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Śrīla Śrīdhara Mahārāja: That domain is desirable for us. In this way, in search of God, and what characteristic of God? What do we want? We want the beautiful. We want the Absolute Good, Autocrat. We want harmony. We want mercy. We want love. In this way, when we select that we try to go towards the domain of Kṛṣṇa. In this way. And we can feel guarantee if we make real progress, then we shall feel what is all ready stated in the *śāstra*, I have experience of those things on the way. And that makes my conviction more firm and strong and I advance, go ahead, with more vigorous, double force I have. Because I find on the way that what is mentioned in the scripture I'm finding that on the way, so that must lead to the highest goal. In this way. We withdraw from the so-called pleasing sensations of this world and we risk our life to get accordingly the high ideal. I shall try my best to attain that land of my dream what is extended to me, that there is such a land to live. I select that. I want with all my risk. Do or die. Rather, I shall live there, or I do not want to continue my life. With this sort of promise we make advance towards the goal desired. Somewhat clear, no?

Parama: Yes.

Śrīla Śrīdhara Mahārāja: All right. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Sukha-rūpa kṛṣṇa sukha.

[sukha-rūpa kṛṣṇa kare sukha āsvādana, bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa]

["Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."] [Caitanya-caritāmṛta, Madhya-līlā, 8.158]

The happiness, we can't say, even not the worst atheist, can't say that he does not want happiness. All common, we want happiness, but how to be happy? One takes to dacoiting, a thief stealing, becomes a thief for happiness. One kills persons, that's also happiness. And one gives everything, becomes poor himself and gives everything to satisfy the want of others, and he feels satisfaction. So happiness, or pleasure, or satisfaction, that has got a qualitative difference. One can find a pleasure in robbing, another can find pleasure in giving everything to others. But there is a qualitative difference. In this way, by appreciating the higher quality of happiness, we shall have to go towards the conception of Godhead.

The justice, not anarchy, but justice, control, power, and sympathy, that. And to go to find out that sort of life, ultimately we come to see that there is one by whose will everything can be systematic and everything can be controlled. And everything may be helpful to our inner satisfaction. In that way we go to the conception of Godhead. The Mohammedan, Islam has given some conception of Godhead. Christianity has given. So many other nations, they have also given in their own way. And the Vedic *śāstra*, they have also given conception of that ultimate power in such way. And Mahāprabhu has given from the *śāstra*: "That Kṛṣṇa conception of Godhead that is

most desirable for all of us." And we like that. We have selected that. And we preach that. And we try to accept that for us. That is the question. Ke?

Bhakta Thomas: Bhakta Thomas.

Śrīla B.R. Śrīdhara Swāmī: Bhakta Thomas. Gaura Hari. Gaura Hari. Gaura Hari.

The most appealing to the inner most heart. Kṛṣṇa conception of Godhead appeals to the inner most place of our heart. The finest cord is touched by that. If one can realise he will find the most desirable conception of Godhead, that is that phase of Godhead, that's most charming for us. And our innermost heart does not want that power will control everything, but sweetness should control everything. And we have faith in that. And that is given by *Bhāgavatam* and Mahāprabhu.

"Do such and such things and you will find yourselves in the domain, in the plane, where you will find that everything is controlled by sweetness."

We want to live in that kingdom. As a soul, we come to Kṛṣṇa-*Nāma*, Kṛṣṇa-*bhakti*, Vṛndāvana, *gopīs*, Yamunā, all these things. Gradually eliminating all others, our inner most attention as our soul will represent us there, and we shall be in the midst of such holy things.

Some days before, one lady came here, in a red robe. She was a follower of the Śakta School, Śiva, Durgā, Kālī, all these. I asked her, "That after your *sādhana*, you will attain the plane where your object of worship is living, and you may become one of His paraphernalia? You're worshipping Kālī. Do you want, you have seen Kālī and Kālī's paraphernalia, so many, they're eating that blood and the cut off hand, do you want that position?"

"No, no, I don't."

"Then do you want to be one of the servants of Śiva, Mahādeva? He's living in the cremation ground, and the ashes smeared on his body, and sometimes this gangika, and in this way he's going. His dress is the skin of the tiger, and his mates, friends, attendants, are also of such type. Do you want to be one of the attendants there? *Bhūta, pretā*?"

"No, no, I don't want."

"Then do you want Nārāyaṇa of Vaikuṅṭha? Four-handed servants are busy always hither and thither serving Nārāyaṇa. And if you want Kṛṣṇa conception then there will be so many cowboys, friends, and Yaśodā, Nanda there. And so many *gopīs* serving in different ways that Godhead Kṛṣṇacandra. What do you like?"

"I like that. That Vṛndāvana paraphernalia I like most."

"Then why are you going in the wrong way? If, in the heart of your heart you have appreciation for this, that you want to become one of the paraphernalia there, that is the sweet prospect, or position. Then why are you wild-goose chasing, chasing wild-geese?"

"I did not understand so much. Because my family was in this way, I'm also going in that way."

What is the need? What we can feel to be the highest thing for our aspiration? Very sweet thing. Power hunter, or somehow or other there will be chaos and I shall go on looting. Someone may think that let there be anarchy in the country and we shall rob and loot. That is their temperament. There is a proper government and we shall be ruled by coercive measure. And then sweet and loving affectionate family, they're living all free, all affectionate to one another and they're moving and working in a very pleasing way.

In this way we're to select our goal. What sort of goal? This is our choice. And then from the Absolute standpoint whether that is or not, that cannot be, that is another question, the guarantee,

as you say. We're to enquire, we're to understand what is true, what is non-true. What is apparent truth, and what is real truth. The apparent and the real, we're to find out the distinction between the two, and who will be the judge. The judge is within us, not this body, nor these worldly things. The judge is within and we're to appeal to that, to clear the judge from all sorts of prejudice so that he may take right choice. And we shall consult also the precedence of other judges where previously given in their degree. With all these considerations we shall march on. The *śāstra*, so many opinions are there of the precedence, so many precedence are there, noted. And so many *mahā-janas* also are still there roaming and we can get information from them. In this way we shall try to march on to our desirable zone of our highest choice. Hare Kṛṣṇa. Gaura Hari. *Māyā* distant?

Parama: Yes.

Śrīla Śrīdhara Mahārāja: Good.

Bhakta Thomas: Mahārāja, may I ask? Sometimes an atheist will challenge the devotee by saying, "Simply because you are chanting all the time, you are forcing yourself to think about these religious activities. It is because you are forcing yourself all the time to think about these things, and anything that you may think or feel or believe, it is only because you have forced yourself to think this way, because you are constantly conditioning your mind to think about Kṛṣṇa. And so whatever you may believe it is because you have conditioning your mind to think this way."

Śrīla Śrīdhara Mahārāja: What does he say?

Parthamitra: He says that the atheists, the non-believers in God, the *carvakas*, they say that the devotees believe in Kṛṣṇa only because they're constantly...

Śrīla Śrīdhara Mahārāja: That may be that the devotee has got faith in Kṛṣṇa, that may be a mania, an imagination. What is the guarantee that is true? Is it?

Parthamitra: Yes. They say, "Because we constantly chant, that is just conditioning our mind to think like that. Because we're constantly chanting we're just conditioning our minds."

Śrīla Śrīdhara Mahārāja: We're entering into hallucination. What is the guarantee that that is truth? Is it?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: You ask yourself why you have left the paraphernalia of the atheist and trying to search for some theistic world, you answer.

Bhakta Thomas: Because of something that I have felt.

Śrīla Śrīdhara Mahārāja: Why you're not satisfied with the atheistic proposal and you're out to search for something theistic? Why?

Bhakta Thomas: Well, because I've...

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha.

Bhakta Thomas: I've been very unhappy, before I was very unhappy and...

Śrīla Śrīdhara Mahārāja: So analyse that, that that proposal could not satisfy you and you're to search after something higher. Is it? More prospect, greater prospect you are out for. The proposal of the atheistic could not satisfy you. So such awakening in your knowing system, your heart, or your consciousness. Some subtle, fine, things have come that are not satisfied with the proposal of the atheistic, their gross prospect.

The Carvaka class they say: "Eat, drink, and be merry. What is the guarantee that if this body is dissolved again you will live? What is the guarantee that soul is immortal? So dismiss all these hypothesis and imagination, all these things. Eat, drink, and be merry." Are you satisfied with this proposal?

Bhakta Thomas: No.

Śrīla Śrīdhara Mahārāja: Why? Why enquire within you? This is a base life, a mean form of life. No pleasure here really. No sober, judicious man can be satisfied with this proposal, this conception of life. They hate this.

"Rather I shall die. I won't accept this proposal, this prospect of life. We hate it, we shall go enter infinite. About us, all around, there is infinite, and what do you say, this is only finite being, mean conception of the finite thing? What is this? Eat, drink, and be merry? I shall die. A man is suffering here and I shall take him wine and dancing? What is the fun there?"

So this base sort of pleasure attracts those persons. Who have got little higher awakening of life, they hate such proposal, and such sections, and such world. The beasts, the trees, in the creation we see so many things. They're also engaged after material pleasure and passing. The animal life, are we satisfied with that? Rather, I lose my time in useless search, still I won't run after the achievement of this main thing.

atho ya prapsasi sagram nitya bhavo casay mayi [?]

In the search of the high I may finish my life without getting anything. But still I feel myself dishonoured to be satisfied with this animal hankering, satisfaction. Do you follow?

Bhakta Thomas: Yes.

Śrīla Śrīdhara Mahārāja: In this way by elimination, everywhere. Progress means elimination and acceptance. Acceptance of the new, and fine, and durable happiness, and elimination of the temporary and lower pleasure. Here, we're nuisance to the environment. Everyone is eating another, can't avoid. To maintain this body means causing death to innumerable number of animals, insects, and others, the creepers. Where there is life there is feeling of pain, and I'm disturbing to keep up this body. Is it desirable for a sensible person to cause displeasure to others and try to please one's own filthy nature? So why are you out to search for some better life? Why? Why you abhor the present life, can't tolerate the present form of life? You enquire yourself and

increase that propensity, and you will find the whole thing will be clear to you. Go higher, higher, higher. Am I clear? No?

Bhakta Thomas: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Do you understand what I told?

Bhakta Thomas: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: You must enquire yourself whatever progress you're making, why? What is the guarantee there? If anything there is guarantee and in the higher march also that same guarantee will come for you.

Parthanitra: In the *Caitanya-caritāmṛtam*, one verse I read explains that *Kṛṣṇa-kathāmṛtam tapta-jīvanam*.

Śrīla Śrīdhara Mahārāja: In *Bhāgavatam*, *Gopī-gītā*.

*tava kathāmṛtaṁ tapta-jīvanam, kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvī gṛṇanti ye bhūridā janāḥ*

["O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers."] [*Śrīmad-Bhāgavatam*, 10.31.9]

These are the symptoms of the discussion of the Lord Kṛṣṇa conception of Godhead. These things gradually come to us, to the society. *Tapta-jīvanam*. Who are suffering much from misery of this mortal world. But when Kṛṣṇa consciousness, some guarantee and assurance comes for higher and permanent life, the soul thinks it is like medicine coming to cure my repentant mentality. *Tapta-jīvanam*.

It is enlivening me, supplying life, vitality, to me. The life is worth living. Though I'm living in the mortal fire, always burning. The association of the mortal things in the subconsciousness, that I may lose everything. I may lose my son, my wife, my body, my property, any time, and I myself may be snatched away from this happy paraphernalia. These sort of subconscious feelings are always giving some pain in my heart.

That Kṛṣṇa *kathā*, that news that such a world is living, for our living such a world is waiting. If we try we can go to be a resident of that world. Then it gives life to our present condition, enliven us. *Kavibhir īḍitaṁ*. The great scholars have given us, these great men, they have given this news to us. *Kalmaṣāpaham*. I have done many things wrong in this present life and the reaction has come to attack me, to devour me. That reaction also can be removed by that highest potency. *Kavibhir īḍitaṁ. Kalmaṣāpaham. Śravaṇa-maṅgalaṁ*. And as much as I shall attend to the prospectus story of that land, it will enter into my heart, to the depth of my heart, and will make everything facilitated to take me there. *Kalmaṣāpaham. Śravaṇa-maṅgalaṁ. Śrīmad-ātataṁ*. And I shall be able to see that so many higher personages are also flocking to go to that land. I shall meet them.

*tava kathāmṛtam tapta-jīvanam, kavibhir īditam kalmaṣāpaham
śravaṇa-maṅgalam śrīmad-ātataṁ, bhuvī grṇanti ye bhūridā janāḥ*

And then I shall be able to realise at last, that those that are giving, that are preaching, on behalf of the happy life of that plane, they're really the giver. They're really the utilitarian class, they're doing good to others. All others are false agents. This is *the* place where everyone can be happy. And those tidings are given by those agents and they're the real benefiteres of this world. Who can give clue to such a helpful, happy life in the ultimate, they're real friend to the world. All others are deceivers, who are giving some half-truth, more dangerous than falsehood. They're giving, "Take this, take this," and that is also finished, only question of time, so they're all deceivers ultimately. And who give the news of the happy domain of Kṛṣṇa, they're the real deliverers of the world. And they're the real friends of the world, because they're not giving hoax to the people. They're taking men in such a plane that will satisfy to the utmost nerve of the whole. In this way that *śloka* runs.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi.

Parthamitra: Sometimes in the *Śrīmad-Bhāgavatam*, the *gopīs* when they speak they say that, "This Kṛṣṇa *kathā*, that better we should talk about something else." They say that, "We're talking about Kṛṣṇa but..."

Śrīla Śrīdhara Mahārāja: This saying is of the *gopī*. *Gopī*, themselves, they say this passage, they sing this passage about Kṛṣṇa?

Parthamitra: Yes.

Śrīla Śrīdhara Mahārāja: The Kṛṣṇa is such, so sweet, so enlivening. And those that give this news to the world, they're real friends of the world. And all our fine earnestness can be satisfied only by this proposal, this prospect, and nothing else. On the whole the *gopīs* are saying, they're madly, they're tasting these things and their expression coming from their mouths. "We feel that Kṛṣṇa *kathā* is such and such." They're feeling and they're vomiting what is Kṛṣṇa *kathā*, giving out, preaching for our benefit. The Kṛṣṇa is such, such and such. And if it touches anyone's heart s/he will leave everything aside and run to those that are engaged in such transaction. And by their association will try her/his best to get out of the present liabilities and as soon as possible run to that domain to be a resident of that place.

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

"Give up all responsibilities of all conceptions of your duties here in different planes and run to My feet. I shall look after you, wholesale. The responsibility about you is Mine. You won't have to repent. You have left everything and come to Me alone, no repentance. I shall see."

More than fulfilment you aspire, you will relish more than you can imagine and aspire. It is such.

I have got some duty today to give *Hari-Nāma* so early retirement is necessary from this discussion.

...

Bhakta Thomas: How does one deal with the negativity of the mental platform caused by the phases of the moon?

Śrīla Śrīdhara Mahārāja: I can't follow. Can you repeat what he says?

Parthamitra: He says that, "How does one deal with the negative qualities according to the phases of the moon?"

Śrīla Śrīdhara Mahārāja: According to the?

Parthamitra: The lunar, the moon is affecting us, the astrological, the astronomical effects on our consciousness.

Śrīla Śrīdhara Mahārāja: On consciousness, the moon? The moons influence causes madness. You say lunar? What is that with this Kṛṣṇa consciousness?

Bhakta Thomas: It seems to cause myself to hover on the mental platform.

Śrīla Śrīdhara Mahārāja: Moon representing the enjoyment, the lust. The crude idea of enjoyment has got some relationship with the conception of the moon. So, too much aspiration for enjoyment of this world unsatisfied, makes us lunatic.

Freud, you know [Sigmund] Freud? A Frenchman, the psychotherapist, his detection is this, "That all the cause of this madness is dissatisfaction of the carnal desire. He had some crude desire, intense, could not find its satisfaction, then this is the cause of his madness. Of all madness, the science is this."

So moon has got that sort of connection with that sort of pleasing aspiration. So moon has been thought to be responsible to a certain extent for this lunatic disease. The *kavi*, the poets who love this *mādhurya-rasa*, this lust, what is called lust, love and lust, the sensual pleasure, they're very fond of this moon. The moon gives excitement to all these things, this sort of pleasure, connected. So, in that connection, the moons attack sends one mad. Understand? No?

Bhakta Thomas: Yes?

Śrīla Śrīdhara Mahārāja: Partially. Think it, think it.

Parthamitra: How much influence does our astrology, or our previous...

Śrīla Śrīdhara Mahārāja: Yes, astrology to a certain extent is a science also. It is true to a particular boundary. And the higher astrologers have already admitted that our astrological calculation cannot control those that are having connection beyond this mental area - that is towards Godhead, *jīvendriya*. Who have crossed the influence of the mental world, this astrological calculation won't be found true in their case.

It is only based on the mental activity. Just as one man can say, if one is murdered by a man, one may say, "This murderer must be hanged." By his intelligence he may say he'll be caught and he will be hanged. A thief will be put into jail. An ordinary man can say in the physical way, "He has given a good beating to his brother, and his brother will come also to beat him one day." This is ordinary calculation like prophesy in this material plane. And the mental plane, also action and reaction. And they can be found by some token of the movement of the planets, and they can read that and they can make prophesy, but to a certain extent.

Those that are passing the rules and regulations, the area of the mental world and towards the transcendental, about them, the astrologers cannot say anything. They admit this.

Now we finish here today.

...

Devotee: Mahārāja, yesterday we were speaking about the cycles of the moon and it's causing one to be on the mental platform. Is there a particular method, once you experience that mental platform, is there a particular method to get away from that and bring yourself back to Kṛṣṇa consciousness?

Śrīla Śrīdhara Mahārāja: It has got some natural relation with the experience of enjoyment, the moon, the element which excites the soft enjoying aspect. So all the poets, they're very fond of getting the connection of the moon when they're going to give any description about the influence of the Cupid, and to cultivate that type of pleasing sensation in our mental system.

And also, the departed souls that have charm for the pleasure of this world, they, after death, went up to the moon, and then again returned from there to here.

*[dhūmo rātris tathā kṛṣṇaḥ, ṣaṇ-māsā dakṣiṇāyanam]
tatra cāndramasam jyotir, yogī prāpya nivartate*

["If he expires on a dark night within a fortnight of the dark moon, during the sun's six-month southern orbit, the fruitive worker on the path of action reaches the heavenly plane, but subsequently has to undergo rebirth."] [*Bhagavad-gītā*, 8.25]

Who have got some affinity, some prospect, or crude enjoyment in this world, they after death may go to the moon. And for some time of staying there, they're to return back to the earth, to enjoy again. And those that want to get out of the charm of the world, they go towards the sun, towards the light, not sweet light of the moon but real light. And through light they want to come to understand what is the real subjective characteristic of the soul and the spirit absolute. And through that they pass into the subjective world.

Savitur varenyam, in *Gāyatrī* it is mentioned. Just as the sun is expressing this world to us, so really the soul expresses the world to us. The soul, that is the conscious unit within us, that is the real thing which can show, which can give conception of this world, mainly. So, which is respectful, which can attract respect and reverence of that soul, there is such a domain and that domain is

Vaikuṅṭha, or *svarūpa-śakti*, the higher potency of the Lord which is inseparable from Him, and which is positive and direct potency of the Lord. That is all Super subjective area and that is the land only for the servitors, not for any enjoyer, or any renunciationist. *Bhargo devasya dhīmahī, dhiyo yo naḥ pracodayāt*, and there the remuneration of the service is given in terms of love. That is more tendency to serve.

'dāsa' kari' vetana more deha prema-dhana

“Please engage me as Your servitor and give the remuneration which is *prema*, love.” That means which will actuate more, excite more, help more, in the further service. That tendency is the remuneration there, in the land of service. That is the capital. The income is added to the past capital. The remuneration, that is included in the bank balance. The bank balance is there and whatever serving it gets that automatically goes to increase the bank balance, not coming to the servitor. And in this way, the bank balance is serving attitude, and serving attitude increases more and more. That is the specific tendency and nature of the whole of the *svarūpa-śakti* realm. *Dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahī.*

*[janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ svarāt
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā]
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahī*

[“O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.”] [*Śrīmad-Bhāgavatam*, 1.1.1]

The halo surrounding Svayaṁ. Svayaṁ means the Lord, His domain is such. That is all conscious, and not only conscious, but very sweet...

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