

82.07.27.A

Vidagdha-Mādhava: They're not initiated into ISKCON. They have known about ISKCON for some time.

Śrīla Śrīdhara Mahārāja: Oh. These two?

Vidagdha-Mādhava: These three. This boys name is Cornelius, this is Hans, and this is Eric.

Śrīla Śrīdhara Mahārāja: Now, what for they have come to India?

Visitor [?]: Pilgrimage.

Śrīla Śrīdhara Mahārāja: They speak Dutch?

Vidagdha-Mādhava: They also speak English.

Śrīla Śrīdhara Mahārāja: English also?

Vidagdha-Mādhava: Yes.

Visitor: We came to just visit the holy places like Navadvīpa, Vṛndāvana, Purī. That was the main reason we came to India.

Śrīla Śrīdhara Mahārāja: How have you come to know all these things, by books?

Visitor: Yes, by books, Śrīla Prabhupāda, Bhaktivedānta.

Śrīla Śrīdhara Mahārāja: What books?

Visitor: *Bhagavad-gītā*.

Śrīla Śrīdhara Mahārāja: *Bhagavad-gītā. Gītā As It Is* by Swāmī Mahārāja?

Visitor: Yes.

Śrīla Śrīdhara Mahārāja: All right. Long, long before, one German scholar he stressed his opinion that the *Gītā* is the highest spiritual book. And his point was that *Gītā* clearly advises us not to correct the environment, but correct your own self to adjust with the environment. That is the key of the advice of *Gītā*. Cure thyself. You have no power to bring about change in the environment. That is the Divine Will. That is irremovable. The result of all the forces that are acting outside, you have no hand to interfere with that. That will be useless loss of energy only. Try to correct yourself so that you can adjust with the circumstances outside. This is the key to success of life.

Visitor: We have to appreciate also the life outside.

Śrīla Śrīdhara Mahārāja: Yes. *Tat te 'nukampām susamīkṣamāṇo. [Śrīmad-Bhāgavatam, 10.14.8]* You have your duty to do but don't aspire after the result, *mā phaleṣu kadācana*.

*[karmaṇy evādhikāras te, mā phaleṣu kadācana
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]*

[“I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties.”]
[*Bhagavad-gītā*, 2.47]

The result depends on the external force. You have your contribution. There are thousands of *lākhs* of contributions of others and the result, that will create the environment. So you may contribute, you may give up your quota. But what you will find, you are to take it as the best because it is the interference of the highest, of the Absolute there. That so many result of individual activity but harmonised by the Absolute Will. You are to see and look at it like that and adjust yourself accordingly.

*tat te 'nukampām susamīkṣamāṇo, bhuiṅjāna evātma-kṛtaṁ vipākam
hrd-vāg-vapurbhīr vidhadhan namas te, jīvetā yo mukti-pade sa dāya bhāḥ*

[“One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality.”] [*Śrīmad-Bhāgavatam*, 10.14.8]

In *Bhāgavat* it is said, and *Gītā* [2.47] says: *karmaṇy evādhikāras te*, you have responsibility in only discharging your duty, your quota, *mā phaleṣu kadācana*, and never aspire after any definite environment. It will go in its own way. You can't transform it, you can't change it, you have no power to change the circumstance, the environment. You try your best to change your own self so that the suit, that you may come in consonance with the environment. *Karmaṇy evādhikāras te, mā phaleṣu kadācana*, never in the result, never in the consequence of your action. You are doing something but the result you find another thing. So because I work for this particular result and I don't find that so I should be discouraged? No. You go on doing your own duty and it is throwing in the Infinite and Infinite will shape it in Its own way. Whatever you are contributing, contribute it towards the Infinite and the Infinite will mould it in Its own way. You are not to detect that. If you do that you are lost. *Karmaṇy evādhikāras te, mā phaleṣu kadācana, mā karma-phala-hetur bhūr*, so never aspire after any particular consequence for your action. *Mā te saṅgo 'stv akarmani*, at the same time don't be idle, don't be worthless. Go on discharging your duty, go on discharging your duty independent of any consequence outside.

Visitor: But we have to remember Kṛṣṇa. While we are doing this we must remember Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yes. Then you'll be able to come in the relativity of Kṛṣṇa, the Autocrat outside. And you'll gradually come to realise that that is friendly. When your previous actions will disappear in this way, you will find everything, every wave carrying good news to you. When your egoistic attitude will vanish you will find yourself in the midst of the sweet waves all around. To do away with what wrong you have done hitherto, such attitude is necessary. Do your duty, never expect for any definite result. You cast it towards Infinite and then one day will come when you'll find when your egoistic feeling will be dissolved and from within your real self, real member of the Infinite will spring up, awaken, you will find yourself in the sweet wave of the environment, everything is sweet.

madhu vada carite madhu caranta sindhava [?]

madvena santosa dina damat santosana madhu madhu madhu [?]

Sweet, sweet, sweet, everything. The breeze is sweet, the water is sweet, the trees are sweet. Whatever you come in contact with, everything is sweet. Your internal ego is your enemy, and to dissolve that ego such process is necessary. Do your duty as you think fit, but never expect any response according to your will.

Then this *karma-yoga* if you adopt then in no time you will find that the wrong ego, or who was expecting something crooked for your selfish purpose, that vanishes, and the broad, wide ego within, that has come out, and you are in harmony with the whole universe. The harmonious world will come before you. The cover will disappear, the cover of our selfish desire, selfish end, that will disappear. The disease is within. The cause is not outside, for everyone. A *paramahansa* Vaiṣṇava, a saint, he sees that everything is all right, nothing to complain. The furthest extremity everything is good, everything is sweet. Then he comes to live in the plane of divinity. The ego is creating disturbance, and that ego should be dissolved.

In *Bhāgavatam* [10.14.8]: *tat te 'nukampām*, not only the environment is enemy, but we shall try hard to find out that this is the grace, whatever is coming to me like enemy, this is the grace of the Lord. I can't see. The dirt is on my eye. I can't see, I see rather opposite. But everything is divine. Such searching attitude is

necessary. All grace of the Lord. Really it is so, but the disease in my eye, disease in my feeling, disease in my ear. I am diseased and if disease is cured I shall find I'm in the midst of the graceful world. I'm a member of the gracious world. Only the cover is deceiving me from having the real estimation of the world.

*tat te 'nukampām susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam
hrd-vāg-vapurhīr vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk*

You will be a bona fide student of the devotional school, who will be able to accept such attitude towards the environment, towards the Lord, because we're to think that His will is everywhere. Even a straw that is shaking, it can't do so if not sanctioned by the Supreme Authority. Every detail detected and controlled by Him. In this way we are to look out on the environment, to be optimistic and the pessimism with me. My ego, that is responsible for all sorts of evil. This is Vaiṣṇavism. If we can do such, then in no time our disease will be cured and we'll be in the midst of ample, infinite blissfulness. Not to cure what we see on the outside, not to cure. Our tendency at present is like that, "That everything may be favourable to my will, my understanding," we all want that. "Let everything follow my control, my sweet will." Then we are happy. "Everything will obey me then I'm happy." But just the opposite direction to be taken. Do you follow? No?

Visitor: Yes.

Śrīla Śrīdhara Mahārāja:

trṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ sadā hariḥ

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”] [*Śikṣāṣṭakam*, 3]

No resistance we should create for the environment. *Trṇād api sunīcena, taror api*. Still if some attack, undesirable things come towards me, I am to forbear that. To my utmost patience I am to tolerate. I won't harm, but if some attack comes to me I shall have forbearance to the extreme. *Amāninā mānadena*. I shall honour everyone but won't seek any honour. In this way we shall contact with the sound aspect of the Lord Himself, the Name. This is with least energy, and in the least time we can attain our highest goal. The plane of Kṛṣṇa where He's living, that is the most fundamental plane. We can, our inner heart, our inner soul, all these encasements will vanish, die, and the inner soul will awaken and that soul will find that he's a plane in a sweet wave dancing. Dancing and merry making in Vṛndāvana, in relation to Kṛṣṇa and His followers, His group.

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!
What do you think? Is it unreasonable?

Vidagdha-Mādhava: No. It's completely ecstatic.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Most general explanation, what is Vṛndāvana, not a fable, not any concocted story. The broadest, the widest plane of the whole universe, that is beauty and sweetness and blissfulness is there. We have to dive deep. The ego has floated us on the surface of trouble in *māyā*, illusion, concoction, imagination, the selfish aspiration, crookedness, most crooked. Seeking for our selfish satisfaction, searching for selfish satisfaction has taken us here. And that must be dissolved for final, for eternity, that must be dissolved. And from within that golden self will come out and find that he's in the plane of happy, dancing mood in Vṛndāvana, *golokete sthiti*. Self-determination, according to Hegel, self determination. Die to live. Die to live. If you want to have a real life, self-determination life, you'll have to die as you are at present, wholesale die.

Visitor: Leave the material life, leave all the material habits _____ [?]

Śrīla Śrīdhara Mahārāja: You are in such area. What to do? So you try to get out, try your best to get out of this mortal area. And there is a zone, and you are really: *śṛṇvantu viśve amṛtasya putrāḥ*: really you are a child of the nectar that does not die. You are anyhow misguided here. But really you are a child of that soil which is eternal, no death, no birth. And with wide and broad heart we are to approach there. And that is our, Mahāprabhu, or *Gītā*, or *Upaniṣad*, *Bhāgavat*, they all say such. And that is very sweet, sweet home, back to God, back to home. So try your best to go home, and other also. “Come home my friends, let us go home. Why in foreign land we’re suffering so much trouble unnecessarily.” That is real, this is rather unreal. One springing, vanishing, springing, vanishing, coming, going, coming, going. A farce, from the world of farce, come to reality. That is the point. Not only one war, but wars after wars, wars after wars, so many, this civilised war.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: No. Your question again, over this?

Visitor: Maybe you can give some advice. It is difficult for us to make a choice.

Vidagdha-Mādhava: So Mahārāja, the question is, “How to attain this platform of eternity? How to escape this world of war?”

Śrīla Śrīdhara Mahārāja: How you are getting this idea, how? This sort of dream, that this is a possibility, how are you getting?

Visitor: That it is possible to escape? I was reading in...

Śrīla Śrīdhara Mahārāja: Now you have come to, “How we can attain that?” This idea, how you have got?

Visitor: From *Bhagavad-gītā*.

Śrīla Śrīdhara Mahārāja: *Bhagavad-gītā*, that is *śāstra* and *śāstra* is also given by, written by whom? Some saint. So the association of the *sādhu* and *śāstra*.

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*]

The *sādhu*, saint, is a living scripture. And the scripture is also there in a passive way to advise you. *Sādhu* actively can approach, and passively we may get benefit from the scripture. The association of these two can help us to have our realisation in that way. *Sādhu-śāstra-kṛpāya*. By the grace of the scripture and the saints, the scripture personified who are living the life of the scriptural advice. They’re more powerful. By their association we can imbibe such higher, subtle knowledge and faith. Faith can lead us, *śraddhā*, faith. All our experience are futile. Just as if we are to connect with the sun and the moon, the air, earth, these instruments will fail. But only electricity will help to have connection with the furthest place. So *śraddhā*, faith, can give us information and the necessary achievement that faith can give us. It is far, far away, beyond the jurisdiction of our meagre limited experience of eye, ear, mind, all these things. It is very meagre, very limited. And faith can rise up and pierce through this area and go far away to the moon, sun, in this way.

Do you follow? Faith should be developed with the help of the scripture and the saints. That this is real and this unreal. This will be night, that will be day. Now this is the day and that is night to us, all darkness. The eternal world is dark to us, and we’re awake in this mortal world. But the opposite has to be effected. We must be awake there and this will be neglected and will be disregarded and it will be dark to us, night.

*yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī
yasyām jāgrati bhūtāni, sā niśā paśyato muneh*

[“While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy.”] [*Bhagavad-gītā*, 2.69]

Do you understand?

Visitor: The Sanskrit I cannot understand.

Śrīla Śrīdhara Mahārāja: What is night to one is day to another.

Visitor: This I understand.

Śrīla Śrīdhara Mahārāja: A scientist, he’s awake in some matter, and a dacoit he’s working in another plane. Two worlds, they’re living in two separate worlds. A saint is living in a particular world, and a rowdy is living in another world. Is it not? One’s day is night to another, can’t see. The ignorant ordinary persons cannot see what the Einstein and Newton has seen, they cannot see. And what they are seeing, they ignore it, they don’t see it, in selfish life, mundane.

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

Visitor: Should we associate with the saints of ISKCON, or with the saints from Caitanya Association?

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: That is a direct question put. If you want my clear impartial decision I may say that what they’re doing that is primary. They fail to catch the higher realisation. They’re going at present in a business way. The connection with pure spirituality has been lessened there, degraded. As regards to the adherence with the highest ideal, the real ideal, according to me they have deviated and going lower to the material conception of the thing. The monopoly of trade, that is to enjoy the credit of their Gurudeva, exploiting the name of their Guru. Going far down from the high ideal, the abstract thing, and more or less being materialised. Organisation to be admired according to the ideal for which they’re organised. The deviation from the high ideal, then the organisation will fetch a lower value. The ideal will have the best importance.

So I cannot give ditto to their activities, so they’re now preaching against me. And I’m told that so much that they have been preaching me as a demon, and I’m injecting poison, according to them. Because I say that they’re below the standard. A big organisation, that is good, approaching many souls for their delivery. That is one thing, that quantity. But as regards quality, they’re lacking, according to my decision, as sincerely speaking as I feel I say so.

I have got my fifty-five years experience in the Maṭh, and seen many things, and experienced many things. Though it is not within this mundane experience, but experience with the association of the *sādhu*, that is something. And with that experience and aspiration, and as supported by our God friends also. What I can understand is that they’re afraid of keeping, or making contact with Bhaktivinoda Ṭhākura, Bhaktisiddhānta Sarawatī Ṭhākura, and my faith. What I say, I’m saying from the beginning, from the time of Swāmī Mahārāja. They’re also coming, during Swāmī Mahārāja’s lifetime many came to me, even Swāmī Mahārāja, we had a talk. I think I’m in that standard, my talk is of that standard. But they say that is going against them, against their committee, their combined resolution. I have got my independent opinion. And when it comes in clash with them they say it is a poison.

Of course: *sisye dikari ya nista* [?] It is the fashion that the *karmī* will say: “This is the highest, not *jñāna*, not devotion.” And the *jñānī* will say: “This is the highest, *karma* is also bad, devotion is also bad.” To make

firm the mentality of their own persons it has been adopted in the different departments of the scripture: “Do this faithfully. Don’t disturb yourself with going this side or that side for then you’ll not be able to finish your duty. So be attentive in your duty. This is the highest.” This fashion has been adopted in the scriptures and by the *Rṣis* also. *Sisyē dikari ya nista saguna parika* [?] Be attentive in your own duty. Don’t look hither, thither. Then you won’t be able to do your duty perfectly. So this process has been adopted by many. But still if we want to go up we must leave the place.

*śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt
sva dharme nidhanam śreyah, para-dharmo bhayāvahaḥ*

[“It is better to carry out one’s own duties a little imperfectly rather than faultlessly perform another’s duties. Know that even death is auspicious in the discharge of one’s duties appropriate to his natural position in the ordained socio-religious system, because to pursue another’s path is perilous.”] [*Bhagavad-gītā*, 3.35]

By discharging ones own duty he will rather die. Don’t be carried by the ideals or duties of ABC and so on. Then when that stage will be finished he will automatically be put in the higher position. So *jñānīs* they say that: “This is all.” The *yogīs* say: “This is the best.” Still there is a possibility of comparative study and we are to note that *bhakti*, or pure devotion, that is the highest. And there is Nārāyaṇa devotion and Kṛṣṇa devotion, one is of love, another is of a sense of duty. The differentiation, the progress, is always there. And for the lower section it is necessary sometimes: “Mind your own lesson. Then don’t go to put oil in the machine of others. Oil your own machine. Don’t move hither thither.” This is also a class of advice. But for the ambitious, they won’t be satisfied with them, all won’t be satisfied with that. They will hanker after progress, elimination and acceptance. Progress means elimination of the present and acceptance of the future, that means progress. So one who has got a hankering for the progressive life they’re compelled to neglect all these things.

*sarva-dharmān parityajya, mām ekaṁ [śaraṇam vraja
ahaṁ tvām sarva-pāpēbhyo, 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]

“Give up all your duties. Come at once to Me. I shall look after you.”

This will attract them, more. Hare Kṛṣṇa.

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