

82.12.11.B

Śrīla Śrīdhara Mahārāja: ...and they can't venture to interfere in any way. That's the present condition of ISKCON. It is His will. We shall try to do our best according to our understanding. Our responsibility finishes there.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

If we go on sincerely no trouble can come to us. The enemy is within, not that the enemy is without, the enemy is within. To be sincere, that is necessary. _____ [?] If you're sincere then you will be able to understand the advice, the instructions, of Śrī Gaurāṅga. Mahāprabhu. Who can do, mischief to another? None. His own self is responsible for his own.

*tat te 'nukampām [susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurahir vidhadhan namas te, jiveta yo mukti-pade sa dāya bhāk]*

[Lord Brahmā says: "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]

Rather, we are advised to see external things in the opposite standpoint. Everything is grace of the Lord. Whatever comes to you, that is all grace, it is *the* necessity for you. In that sense, if they're preaching against me, making any propaganda, that is necessary for me. It is wholesome for me. I'm advised to look at it with that angle of vision. It is all for the good, all for the best. Everything is passing through His hand.

Parama: Guru Mahārāja, what is it that Kṛṣṇa wants us to learn from Him?

Śrīla Śrīdhara Mahārāja: Kṛṣṇa wants us to learn that He's all in all, He's our friend. The dictator of the infinite world is our friend. Try to see this. Everything will be all right. He's your friend. The controller absolute is friendly to you, and whatever is coming to you from outside, that is all for your best. Adjustment with the absolute harmony depends on you. You cannot correct the environment infinite. You have no power to control the environment, but you have only power to control yourself. And control yourself in such a way that you are in harmony with the environment, then you will be happy. That is what *Gītā* says, *Bhāgavatam* also.

Tat te 'nukampām susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ. The cause of trouble is within, not outside. Man is the architect of his own fortune. Whatever anomaly, whatever misery, discomfort, I feel, I experience, that is my creation. So, I'm to correct me to adjust with the environment. If I can do so then I shall find that everything is all right. Everywhere is the hand of God, Kṛṣṇa's hand,

everywhere. And He's my friend. He cannot do anything which can go against me. All meant to correct me. The hand is affectionate. We're asked to look around with this spirit. The affectionate hand of Kṛṣṇa is all around us. Only we're to adjust with that, the anomaly is within me.

Tat te 'nukampām susamīkṣamāṇo, bhuñjāna evātma-kṛtām vipākam. What is wrong, that is the result of my own previous action, none is responsible for that. For this attitude will purify you in the very shortest time, *mukti-pade sa dāya bhāk.* Then you'll be liberated from all these complaints within you if you can adjust with this advice, according to this advice. This is the highest direction of the Lord. Take all the faults on your head, and try to correct yourself. Then, automatically we will come in connection with such a plane where we'll find that all is good. If you try to do in this way then all your outer coatings will be removed and you will be reduced to your intrinsic position. And from there you'll come in contact with such a subtle plane around you that you will find all good, all blissful, all happy, all sweet. You'll come to take your stand in the subtle-most plane of sweetness, and all the so many covers will all be eliminated, which are misidentifying you, your own self, your own heart. You're thinking, 'this is me, this is I, this is I, this is I.' No, they're all coatings, outer coatings. And that will go away if you take such steps that everything is good and I'm in the wrong. Thereby your over-coatings will be all eliminated and you'll come to your own intrinsic position. And you'll find that you have come in connection with a plane, the most sweet and subtle, and most fundamental. Do you follow?

Parama: Yes.

Śrīla Śrīdhara Mahārāja: If this one advice is followed correctly then the whole solution of life is here. *Tat te 'nukampām susamīkṣamāṇo, bhuñjāna evātma-kṛtām vipākam.* And sincerely, *hṛd-vāg-vapurahir,* by word, thought, deed. *Hṛd-vāg-vapurahir vidhadhan namas te,* and showing our gratitude towards the supreme authority wholeheartedly, by word, thought, and deed. *Jīveta yo mukti-pade sa dāya bhāk,* if one can come to think in such a position of his own self then very soon he will be cleared of all his undesirabilities. Hare Kṛṣṇa. Hare Kṛṣṇa. *Hṛd-rogam,* ha, ha. You will come in contact with Kṛṣṇa *lilā* when? *Kāmaṁ hṛd-rogam.*

*[vikṛīḍitām vraja-vadhūbhir idam ca viṣṇoḥ, śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktim parām bhagavati pratilabhya kāmaṁ, hṛd-rogam āśv apahinoty acireṇa dhīrah]*

["One who hears with firm faith the supra-mundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 10.33.39]

"I want this, I want that. I don't want this, I don't want that," but this is all diseases of your heart. Diseased heart only wants this, that, thousand things. But if that disease is cured, you'll be cured when you come to understand everything is for the pastimes of Kṛṣṇa, my Lord, and I'm also included there. Then you're absolved from your crooked ego, that selfish prejudice. You will come at last to the ocean of sweet waves, the Kṛṣṇa dancing. Kṛṣṇa is dancing, and I'm to be in consonance, in harmony with His dance. He's dancing and we are to cooperate in His dance. That is the key to our satisfaction wholesale, to be qualified to enjoy wholly His dance. We shall have to dance also in that tone, that movement. But separate interest has created all the difficulties in different ways, the separate interest, *ahaṅkāra*. The consciousness of separate, selfish interest, that is the disease in us all.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Nitāi Gaurāṅga came for that, to tune, to put us into the harmony, in the harmony around. So many, the detached portion is *brahmānda*, and there also, so many sections. Human, then beast, then trees, then insects, so many sections, all detached consciousness, a big *ahankāra*, a big ego. And that is also part by part, and by different kinds it is located. A big ego, illusion, just opposite the truth, what is what. And we're a particle in the big revolted ego, who are self-seekers, *māyā* means self-seekers. Those that are in *māyā*, illusion, misunderstanding, the cause is self-seeking, erroneous self-seeking, misunderstood. So many suggestions recommended but all superficial.

The deepest solution given by *Bhāgavatam*, *Gītā*, and Mahāprabhu, Nityānanda Prabhu. The depth of the solution is ultimate, absolute. There is Kṛṣṇa dancing, and not Nārāyaṇa commanding. The commanding Nārāyaṇa is also there, but Mahāprabhu says go deeper and you will find Kṛṣṇa dancing with the *gopa*, *gopī*, and that is your home. Go there, join there, that dance, that singing, the flute, and dancing.

No response, Nārāyaṇa has also got responsibility about the mundane world and that world administration. Kṛṣṇa does not care for any outsider. His flute can adjust everything in its proper place. The flute can establish harmony if anything wrong comes. Everything moves according to the advice in the flute. The sweet sound gives impetus to all movements there.

...

Earth, then this body and another body, and then, the difference between this body, hand, foot, three kinds of differences. Everywhere there's differentiation, differentiation is drawn, it's not bad. If mutual sympathy then it's all right. That plane of harmony we're to connect, then everything is friendly. By mutual service, from its own position, service towards the centre, harmony, and some sort of discord. Discord but difference, ha, ha, ha, everywhere. We're to adjust within that our position. Growth, development, is like this, otherwise no development, no high or low. All one, that means non-differentiated, non-specified mass. That is Brahmāloka, Virāja, something like deep slumber. Differentiation there will always be. And difference, defeat, gain, loss, in a players mood, *līlā*, players mood, not serious.

We have told, when first, we were startled to hear from Prabhupāda in Benares when he's explaining things to some *māyāvādī paṇḍita*, he told that, "The lion is killing Prasena. The lion is also feeling enjoyment, and he's eating one and whom he's eating he's also feeling pleasure. Aggrieved and aggressor, both parties feel pleasure, such is the plane. The victor and the defeated, both parties are pleased. That is possible in players mood, *līlā*. *Līlā*, it is infinite, eternal.

Vidagdha-Mādhava: This is on the transcendental plane?

Śrīla Śrīdhara Mahārāja: Yes, transcendental plane.

Vidagdha-Mādhava: A lion will be eating another living entity, and that entity in pain is enjoying?

Śrīla Śrīdhara Mahārāja: Yes. It is eternal, so no finish. One who is being killed, that is only a play. His existence is there because eternal. Just as in a drama, one is killing, another is being killed, but none is killed, it is only a show. So, because they're all eternal they can't be ruined, destroyed. So in that sense, the killing, we understand, is absent there. So the killed parties, aggrieved parties, the defeated party and the victorious party, both gets pleasure. We're to understand that.

And the defeated party may get more pleasure, it is also possible, if their part is perfectly played. The people will appreciate, "The man who was killed, he's played his part very nicely." In this way, he's defeated, but he's shown his attitude in such a pleasing way, his defeat, the audience they will say, "Oh, he has played wonderfully." So in this way, playing, both parties may be gainers. The loser also may become gainer, something like that. Because eternal wave going on, no end. Plays in the eternity is of such nature, *līlā*. *Līlā* means play.

Sometimes Kṛṣṇa is climbing on the shoulder of His friend, and sometimes His friends are also climbing over the shoulder of Kṛṣṇa. "We're all equal, in friendly circle." That posing also there. Infinite, but something like this we can say, "It is like this, to certain extent. But what it is really we're to feel it within us, after realisation from that plane."

Hare Kṛṣṇa. Hare Kṛṣṇa. That is to be ascertained, that soul, who is not found in our present area of calculation. The trouble is there. The body is deceiver, the body, mind, the external covers, they're representing us. If the tongue is satisfied with sweetness I'm satisfied, in this way. If the ear is satisfied with music I'm satisfied. But these are outer things. The mind is there, the intelligence, then the soul proper, his satisfaction we should search, "Where is he?" That is the question. "What is my soul? Where is he? Where is that? Then, what is his satisfaction?" We're all with some guess, guessing, imagination, the imagination has become reality and the reality has come in the position of imagination with us at present, fallen souls.

yā nīśā sarva-bhūtānām, tasyām jāgarti samyamī
yasyām jāgrati bhūtāni, sā nīśā paśyato muneḥ

["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 uninterrupted 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]

"The night is day and day is night."

Rāma Rāma. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Hare Kṛṣṇa.

Aranya Mahārāja expected back by four o'clock train this afternoon?

Vidagdha-Mādhava: Yes, Guru Mahārāja. This violent *līlā*, this does not exist on Goloka, in the spiritual world? This is only in the material world?

Śrīla Śrīdhara Mahārāja: No violence, ha, ha, ha.

Vidagdha-Mādhava: This is, you were describing...

Śrīla Śrīdhara Mahārāja: Violence, you see, if a man is very weak, then if we push in this way he'll be finished. A strong man he will say, "Oh, I felt much pleasure." Ha, ha, ha, ha. Massaging. He will feel that's massaging, a very sweet massaging. So according to the position. A soul is invulnerable. It is eternal type. So you cannot produce any practical pain in it. All will be like massaging, pressure massaging. It is eternal. It has got its own pain of its own characteristic, and there is separation. "I can't get my service quota to Kṛṣṇa. You must give some service. How, otherwise how, I can't go on fasting, some sort of service I must have, of the Lord." Service is the food there, service is the food for the soul. Without service we may die. And service _____ [?], that's eternal. Sometimes fasting, sometimes eating.

*kṛṣṇera yateka khelā, sarvottama nara-lilā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara lilāra haya anurūpa]*

["Lord Śrī Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya-lilā, 21.101*]

Mahāprabhu told, "Of all the different pastimes of Kṛṣṇa, this human form of pastimes is the highest."

Pastimes in different phases, but Mahāprabhu says that human form pastimes, that of *aprākṛta*, that is the highest, the deepest, most sweet. But that must be in the plane of Kṛṣṇa, not imitation in the plane of flesh and blood, then we'll become *sahajiyā*. There is a plane of Kṛṣṇa, and no imitation in the exterior plane, superficial plane. That will create rather prejudices against the reality.

Vidagdha-Mādhava: I was reading Swāmī Mahārāja's purport to *Parama koruṇa*, and there he describes the author [Locana dāsa Ṭhākura]. He's telling it is such a nice process, this chanting of *Hari-Nāma*. It will give the result if one simply gives up sense gratification. That is the only requirement.

Śrīla Śrīdhara Mahārāja: If it is possible for us to go on taking the Holy Name in a real process, then of course these things must be effected. We'll be saved from our apparent charm of sense pleasure. We'll be saved, that is if the transaction of taking the Name is of real character. Otherwise there's *aparādha, nāmāparādha*. If we continue the offences against the Holy Name then that can't take me to my desired end. There's a process of taking the Name.

aparādha' nāhi, sadā lao kṛṣṇa-nāma [eta bali' prabhu āilā sārvabhauma-sthāna]

["Amogha, always chant the Hare Kṛṣṇa *mahā-mantra* and do not commit any further offences." After giving Amogha this instruction, Śrī Caitanya Mahāprabhu went to Sārvabhauma's house.]

[*Caitanya-caritāmṛta, Madhya-lilā, 15.285*]

So, there should be improvement in taking that. Our earnestness for Kṛṣṇa, help for the Name, through Name to go to Kṛṣṇa. The desire must be sincere and not an imitation and to gather the credit to the false party, "That I'm a devotee." It's not a trade, not to show to the public and to get some name and fame from the external plane. That will be otherwise. If by accepting the life of a *sādhū* externally, my object is to gather name, fame, or money, or anything else of this superficial world, then it won't produce the desired result, but something else, mundane. So it must be taken in a proper way, proper process, and with the association of the good devotee that is possible. He'll correct me at every step, "Don't go this way."

From finite to eternity, the way, that is not so very easy. It is a great thing. So many stages of achievement, and the charm must be neglected and passed through to reach to the highest plane. So guide and association, that will help us greatly, to eliminate different stages. Different proposals will come in our front, "Remain here, remain here, this is a good plane of living." We're to cross everything, dismiss everything and go through, neglecting all planes in the middle until we can reach the Vṛndāvana. Even Paravyoma, the plane where Nārāyaṇa is, Lakṣmī Nārāyaṇa, that is to be known. The Ayodhyā, the Dvārakā, the Mathurā, conception of Godhead. We're to go to the plane of Vṛndāvana. That's what Mahāprabhu told us. Then you will be at your sweet home.

So association, guide, we must work in a regular, and in a proper way, not this way, that way, and not stopping our journey in the middle, so many difficulties there. So guide and good association, encouragement of the association, scriptures, all these helpful to us for this wonderful journey, from the foreign land towards home. Towards home, the wholesale solution of one's life. Not only one's own by his connection, many will have similar solution of life, sweet solution, sweet and highest solution of life, we're after to get that. How we can reach home? We're wandering in the land of mortality, discord, suicidal plane. We want to go home, sweet, sweet home. Home is such and such. *Sādhū* will encourage us when we'll feel very tired in our journey, the *sādhū* will encourage us, "No, not far off, come a little more, and we shall reach the home."

Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Who is there?

Brahmānanda dāsa: Brahmānanda dāsa.

Śrīla Śrīdhara Mahārāja: Brahmānanda. And you?

Nārada Muni dāsa: Nārada Muni dāsa.

Śrīla Śrīdhara Mahārāja: Nārada Muni. He?

Kṛṣṇa Kiṅkarā dāsa: Kṛṣṇa Kiṅkarā dāsa.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa Kiṅkarā. Vidagdha?

Madhu-kanta dāsa: Madhu-kanta dāsa.

Śrīla Śrīdhara Mahārāja: Madhu-kanta.

Sudar Kṛṣṇa dāsa: Sudar Kṛṣṇa dāsa.

Śrīla Śrīdhara Mahārāja: Sudar Kṛṣṇa. Where is one Bhāgava, or someone?

Vidagdha-Mādhava: Bhāgava will return after one week.

Śrīla Śrīdhara Mahārāja: He's gone to Calcutta?

Vidagdha-Mādhava: He went to Dacca, Bangladesa.

Śrīla Śrīdhara Mahārāja: When did he start? Yesterday?

Vidagdha-Mādhava: Two days ago.

Śrīla Śrīdhara Mahārāja: Two days ago. And that Parthamitra, where is he?

Vidagdha-Mādhava: Parthamitra went to Calcutta. He'll come with Aranya Mahārāja.

Śrīla Śrīdhara Mahārāja: Oh, he went together with Aranya Mahārāja to Calcutta?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: And Madhu-kanta?

Devotees: He's here.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. You have come to me here, to hear, but see what is my position, the eyes and brain is also not so sharp memory. *Tabu likhi' — e baḍa vismaya.*

*[āmi vṛddha jarātura, likhite kāṅpaye kara, mane kichu smaraṇa nā haya
nā dekhiye nayane, nā śuniye śravaṇe, tabu likhi' — e baḍa vismaya]*

["I have now become too old and disturbed by invalidity. While I write, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder."]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.90*]

Kavirāja Goswāmī says, "I'm so old I can't write. While trying to write my hand is shivering, trembling, but still I'm writing. It's wonderful."

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

Robust health, sharp memory, and very able senses, they're no qualification.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol!

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

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