

82.12.19.C_82.12.22.A

Śrīla Śrīdhara Mahārāja: ...revolving, going up, down, up, down, vicious circle, from time immemorial. But when anyhow coming in connection with some agent of the truthful area, then some collection is gathering. And that is accumulated to a certain degree then it will try to take out from that vicious circle.

*tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ
[tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena sarvatra gabhīra-ramhasā]*

["Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them."] [*Śrīmad-Bhāgavatam*, 1.5.18]

*ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
mām upetya tu kaunteya, punar janma na vidyate*

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."]

[*Bhagavad-gītā*, 8.16]

*sa tayā śraddhayā yuktaḥ, tasyārādhanam ihate
labhate ca tataḥ kāmān, mayaiva vihitān hi tān*

*antavat tu phalaṁ teṣāṁ, tad bhavaty alpa-medhasām
[devān deva-yajo yānti, mad-bhaktā yānti mām api]*

["After being endowed with this firm faith by Me, such a devotee goes on worshipping the deity of that demigod, and gains all his desired objects from that deity. Certainly this is enacted by My sanction alone, since I am the Supersoul situated within the heart of the demigod also."] ["But the fruit obtained by those provincially interested worshippers of the various demigods is temporary. They reach their respective gods, but My devotees obtain Me."] [*Bhagavad-gītā*, 7.22-23]

Temporary results they're acquiring, and that is finished, and again acquiring, again finished. Time immemorial in this vicious circle they're wandering. *Tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ*. High and low, in this way, action reaction, action reaction, in this way. *Tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena sarvatra gabhīra-ramhasā*. Sometimes happy, sometimes sorrow, in this way they're wandering in immemorial time.

But only when connection comes from the agent of the land of perfection, then by getting their touch, gradually develops his fortune towards that zone. Out of misconception, revealed truth. Everything is calculated from the standpoint of the wholesale, not any partial, or departmental, or local. Not from local or departmental interest. Everything calculated here all local,

personal, individual, national. All, in the comparison with infinite everything is a small point. Whether country wide, or philanthropy, or I may identify even with the interest of the whole solar system, that is also a mere point in consideration with the infinite whole, Vaikuṅṭha.

We're to transform us from the local interest towards the universal interest. God interest means universal interest. Everything, the estimate in that calculation, everything is right, no change. So Kṛṣṇa conception means that, from the standpoint of the absolute, what is what. *Īśāvāsyam*. Everything belongs to Him. Even this body does not belong to me, but we're thinking 'this kingdom belongs to me.' All false, suffering from falsehood, from misconception.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: And we're to transform us into absolute interest. Vaikuṅṭha, Kṛṣṇa's interest. We shall live or die only for Kṛṣṇa's interest. The membership in another plane. That visa we're to acquire. In that plane we're to live. Die to live. We'll have to undergo wholesale death, and again to awake in that soil, that I'm a servant of Kṛṣṇa. Almost a suicidal squad, whatever will be necessary for His whim, I shall jump into that immediately. And there we thrive. In that sort of conception we really thrive. Otherwise, we lose ourselves, our interest. That is the conception under, die to live. These Hegelian words, die to live. The wholesale death we're to face, and get.

All forgery, a forged life we're living at present, forgery. Wholesale is forged. Love for country, love for ladies, love for wealth, love for name and fame, wholesale forgery. We're to get out of the forged life, and to enter into life proper. We're, as atom, we must accept the atomic position, in comparison with the infinite whole, Kṛṣṇa, Absolute Good. We should like to have proper dealing of an atom, from the infinite.

We want to become a king, which is the absolute. So many Kṛṣṇa's may come and serve me. That malicious temperament we've got, everything we'll want to serve me. We don't know what is service proper. The wholesale diabolical change is necessary. It is not so easy a thing. Die to live.

He's for Himself. He's not for anyone. If we're for Himself, we're one with Him, then He's for us. But as long as we think we've got our separate interest, He's not for us. When we convert ourselves to be for Himself, then He's also for us. But how this possibility of independence we've got, that is the most intricate question. This *māyā*, misuse of the free will, of so many atomic souls.

Gaura Hari. Nitāi. Nitāi Gaura Hari bol. Free will. Ha, ha, ha, ha, ha, ha. We're nowhere. I'm such a substantial man, I have no position at all, I'm nowhere. I'm to be lost in the infinite. But easily in the infinite you'll grow, you'll maintain your real existence. It is possible. Die to live. If you want to live a healthy, proper life, you'll have to die wholesale as you are. Mainly things have such characteristic.

Today I stop here.

Devotee: Jaya. Jaya Om Viṣṇu-Pāda...

...

Śrīla Śrīdhara Mahārāja: ...branch of this Maṭha. _____ [?] Naika?

Parama: I didn't see her today. I spoke with her yesterday, she wasn't feeling so well.

Śrīla Śrīdhara Mahārāja: She was not living with you in that building, blue house?

Parama: Yes, she's there, she's over there in the blue house.

Śrīla Śrīdhara Mahārāja: She comes from Malaysia?

Parama: Yes.

Śrīla Śrīdhara Mahārāja: Another lady, she has _____ [?] in Malaysia, she has also left everything and joined the mission. Now anyhow she's left here. You can talk with her also, she'll come here very soon, in that house, with her. ...Christian, is it not.

Parama: No. Buddhist.

Śrīla Śrīdhara Mahārāja: She was Buddhist.

Devotees: Kṛṣṇa Kiṅkarā dāsa. Vidagdha Mādhava dāsa.

Śrīla Śrīdhara Mahārāja: Now we start. Any question?

Vidagdha Mādhava: Yes. Guru Mahārāja, can everyone in this lifetime aspire to be *sannyās*?

Śrīla Śrīdhara Mahārāja: No. Everyone cannot. But mentally he can do, but formally one who's qualified for the service, he should be given, and he should aspire. Ācārya, *sannyāsa* means the position of an Ācārya, in general, preacher. Someone who's got the capacity of preaching, he should accept *sannyāsa āśrama* and go on with his activity.

And internally everyone may accept, for that, generally *bābājī*, that's also a form of *sannyāsa*, the *bābājī*, does not like to preach but wants to live an exclusive life devoted to God. He may take that *sannyāsa*, that *bābājī sannyāsa*, white clad, with *kaupīna*, and taking the Name of the Lord, and other functions of devotion. But not out to preach. That is a form of *sannyāsa* of *bābājī* type.

But not the so-called *bābājīs* who are *sahajiyā*. That together with ladies they go on with some sort of practices thinking that they will help them towards the devotional life. Not that. But as the model of Rūpa, Sanātana, Jīva, etc., Raghunātha, that type, they're servants.

Vidagdha Mādhava: Guru Mahārāja, everyone has capacity to preach something, so what is the qualification that allows one to take *sannyāsa*?

Śrīla Śrīdhara Mahārāja: The main thing, they work under some bona fide Ācārya. They may engage themselves in any sort of preaching. Book works also, the press work also a kind of preaching. Distribution of books also preaching. So many things are preaching which is meant for the help of the people at large. *Kīrtana* is also a kind of preaching. To propagate anyhow devotional spirit to the public, that is preaching.

Vidagdha Mādhava: But what separates, that makes *sannyāsa*, that preaching that makes one understand he can possibly take *sannyāsa*?

Śrīla Śrīdhara Mahārāja: That must have some knowledge of scriptures, and also some capacity of delivering lectures, or at least to talk amongst the public, and to receive question and to answer them. All these qualifications in general must be present in a *sannyāsī*. Mahāprabhu took the role of *sannyāsa* for preaching purpose. Generally *sannyāsīns* are accepted as preachers here in India. Buddhist *sannyāsī*, and this Jain *sannyāsī*, also Hindu *sannyāsī*. Hindu is the oldest type. Different types of *sannyāsa*. The *tridaṇḍī*, *ekadaṇḍī*, then this Buddhist kapaṇaka [?] And then the kapalik [?] Tantric *sannyāsī*. So many kinds of *sannyāsa*.

...

...*sampradāya*, and then Madhva *sampradāya*, there are also different types of *sannyāsa*.

Vidagdha Mādhava: This lady is going now Mahārāja.

...

You're saying internal *vairāgya*, everyone, or some, they don't take the external paraphernalia of *sannyāsa*, but there's some renunciation within. Yes?

Śrīla Śrīdhara Mahārāja: Hmm? What do you say?

Vidagdha Mādhava: Everyone may not take *daṇḍa* but internally become renounced.

Śrīla Śrīdhara Mahārāja: Internally everyone may be a *sannyāsī*, even a lady, internal temperament, do not want anything, no enjoyment. That is *sannyāsa*. *Kāmyānām karmaṇām nyāsaṁ, sannyāsaṁ kavayo viduḥ*. In *Bhagavad-gītā*.

[*śrī-bhagavān uvāca*

*kāmyānām karmaṇām nyāsaṁ, sannyāsaṁ kavayo viduḥ
sarva-karma-phala-tyāgaṁ, prāhus tyāgaṁ vicakṣaṇāḥ]*

["The Supreme Lord said: According to the learned, the abandonment of all materially desirable actions is called renunciation (*sannyāsa*), and the abandonment of the fruits of all kinds of action (whether daily, incidental, or based on material desire) is called detachment (*tyāga*)."]
[*Bhagavad-gītā*, 18.2]

What is *sannyāsa*? Who renounces all sorts of pleasing activity, enjoying mood, that is *sannyāsa*. And what is the activity that is necessary to keep up ones body fit, that should not be given up. *Yukta-vairāgya. Kāmyānām*. No aspiration for any material gain. That is the qualification of a *sannyāsī*, in general. Anyone may be that stage, internally, whoever has rejected all possible enjoyments of this mundane world, he's a *sannyāsī*. But he will take help from the mundane world, so much as makes his body fit for service of the Lord. Body is not our enemy, body may be utilised in the service. Service can never be renounced. Whatever will help me in discharging my duty towards the service of Kṛṣṇa, that should be taken, and no individual reward. *Kāmyānām karmaṇām nyāsaṁ*. *Nyāsa* means rejection, of all sensual activities. That is *sannyāsa*.

Sarva-karma-phala-tyāgaṁ, prāhus tyāgaṁ vicakṣaṇāḥ. And to give up the consequences of all sorts of activity, whether necessary or unnecessary, that is *tyāga*, that is higher. He can do anything, but he's not captured by the consequence, by the attraction of that thing. That is *tyāga*, that is higher type. *Sarva-karma*. What is indispensable to keep up the body, and what is luxury,

giving up both, the consequence, the result, that is *tyāga*, not the activity. As *sannyāsa* means to give up the internal and external also, stopping the mundane activity. The aspirations for future life, 'I want to be a Brahmā, I want to be Indra, I want a kingdom, I want fame, name.' All is *kāmyā*, unnecessary. And to keep up this body, and the duty, whatever is necessary, to accept that, but indifferently. That is *tyāga*, everywhere indifferently, without caring for the result, for the consequence. 'Whatever may be, may come, may come. I'm doing as my duty.'

...

[*yasya nāhankṛto bhāvo, buddhir yasya na lipyate*]
[*hatvāpi sa imāḥ lokān, na hanti na nibadhyate*]

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."] [*Bhagavad-gītā*, 18.17]

_____ [?] destroying *brahmāṇḍa*, a solar system, he does not do anything. That is *nirguṇa*. Above everything, but he's not connected with that thing. Only he's pushed by the universal current. He's so selfless he allows himself fully to surrender to the fundamental wave. So whatever he does, the responsibility is with the fundamental wave, with Kṛṣṇa, and not himself. Only mere agent. That is *nirguṇa*.

Vidagdha Mādhava: There are a class of persons in America, in the west, that are now pursuing purification of the body as a means of advancing ones consciousness. They purify the body by fasting, by taking certain diet...

Śrīla Śrīdhara Mahārāja: Should not be whimsical, that direction must come from up, from the *nirguṇa* place, revealed. Any whimsical attempt cannot be taken as *nirguṇa*. There must be some criteria. Any whimsical action may not be accepted as *nirguṇa*.

Vidagdha Mādhava: How does one recognise that the information is coming from that plane?

Śrīla Śrīdhara Mahārāja: So we must have some realisation about the facts.

There is a story. Once, a *brāhmaṇa* he had a garden, and with much care he grew his garden, made his garden to grow well. Then one cow has entered into the garden and much damage she caused. So he ___ [?] with some bamboo _____ [?] some cow in such a way the cow died instantly. The *brāhmaṇa* uttered at that time, "Govinde richa." [?] "The will of Govinda."

Then the clerk of Yāmarāja, record keeper, he stopped there. "At the time of killing the cow, the *brāhmaṇa* uttered these words, 'This is the will of Govinda, Kṛṣṇa.' Then whether the record will be in Kṛṣṇa's name or this *brāhmaṇa*?" He referred to his master, Yāmarāja. "Such incidents happened. A *brāhmaṇa* gave a beating to a cow, and she died instantly. And he uttered these words 'Govinde richa,' the will of Govinda. Then in whose name the sin to be recorded?"

Yāmarāja referred to Brahmā. "Such is the incident, what to do?"

Brahmā told, "Stop for some time, I'm coming, and will give you information what to do."

Then Brahmā, he took the shape of another *brāhmaṇa* and entered the house of this *brāhmaṇa*, the cow killer, as a guest. And enquired, "Oh, a very good garden you have got, so

many flowers, fruits, all these. By the will of Govinda how everything has been done very beautiful, by the will of Govinda, by the will of Govinda."

The *brāhmaṇa* could not tolerate his words, 'that everything by Govinda.' I have done with the sweat of my own brow, and you say, 'Govinda, Govinda.'"

Then Brahmā's object was achieved, he went away, then. "The cow killing should be recorded in the name of the *brāhmaṇa*, not Govinda."

Do you follow?

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: When the cow is being killed only uttering the name of Govinda. But all others, "I have done, with the sweat of my own brow, by my own hands and limbs and labour I have produced. You always utter the name of Govinda, Govinda, Govinda."

So the criterion in this way to be determined. _____ [?]
Only to profess that, "What I'm doing, I get dictation of the Lord." Only this sort of posing won't do. It must be heart depth. Depth must be to the fullest extent, everything. "I'm only instrumental, and whatever dictation I get from my Lord I do that." There is such a position. Mere posing won't do. A real position is there.

Vidagdha Mādhava: How can one be sure that his activities are bringing devotion?

Śrīla Śrīdhara Mahārāja: Generally when it is approved by the scriptures as well as the saints, *sādhus*. When appreciated by the *sādhu*, and also *śāstra*.

Ones activity is loyal or disloyal, or it is criminal or saintly, in the country, how? The law book is there, the experts, the lawyers are there. They will say that, "This is criminal action and so much criminal. And this is all right." The law book is there and the lawyers are also there.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Vidagdha Mādhava: Is there an attitude that one has when he performs the action? Would that increase or decrease the result of devotion? If one has an attitude, a proper conception at the time of action, at the time of activity, then that will help him...?

Śrīla Śrīdhara Mahārāja: Yes. According to the attitude.

Vidagdha Mādhava: So internally it is important his purpose is...

Śrīla Śrīdhara Mahārāja: Of course, it is all important. The internal sincerity that is all important. With what attitude he did? What was his meaning?

A doctor, to his best ability, he's making treatment of a patient. But suppose, due to his scanty knowledge he did not diagnose rightly, patient died. But he tried his best to help the patient to

recover, but due to his ignorance he could not. Then he should not be considered as a sinner, that he's killed the patient. Not killed, his nature was to help but he could not, perhaps by his mistake it may be, but he should not be considered as a murderer. Though by his maltreatment, his mistaken treatment, the patient died, but he's not a murderer. Due to ignorance the patient died, not real medicine was applied, it may be.

Vidagdha Mādhava: But fault is there.

Śrīla Śrīdhara Mahārāja: Some fault is there, but not that of a murderer. So according to the attitude the calculation will be different.

Devotee: _____ [?]

*īśvaraḥ sarvva-bhūtānām, hṛd-deśe 'rjjuna tiṣṭhati
bhrāmāyan sarvva-bhūtāni, yantrārūḍhāni māyayā*

["O Arjuna, I am situated in the hearts of all souls as the Supersoul, the Lord and Master of all souls. For every endeavour of the living beings in this world, the Lord (My plenary expansion, the Supersoul) awards an appropriate result. As an object mounted on a wheel is caused to revolve, the living beings are caused to revolve in the universe by the almighty power of the Lord. Incited by Him, your destiny will naturally be effected according to your endeavours."] [*Bhagavad-gītā*, 18.61]

Śrīla Śrīdhara Mahārāja: _____ [?] *Yantrārūḍhāni māyayā.*

*tam eva śaraṇam gaccha, sarva-bhāvena bhārata
[tat-prasādāt parām śāntim, sthānam prāpsyasi śāśvatam]*

["O Bhārata, surrender unto Him in all respects. By His grace you will attain the supreme peace and the eternal abode."] [*Bhagavad-gītā*, 18.62]

Then the other part, where He explains. *Tam eva śaraṇam gaccha.* Everything is done by Him. Where then, where is the room for asking, "You take refuge to Him. You try to obey Him." Who is that 'you'?

Anyone? Do you understand his question?

Vidagdha Mādhava: No Mahārāja.

Śrīla Śrīdhara Mahārāja: In *Bhagavad-gītā*, have you heard this *śloka* in *Bhagavad-gītā*?

*īśvaraḥ sarvva-bhūtānām, hṛd-deśe 'rjjuna tiṣṭhati
[bhrāmāyan sarvva-bhūtāni, yantrārūḍhāni māyayā]*

"Oh, Arjuna, the Lord exists in every heart. And how? *Bhrāmāyan sarvva-bhūtāni, yantrārūḍhāni māyayā.* And He's moving everything, everyone, just as one is handled by a machine."

One who is handling a machine, the machine has got no independence of its own. So Lord is there. And you're all moving in His hands through the machine. You say, "Then where is the responsibility of *jīva*?"

And again there is asked in the next line, *tam eva śaraṇam gaccha*. "Just take shelter under His feet."

To whom this advice? To take shelter or not to take shelter, that is also being done by Him. Then where is the independence? Do you follow? No?

Devotees: No. Yes.

Śrīla Śrīdhara Mahārāja: If you've got any independence then you'll take shelter under Him, you'll surrender to Him. But He's doing everything, where is your independence? You're free, but you're to obey Him, and to accept Him or reject Him. The advice is to whom? He's doing everything, and we're all like mechanical dolls, playing at His hand. Where is our independence that we're asked again to take shelter, surrender to Him? Do you follow? No?

Vidagdha Mādhava: Yes, Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: That is His _____ [?] What is the answer?

Vidagdha Mādhava: One can choose to be controlled by the lower energy, the *apara-prakṛti*, or the *para-prakṛti*. He's controlled at all times, but sometimes by *guṇa* and sometimes by Yogamāyā. The *jīva* is controlled at all times, but his choice is to be controlled by Kṛṣṇa or *māyā*.

Śrīla Śrīdhara Mahārāja: I can't follow what you say.

Vidagdha Mādhava: The *jīvātmā* is controlled.

Śrīla Śrīdhara Mahārāja: Controlled by?

Vidagdha Mādhava: By, depending on his choice, by *māyā* or by Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: By Kṛṣṇa. Now, then Kṛṣṇa says that, "I'm playing everyone like a mechanical doll. They've got no independence." And again says, "You accept that."

What is your independence of accepting or rejecting?

Vidagdha Mādhava: It's accepting a good master over a bad master.

Swāmī Mahārāja would say, "You serve *māyā* you get kicked, she kicks. You get punished. So what is the use? Better to renounce sense gratification and choose to serve Kṛṣṇa."

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Whatever is happening, that is by His will. Without His will, even a straw cannot move. Everything is happening by His will. And we're to accept that in a good sense. I'm

reluctantly doing something, I'm forced by Kṛṣṇa to do something, but only my choice is in my hand. And I shall learn to make choice what is happening by His order. I have got no hand to interfere any practical incident. It is by His will, as the result of so many wills controlled by Him, the incident is happening. But it may not please me, it may not satisfy my choice, my will. Only learning, you're requested to learn to accept them, what is happening, to be the best.

*tat te 'nukampāṁ susamikṣamāṇo, [bhujjāna evātma-kṛtaṁ vipākam
hrd-vāg-vapurahir vidhadhan namas te, jiveta yo mukti-pade sa dāya bhāk]*

["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]

Whatever is happening, you're to learn to take that this is *the* good. Do you follow? No?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Whatever is to happen it must happen. By the will of God, none can oppose that. But you may not feel pleasure of that incident. You're requested to be pleased with that incident what is happening by the will of God. You'll learn to accept everything as best. It is all for the best. You accommodate, adjust yourself with that principle, it is all for the best. Whatever is happening, yes, by the will of God, and it is the best thing. No other alternative would have been best. This is *the* best, under such circumstances this is *the* best. You only learn to accept that.

.....