

82.10.17.B_82.10.20.A

Akṣayānanda Mahārāja: Mahārāja, sometimes the question comes, that Kṛṣṇa is black, sometimes the Arcā Vighraha of Kṛṣṇa is white. So how to harmonise? That question.

Śrīla Śrīdhara Mahārāja: To harmonise, in this way that may be. The black colour, the material blackness is not that blackness. The warning. You may not think that this blackness is that blackness.

Akṣayānanda Mahārāja: Yes, very good.

...

Mahārāja, what if people say, or we say I have got internal connection with my Guru, but actually we don't do any service. How do we...

Śrīla Śrīdhara Mahārāja: Then? Once our old Tīrtha Mahārāja told, "You show bald head to the barber." To cheat the barber is to cheat one's own self.

So must be sincere in our offering, our wholesale self towards and his transformation will begin through his agent, current will come and transform our ego, wholesale. There are these *anyābhilāṣa*, *karma*, *jñāna*, filled up with these rubbishes. And those things must disappear and the golden self will come out in its pristine glory. Through service, service is everything, *sevā*. The opposite force comes from Kṛṣṇa centre, Kṛṣṇa centre. And we are at present we are the prey to *māyā*, illusion, misconception. We are prey to misconception, misunderstanding. And we shall offer ourself to the proper understanding, Kṛṣṇa *jñāna*, and allow ourselves at His disposal so that He can transform wholesale our self, and purge out *anyābhilāṣa*, *jñāna*, *karma*.

bhukti-mukti-sprhā [yāvat, piśācī hṛdi varttate / tāvad bhakti-sukhasyātra, katham abhyudayo bhavet]

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [*Bhakti-rasāmṛta-sindu*, Pūrvva, 2.22]

So the subtle body of Kṛṣṇa consciousness, Kṛṣṇa's service, will emerge from this cover of *karma*, *jñāna*, *anyābhilāṣa*, *yoga*. This will be evaporated. Transformation will allow the transformation within us. The initiative will be taken from higher centre, and we shall allow at the disposal. The centre of dictation must not be within me. The centre of dictation must be somewhere up. And through devotees it will come to me and begin transformation work. And the centre from which we acquire dictation and we are doing so many things, that must be crushed, finished, that *ahaṅkāra*, ego. Only Kṛṣṇa centred, our whole attempt, whole endeavour will be Kṛṣṇa centred, not a separate centre within me, that *ahaṅkāra*, separate interest. Dissolve ourselves into Him and Kṛṣṇa consciousness, Kṛṣṇa interest.

Die to live, Hegel's philosophy is very favourite to me, die to live. If you want to live you will have to die as you are at present. A very impressive thing, die to live. Don't be afraid of dying. Dying means gross self. And the inner self is eternal, that does not die, that is immortal. And immortal will awake and you will find you are in the world of immortality. So it is a real thing, real transaction, it is not imagination. We have to face the difficulties, not a soft bed of flowers. Do you feel efficacy of this expression, die to live? We shall have to die as we are. Total transformation must be effected. It

is not imagination. It is reality, more reality than this mundane world, the stone. A fine thing, consciousness is fine, but more durable than the fossil. We must not be afraid of transformation, must not be afraid of dying. We should welcome death of our ego. Die to live.

Akṣayānanda Mahārāja: Then the question will come, that it is not a bed of flowers, you'll have to undertake trouble. But how do we know that the trouble is not *vairāgya*, not renunciation?

Śrīla Śrīdhara Mahārāja: As it will come from the proper source, we are to accept that. Not only trouble, but we're to fulfil His purpose. The inner sacrifice is necessary than the external sacrifice. So *yukta vairāgya* has been recommended to be the most useful. Not physical affliction that is our aim and object. Our object to satisfy Him and whatever policy will be considered for me to be best may be recommended from there and we have to accept the wholesale surrender to the higher agency. That is necessary. And if we allowed to consider our case, then we shall accept *yukta vairāgya* because not privation or affliction is our end. Our end to satisfy Kṛṣṇa.

There must be fire within us, fire must be lit, and not ice, iceberg. Lit by Swāmī Mahārāja, we must allow it to burn, we must give fuel into fire. It is very, very rarely found. The idea which he has given, that is very rarely to be found. We may come and go thousands and *crores* of times, but in that process to acquire such a seed to sow in the heart, it is very rarely found.

*manuṣyānām sahasreṣu, kaścid yatati siddhaye
yatatām api siddhānām, kaścin mām vetti tattvataḥ*

["Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Śyāmasundara."] [*Bhagavad-gītā*, 7.3]

*brahmāṇḍa brhamite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bija*

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.151]

It is not so easy, this seed of Kṛṣṇa consciousness, most valuable, in the whole of creation, created world. Kṛṣṇa consciousness. Good, bad, everything belongs to Kṛṣṇa and I am His unconditional servitor. The general thought is like that, and details will develop gradually, and no injustice we apprehend. He's absolute good, mercy, absolute love, loving centre. We must make our heart broad, wide, to accept such seed. The most wide thing, love. Love can accommodate even enemy. Love is not afraid of any sacrifice, so it can accommodate enemy also, and he's conquered. And conquering is complete, perfect. Our conquest is not perfect, but love conquest is perfect. So we must be prepared to pay the value of the greatest achievement. Die to live. What I can give? Everything belongs to Him. I also belong to Him, and to admit that I'm His, this much is necessary. Only to realise that I belong to Him. Everything belongs to Him, and I also belong to Him. This is the knowledge, central knowledge and not unreasonable. I'm not out of central control. Everything, that

all controlling, but controlling potency is not power, but it is love. The most liberal proposal and news and fortune.

Akṣayananda Mahārāja: Mahārāja, there's one naughty question.

Śrīla Śrīdhara Mahārāja: What is that?

Akṣayananda Mahārāja: *Aprāpya mām nivartante.* "They never get Me." Kṛṣṇa says.

Śrīla Śrīdhara Mahārāja: Who?

Akṣayananda Mahārāja: Who have got no faith.

*aśraddadhānāḥ puruṣā dharmasyāsya parantapa
aprāpya mām nivartante [mṛtyu-saṁsāra-vartmani]*

["O conqueror of the enemy, men who have no faith in this hidden treasure of sublime pure love for Me are unable to reach Me, and thus they remain meandering in this deathly mundane plane."] [*Bhagavad-gītā*, 9.3]

"They never get Me." So if they never get Me...

Śrīla Śrīdhara Mahārāja: Who?

Akṣayananda Mahārāja: Those who are faithless.

Śrīla Śrīdhara Mahārāja: Yes. *Samśayātmā vinaśyati.*

*[śraddhāvān labhate jñānam tat-paraḥ saṁyatendriyaḥ
jñānam labdhvā parām śāntim acireṇādhigacchati
ajñāś cāśraddadhānaś ca samśayātmā vinaśyati
nāyam loko 'sti na paro na sukham samśayātmanaḥ]*

["After internal purification through non fruitive action, genuine knowledge arises. Such knowledge is attained by the intelligent, sense-controlled theist who accepts this scriptural purport, and who with sublime faith remains devoted to the path of selfless action. He swiftly attains the profound tranquillity of eradicating the vicious cycle of recurring birth and death."] ["One who is a fool devoid of scriptural knowledge, just like an ignorant animal; or who, in spite of possessing knowledge of the scriptures is devoid of faith in their substance, due to being distracted by many diverse philosophies; or who possesses some faith, yet thinks, "Will I succeed or not?" any person whose heart is seized by doubt in this way can never achieve actual good fortune. Such a doubting soul does not attain happiness either in this life or the next, since the anxiety of uncertainty vanquishes his peace."] [*Bhagavad-gītā*, 4.39-40]

So, suspicion, hesitation, these are the worst enemies. We are nearer by our previous *karma*, but this suspecting nature deceives us. In *Gītā*, *saṁśayātmā vinaśyati*, very always suspicious mind. They are doomed. Must have a clear _____ [?], life is valuable, time is valuable, time is passing away.

By mere hesitation, if a general sent to the battlefield and he's always of suspicious mind, what result can he acquire? Nothing. He will put all the soldiers to the jaw of the other general, other party, the suspicion. Must be of definite plan and engaged with more intensity, proper intensity.

So fight with *māyā* and *māyā* is within, the enemy is within. To feel that he's without and begin fight from the centre. And we must get supply from the higher station. So *sādhu-saṅga*, *sādhu* and *śāstra*. With their help we must subdue the enemy within us, within our house. The enemy is within, that is the worst of the thing, not without, but within. And we must get help from without, that from the most intimate friend of the Kṛṣṇa world, they're our real friend. I'm troubled by my own enemies, *kāma*, *krodha*, *lobha*, etc. and that *saṁśaya* is also enemy. *Mada*, *moha*, *mātsarya*, from *moha* hesitation comes, ignorance. Hesitation comes out of ignorance, *moha*.

Nityānanda is typing?

Akṣayānanda Mahārāja: No, he cooks now, assisting.

Śrīla Śrīdhara Mahārāja: Then who types?

Akṣayānanda Mahārāja: Dāsarātha Sūta was helping me, little.

...

We're told that our Swāmī Mahārāja Prabhupāda said that, "I only asked my Guru Mahārāja only one question. How can I serve you? Only one question I asked my Gurudeva. What service can I do for you?"

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja asked his Guru Mahārāja?

Akṣayānanda Mahārāja: Yes. Prabhupāda, Bhaktisiddhānta. He told like that.

Śrīla Śrīdhara Mahārāja: "I shall inform, order you in time."

One [Herr] Schulze [aka Sadānanda dāsa] told that, "Generally before three months, or at least one month we make a program and do accordingly. Here at least I want that a week ago I should be informed what I shall have to do."

But in answer to that Prabhupāda told, "I receive from a master the information only a few minutes ago. How can I give you a program one week ago?"

So with time the answer came and he jumped into the service with all vigour, though he was not present in the apparent world, world of appearance. It is *tama guṇa*.

Akṣayānanda Mahārāja: I was told that there was some difficulty in the earlier, after Prabhupāda, Śrīla Bhaktisiddhānta left, some of the followers started giving *bābājī* instead of *tridaṇḍī sannyāsa*.

Śrīla Śrīdhara Mahārāja: They preferred that _____ [?]

Akṣayānanda Mahārāja: Yes. But I'm told that was opposed by Your Grace, perhaps, or at least that you had stuck to the principle of *tridaṇḍī sannyāsa*.

Śrīla Śrīdhara Mahārāja: I liked that. To continue the work begun by Gurudeva, preferred.

...

...and Rādhā-Govinda with the selected servitors. And Gopīnātha mostly public. And Rādhārāṇī is principle with His own paraphernalia in Govinda, near Govinda. Madana Mohana.

*jayatām suratau paṅgor mama manda-mater gatī
mat-sarvasva-padāmbhojau rādhā-madana-mohanau*

["Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill advised, yet They are my directors, and Their lotus feet are everything to me."] [*Sambandhādhideva Praṇāma*]

They are alone, we have nothing to do. And Govinda,

*dīvyad-vṛndāraṇya-kalpa-drumādhaḥ, śrīmad-ratnāgāra-simhāsana-sthau
śrīmad-rādhā-śrīla-govinda-devau, preṣṭhālībhiḥ sevyamānau smarāmi*

["In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them."]

[*Abhidheyādhideva Praṇāma*]

Our superiors have got place there. So we, following them, we can have something to do our duty there. And Gopīnātha,

śrīmān rāsa-rasārambhī vaṁśī-vaṭa-taṭa-sthitaḥ, karṣan veṇu-svanair gopīr gopīnāthaḥ śrīye 'stunah

["Śrī Śrīla Gopīnātha, who originated the transcendental mellow of the *rāsa* dance, stands on the shore in Vaṁśīvaṭa and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction."] [*Prayojanādhideva Praṇāma*]

Was so public that Rādhārāṇī had to leave that, to go away, and Kṛṣṇa ran after Her, leaving the *rāsa*. General level, and this is selected few. And there, they're alone. And we're *rūpānuga*, so ours there. Hare Kṛṣṇa. Rādhārāṇī with the *sakhīs*, *preṣṭhālībhiḥ*, *preṣṭha-ālībhiḥ*, *ālībhiḥ* means *sakhī-bhiḥ*, selected group.

I want to go now.

...

_____ [?] if anyone has got a very small enemy, then he, by his own valour he cannot do any mischief to him. Then some other small men should be encouraged to teach that smallest enemy.

There was a mouse who suddenly came out of the hole and just gave a bite of the lion. And the lion, it is difficult for the lion to deal with the mouse. So he invited all the big animals, the bears and tigers, they are afraid of the lion but the mouse does not care for the lion. Then they all came and discussed and gave him advice that we can control the cat, but not the mouse. Then you must invite the cat and engage him to punish the mouse. And it was done so.

So sometimes a similar person should be encouraged to deal with that person. That is the policy. Any other historian who has got some faith in Mahāprabhu, to engage him and to help him with materials and if necessary with money, giving a lesson, teaching a lesson. That should be the good policy. Instead of direct approaching that nasty fellow, to engage another person of the same type of a higher level who has got some faith in Mahāprabhu, to engage him, to catch that man, to spite on that nasty person.

Akṣayānanda Mahārāja: A nice logic, that's a good policy. Then no need to stoop down to that level.

Śrīla Śrīdhara Mahārāja: To that level. _____ [?]

To throw mud with a nasty man, to be engaged to throw, in the play of throwing mud with a nasty. Engage a similar, little better person.

Akṣayānanda Mahārāja: Vidagdha Mādhava Prabhu has one question.

Vidagdha Mādhava: Guru Mahārāja, in one place in *Ādi-līlā*, *Caitanya-caritāmṛta*, two verses, this...

Akṣayānanda Mahārāja:

*ei vāñchā yaiche kṛṣṇa-prākāṣya-kāraṇa, asura-saṁhāra — ānuṣaṅga prayojana
ei mata caitanya-kṛṣṇa pūrṇa bhagavān, yuga-dharma-pravartana nahe tānra kāma*

["Just as these desires are the fundamental reason for Kṛṣṇa's appearance whereas destroying the demons is only an incidental necessity, so for Śrī Kṛṣṇa Caitanya, the Supreme Personality of Godhead, promulgating the *dharma* of the age is incidental."] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 4.36-37]

Then, ask the question?

Vidagdha Mādhava: So in one purport Swāmī Mahārāja he says, "Kṛṣṇa is coming to kill demons incidentally. But His *līlā* is simply to demonstrate Vṛndāvana *rasa*, His *rasa* in Vṛndāvana. But because the earth was burdened at that time..."

Śrīla Śrīdhara Mahārāja: It is also mentioned in other places, that Yuga-Avatāra. Yuga-Avatāra descends every Kali-yuga, and every Dvāpara-yuga Kṛṣṇa, and every Kali-yuga Mahāprabhu. But in all the *yugas*, all these *yugas*, the Svayaṁ-Bhagavān does not appear. Only once in a day of Brahmā.

aṣṭāvimśa catur-yuge [dvāparera śeṣe, vrajera sahite haya kṛṣṇera prakāśe]

["At the end of the Dvāpara-yuga of the twenty-eighth *divya-yuga*, Lord Kṛṣṇa appears on earth with the full paraphernalia of His eternal Vraja-*dhāma*."] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 3.10]

Twenty eighth day of Brahmā, the Svayaṁ-Bhagavān Kṛṣṇa, and here also the *prema* Avatāra of Mahāprabhu descends. It is mentioned somewhere else. But in ordinary Kali-yuga and Dvāpara-yuga that *prema* Avatāra as in Vṛndāvana and in Kali, They do not come. Once in a day. And that is mentioned as *aṣṭāvimśa catur-yuga*. *Sahasra-yuga*, Brahmā in his day has got thousand

yuga. Then twenty eighth *yuga* is selected for the Svayaṁ-Bhagavān to come to Vṛndāvana in Dvāpara, and also in Kali, that Kali_____ [?] Kali, it is mentioned.

Vidagdha Mādhava: So Guru Mahārāja, Kṛṣṇa killing the demons, Swāmī Mahārāja says Viṣṇu is killing the demon, and this is not necessarily part of Kṛṣṇa *līlā* in other universes, what to speak of Goloka.

Śrīla Śrīdhara Mahārāja: But it has got some different characteristic. Just as a servant renders service, but when parent render service, they also render service, but that is more valuable service. In *mādhurya rasa*, all the services of the servant, of the friend, of the parents, they are, all these services incorporated there, and they become more valuable. So also when the partial Avatāra of Kṛṣṇa descends, that *asura maran*, dealing with the demons, and when Svayaṁ-Bhagavān comes, there will be some difference. Some difference there will be. The ordinary Viṣṇu function will give general results. But Svayaṁ-Bhagavān when He kills the demons like Pūtanā and others, they may be granted higher position. And also they have got some other colour, some heroistic nature added to the hero. In the character of hero, hero and heroine, hero requires some sort of such representation, that he's a hero, that *asura maran*, all these things are included there. So it has got some effect in that also, so modified. When it is the same *asura maran*, doing away with the demons, when it comes with Svayaṁ-Bhagavān connection there will be some difference. The ordinary Viṣṇu when He has come to become Avatāra in Dvāpara, His killing won't be able to grant *dhātry-ucitām gatim*, which is possible in Svayaṁ-Bhagavān Kṛṣṇa *līlā*. So some difference there showed.

Vidagdha Mādhava: So, these pastimes, I've been told, are going on at every moment, somewhere in the material universe.

Śrīla Śrīdhara Mahārāja: Wherever this is occurring Svayaṁ-Bhagavān there should be the same result. But not all the time in one universe. Wherever Svayaṁ-Bhagavān is playing, the effect will be like that. And wherever partial presentation, the result will be partial.

The killing does not require Svayaṁ-Bhagavān. It is done by Viṣṇu. But when that Viṣṇu is incorporated in Kṛṣṇa, that killing will have some far fetched result.

When a king is representing the function of a magistrate, when he's satisfied, he may grant higher things than ordinary magistrate's jurisdiction. But magistrate cannot grant such jurisdiction, such consequence, as when king when he's taking the function of a magistrate can do. King is present in the district, he's sending the magistrate to meet a rebel party, he's at the back. Then magistrate's power he transcends. If necessary he can grant more in the good or bad which is beyond the jurisdiction of the magistrate. He's there, something like that. Rank is but the guinea stamp, man is the gold for that.

When Svayaṁ-Bhagavān is there with particular form of Viṣṇu is also of course there, included. And such lower functions, it is to be done by Viṣṇu who is there, lower things. But still the presence of Him at the same spot that will have some effect. Viṣṇu cannot confer *dhātry-ucitām gatim* to Pūtanā without the intervention of Kṛṣṇa.

*aho bakī yaṁ stana-kāla-kūṭam, jighāṁsayāpāyayad apy asādhvī
lebhe gatim dhātry-ucitām tato 'nyam, kam vā dayāluṁ śaraṇam vrajema*

["How astonishing! When Pūtanā, the wicked sister of Bakāsura, tried to kill child Kṛṣṇa by offering Him deadly poison on her breasts, she reached a position befitting the Lord's nursemaid. Could I ever have as merciful a shelter as that of Lord Kṛṣṇa?"] [*Śrīmad-Bhāgavatam*, 3.2.23]

If Viṣṇu comes to interfere only, then she will go to Brahmaloaka, not more than that. It is only possible because Kṛṣṇa is in the background. Lord of the land of love, mercy. It is possible only there. Otherwise ordinary demons killed by Viṣṇu, they will go to _____ [?] Brahmaloaka, not beyond. He's autocrat, He's the Lord of love. He has got the authority to do anything and everything, can make or mar, above law, even Vaikuṅṭha law. He can give the status to Pūtanā as His sweet will, *dhātry-ucitām gatim*. That is not possible in the case...

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