādhurya-rasa* also, several parties, Rādhārāṇī's party, Candrāvalī's party, so many parties there are. And the servitors of every party they are to manage for their own interest, interest of their mistress.

So dynamic character means some sort of struggle, sweet struggle. And here it is bitter. When we have to struggle to remove the nescience and to invite the science, pure knowledge from misunderstanding, that struggle is little bitter, tasteless and painful sometimes. But when we enter that arena, the struggle becomes more or less sweet. *Līlā* means a sort of struggle, difference between some, and conquer some, and sometimes with the help of deception to deceive the other party, to everything *aprākṛta, prākṛta-vat*.

Something like immorality is there. *Niti niti rathita* [?] Moral law also is being crossed for the satisfaction of Kṛṣṇa. This is very high conception, to do anything and everything, *kāma-rūpa* group they are prepared to do anything and everything for Kṛṣṇa, no law. Love is the origin, the master of law. For Him, anything can be done, crossing the existing law of the society.

*ājñajaiva guṇān doṣān, mayādiṣṭān api svakān
dharmmān saṁtyajya yaḥ sarvvān, myām bhajet sa ca sattamaḥ*

["In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (*sādhu*)."] [Śrīmad-Bhāgavatam, 11.11.32]

They are really the highest type of all the devotees who are ready to cross the *śāstric* orders even, which has been given to us for our own benefit. They are to cross, to disregard the orders of the *Vedas*, of the revealed scriptures, for the service of Kṛṣṇa. Law is for the ordinary people, and the special section is there who even crossing the law given already for the people by the Lord only for the special service of Him.

*sarva-dharmān parityajya, mām ekam [śaraṇam vraja
aham tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

Dharma, *varṇāśrama* rules, rights, so many, that is also given for our benefit, but in our lower stage. In the higher stage crossing the law I shall serve Him. Faith.

Just as suppose it is forbidden that one should not enter the harem of the king, forbidden, general law. None should cross this law. But if one feels some urgent service is necessary, some danger is apprehended, he will cross the law at his own risk and enter for the benefit of the king, to save his life or something.

So there are devotees, a particular section, who are ready to cross the law for His satisfaction and they are the special group, they are *sattama*, the highest amongst the devotees that can know the interest of Kṛṣṇa, the sweet will of Kṛṣṇa is above all law. Law is meant for the general group.

So there is also a struggle, where there is life there is struggle, where there is progress there is struggle. Where there is *līlā*, play, there is struggle, but of different type; some sweeter type and some painful type. In the lower stage it is painful to us to cut our attraction, the tie of attraction with this world, it is little painful for us. But when some permanent relationship established there, we have regained that, then to move that ward is happy. But still progress means little struggle for leaving the whole *madhyama-adhikāra*. And *uttama-adhikāra*, externally it may be a peaceful life, but again in the higher stage, in *vilāsa*, *śanta-rasa* is more or less peaceful stage. Again from the *dāsyā-rasa* the struggle begins, but a sweet struggle, arranged not by *māyā-śakti* but by *Yogamāyā*, carrying to the centre. The very land is that of *rasa*, *rasamoya*, the land of nectar. *Amṛtaya-loka*.

To work in a hot desert and to work in a good healthy atmosphere, and the work of a diseased man and the work of a healthy man, some sort of difference of this type.

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

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ignorance is bliss. That is what Mahārāja said. Does not know anything, unconscious. There is no pain because no consciousness. When a patient is in a swoon, patient by injection, the painful patients, the doctors try to bring them subconscious because if he wakes, too much acute pain, so they make necessary unconscious. So ignorance, that is a kind of peace, *tama-guṇa*. But that is not real peace, but there is no feeling.

Zero is also of infinite character. Infinite and zero are similar. If we add zero to zero it is zero. If we take zero from zero that is also zero. Zero into zero is zero. And infinite plus infinite, infinite into infinite, infinite minus infinite, all infinite. Something. Ignorance is bliss, no consciousness, so no question of pain. As the stone.

['mukti, bhukti vāñche yei, kāhān duñhāra gati?'] 'sthāvara-deha, deva-deha yaiche avasthiti'

["And what is the destination of those who desire liberation and those who desire sense gratification?" Śrī Caitanya Mahāprabhu asked.] [Rāmānanda Rāya replied, "Those who attempt to merge into the existence of the Supreme Lord will have to accept bodies like those of trees. And those who are overly inclined toward sense gratification will attain the bodies of demigods."]

[*Caitanya-caritāmṛta, Madhya-līlā, 8.257*]

Those extreme liberationists they reach such stage of a fossil, of a stone. Because they want peace, but they are given peace of a stone life, stony life.

*[ye 'nye 'ravindākṣa vimukta-māninas, tvayy asta-bhāvād aviśuddha-buddhayaḥ]
āruhya kṛcchreṇa param padaṁ tataḥ, patanty adho 'nāḍṛta-yuṣmad-añghrayaḥ*

[Someone may say that aside from devotees, who always seek shelter at the Lord's lotus feet, there are those who are not devotees but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:] "O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet."]
[*Śrīmad-Bhāgavatam, 10.2.32*]

Those that are determined to be one with Him, their heavy punishment is at last given to him, and they are thrown down to become stony existence, to have stony existence, and they can live in peace; *lākhs, crores* of years, millions of years. Become a Himālaya, become this earth or something, so many trees, or cast into stone. And Nalakuvera was cursed to be a tree. So there a sort of peace, ignorance is bliss. And those that gone up to *śanta-rasa*, near Brahmā and Nārāyaṇa, they also find some peace. But entering Vaikuṅṭha, again the light, their movement is there for the service. *Dāsya-rasa* there is movement, there is struggle. 'Bring this, give this to them, all these things,' movement. Movement means struggle but that is peace-giving struggle. Begins from *dāsya*.

*ātmārāmās ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim, [ittham-bhūta guṇo hariḥ]*

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."]

[*Śrīmad-Bhāgavatam, 1.7.10*]

And,

*brahma-bhūtaḥ prasannātmā, na śocati na kāñkṣati
[samaḥ sarveṣu bhūteṣu, mad-bhaktim labhate parām]*

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

The marginal position, that is a position of so-called peace. But dynamic peace we find in so-called struggling externally; in *dāsya-rasa*, *sākhya*, *vātsalya*, *mādhurya*, *svakīya*, *parakīya*, struggle. Suppose the *mādhurya-rasa*, *mādhurya-rasa* servitors, at night they are to meet in the dark forest with Kṛṣṇa, so they have to struggle, ostentatiously they struggle. With whom, how, she can be led to that particular place as it is given the sign according to the flute. All these things. And in such position, in such time to go through the jungle, all like struggle. But that of sweetest movement. If struggle means movement then struggle is too high. But if we want to think that struggle is painful then it is here. Here that struggle is pain-producing. The energy, energizing, that produced pain only, that is here. There is also movement but it produces, just as this candan, the sandalwood, if we press it produces sweet scent. That is one type, a struggle but producing sweetness. In this way struggle of two kinds. They're also very busily struggling, but struggling producing nectar. And they're also feeling the taste of that nectar. Struggle means busy, they're more busy what we cannot conceive from here, they're so busy. To become busy, is not to struggle, but that is not painful, that is peace producing struggle. And here, our unholy attraction to do away with that we feel some painful struggle. But that is also - our sweetest songs are those that tell of saddest things, a kind of peace. When a devotee, when a beginner, he begins to leave his paraphernalia...

Bahu varam vikra caranti jagata carita lila karma pi dosu vipro [?]
 Sakhi yadana dhuta danda dharmā vinasta [?]
 Sakala viloka dambam dina musidya dina [?]
 Bhava dina bihamba vikra yaj tarante [?]

They leave their family, the family also crying, wailing, and he also feels some sort of pain for them because they are crying for them. But still he feels some sort of peace of high quality. So he can bear this apparent pain of family life. When a man is giving up his home, his family, family man, they are...

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