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**Śrīla Śrīdhara Mahārāja:** ...will say that if it would have been otherwise it would have been better. You should not say that. Whatever has happened, it is by His will, and it is *the* best. You're to understand, you're to follow that, how it is the best. You learn to have your choice in accordance with the choice of the universal, of the absolute. Try to harmonise your choice with the choice of the absolute, outside.

Do you follow? No?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** Do you all follow, what I say? *Tat te 'nukampām*. Not only it is not undesirable, but it is the most desirable, what has happened. I may not appreciate but it is the best, and I must try to understand how it is *the* best, with good attitude. No objection. What has happened that is *the* best. Why it is best I'm to learn, and try to make oneself in the harmony with that what is happening.

One German scholar, I do not know his name, forgot, he told, "The *Gītā* is the highest book in all the theological scriptural world. Why? Only for one point. *Gītā* has requested us to adjust our own self with the environment. Environment you can never change. You must be confident, you must know it for certain, that you cannot change the environment. It is in the hand of the Absolute. Only is you like peace, you're to adjust yourself with the environment."

So what is happening, that is the best. Not only can you not change but it is the best. And you are to understand why it is the best. It is the best, there is no doubt it is the best. Without His will even a straw cannot move. So what has happened cannot but be the best. But why it is the best, anomaly is with you, and that anomaly should be removed and you'll need to harmonise with the will of the Supreme which is really controlling everything. But your choice is revolt and that revolt must be checked and you'll learn to appreciate that what has happened that is all right. The whole thing on that subtle point. The whole world, this *brahmāṇḍa*, is suffering only in that subtle point it is standing. \_\_\_\_\_ [?]

Very, very subtle point. We cannot be satisfied because of our selfish whim. Your selfish whim must be shaken off, and then you'll be able to understand 'yes, it is the best.' Your own individual selfish consideration is in the way of your understanding that what is happening that is the best. That has made the world of your own local interest, individual interest, provincial interest, national, all these qualified interests, that has made up this world.

Otherwise, remove all these local interests. You will find you're in the absolute plane where the happy waves are always rising and going down. Only on that subtle point the whole world is going away from the Absolute, that individual choice. But they have got no power to modify the outside things. But it is there. Your transaction will be in that plane.

That revealed truth will come and say that, "It is cent percent good. Why do you not understand that this is cent percent good? The whole campaign, preaching, scripture, all applicable only in this smallest, thin plane. Give up localism mania, individual mania, and merge into that universal plane. And there Yogamāyā will give you another individual consciousness, and that will all carry to the centre for the satisfaction of Kṛṣṇa. You'll be contributor to the activity what is inevitable, you cannot avoid."

Am I clear? No?

**Vidagdha Mādhava:** Yes. But one question arises.

**Śrīla Śrīdhara Mahārāja:** What is that?

**Vidagdha Mādhava:** If something against *śāstra*, something, for the sake of example, if someone...

**Śrīla Śrīdhara Mahārāja:** But *śāstra* and *sādhu* they have got their gradation, so difference according to that. Just as to boy, whole thing cannot be said. By partial instalment *śāstra* has served it, so *sādhu* is also that.

**Vidagdha Mādhava:** One example. If someone comes to due harm to ones Guru then one must act. He cannot accept this is the best thing. Yes? He cannot accept a situation without at least trying to do something. Yes?

**Śrīla Śrīdhara Mahārāja:** Yes. If someone is dead, then also we're to see that there's some goodness. There must be some meaning. Someone is finished, still also we must take it is for the best. How? Death is better than living, apparently. That is also possible. If he did not die he would create greater wrong. Apparently, I say like that. So death is desirable than life sometimes. It may be also possible.

**Vidagdha Mādhava:** If someone comes to rape ones daughter...

**Śrīla Śrīdhara Mahārāja:** Because ultimately in the *līlā* of Kṛṣṇa nothing is unnecessary, or nothing is evil, from the eternal standpoint. Only from the local standpoint this death, and this one is aggressor on others, all from local standpoint. And from the eternal standpoint everything, even the death is *līlā*, pastimes. Nothing dies. Do you follow?

As I was told I remember. The lion is devouring Prasena. Simha Prasena, both parties are enjoying. Who is being killed, he's also enjoying. And who is killing, he's also enjoying. It is possible.

Just as in a play, I told many a time, that in a play the one is killed, another is killing. But one who is being killed, he may get greater appreciation of his play, than the killer, murderer.

So from the absolute standpoint, no loss, everything is play, *līlā*. And from our local view we're ascribing to it loss and gain, pleasing and non-pleasing, we ascribe. Really it is not so, really everything is good.

**Vidagdha Mādhava:** But if someone sees some evil he should not try to...

**Śrīla Śrīdhara Mahārāja:** Evil in that relative plane.

**Vidagdha Mādhava:** Yes. He should not try to stop it if he sees it is wrong?

**Śrīla Śrīdhara Mahārāja:** Yes, yes. He should try to stop it.

**Vidagdha Mādhava:** But if he cannot he accepts it the ultimate good?

**Śrīla Śrīdhara Mahārāja:** When he understands it is good he won't go to stop.

**Devotee:** Mahārāja, if everything is happening by the Lord's will anyway, then what is the point of our struggle? Why should we struggle for anything?

**Śrīla Śrīdhara Mahārāja:** Struggle only to make those that are not appreciating that everything is good, to disarm them from that sort of evil mentality. The good I'm seeing, it is not good. That is in me, and not there. And the defect in me should be removed. And all the scriptures, truth, preaching, only concerning that, to cure the seer. There is some defect in your seeing, prejudice in the mind of the onlooker, and not the sight. The defect is there, where, in the subjective disability. Only for local prejudice, that is *māyā*, misunderstanding. The independent valuation of everything is being ignored, and our local interest we're pushing on it, and we're seeing that it's bad, because it's not suiting to my local demand.

**Vidagdha Mādhava:** There's one story...

**Śrīla Śrīdhara Mahārāja:** My local, selfish view, that should be removed. I must convert myself to see everything from the universal standpoint. The crooked angle of vision of my own, that should be cleared off. Treatment is necessary in my eye, and not in the object of view. My mind imposing local interest over everything that is universal. And so others are also, and they clash and then suffer.

All belongs to Kṛṣṇa. Everything meant for His service. And I must join that campaign wholesale, then no difficulty in me.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Ah. On His interest, we shall learn to see everything in His interest, in the universal, in the interest of the whole, of the absolute. The training of us should be in that line, from individual to universal interest, you can convert everyone that are suffering from the disease of individual interest.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Everyone should try to give his prejudices of their, some this individual consciousness, in selfishness, some country, national selfishness, some social selfishness. All these things we're suffering from, the local, limited. The limited should merge into the infinite. And there is another division in that. In harmonious movement also there are divisions, by Yogamāyā, but all faithful to the centre. And they're all suffering from out-carrying current, absorbing from the interest of the universal temperament to the local. Everything is good. My consideration may not appreciate. My consideration is vulnerable. The local calculation is defective. Universal calculation, infinite calculation, is very great. But through faith, through *śraddhā*, we can have touch of that, and not by intellect or anything else, so,

*jñāne prayāsam udapāsyā [namanta eva, jīvanti san-mukharitām bhavadiya-vārtām  
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jīta jīto 'py asi tais tri-lokyām]*

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]

[*Śrīmad-Bhāgavatam*, 10.14.3]

Give up your pride that you know things. Only faith will come to your relief, *śraddhā*. The Absolute cannot do any wrong, so whatever is done by Him it is all for the best. Everything is for Himself. We're to swallow this pill. Everything is for Himself. He's by Himself, the Absolute by Himself, and Absolute is for Himself. We're to adjust with that, then we'll find pleasure. Otherwise we shall have to struggle if we represent only our crooked, partial representation. Enter into that faith, that Absolute is for Itself, and we're all contributors to His faith, to His joy. Die to live. Here we're to understand 'die to live.' If you want to have a proper life, a blissful life, you'll have to die wholesale as you are at present. The seeker after own bodily self, or own eternal self, then this national, or family, or country, or clan, all these, whatever bigger it seems to you, it is a mere point in the infinite. No consideration. The whole. For Himself. You must merge in that, successfully. Everything for Himself. What is the calculation of good or bad concerning me, or anyone here? He's for Himself. And we must die to live if we can accommodate such thing within us.

*tat te 'nukampām [susamīkṣamāṇo, bhujñāna evātma-kṛtām vipākam  
hṛd-vāg-vapurahir vidhadhan namas te, jīveta 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]

So Kuntī Devī wants, "Give me danger, give me adversity, my Lord, which brings You nearer to me."

Adversity, she's welcoming adversity. Why? How it is possible? Because I can get the centre of harmony there, adversity. Adversity to me, and prosperity to another. In this world of dualism it happens such. One is eating and another is being food to him, in this plane.

Karma dosa pada teki [?] No work can be pure, must be harmful. Eh?

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

Selflessness, cent percent selfless, they get the grace, the kindness of the Lord, and they become happy. That is die to live. *Tat te 'nukampām*. Everything what is happening, His grace, we're to accept that. That is our goal. And in the eternity here there are different advices, and different practices to be accepted. All of a sudden we cannot remove this sort of anomaly within us. A gradual process we're to pass through, by the help of scriptures, and by the help of the saints. What is told that in this revolting system there are different subtle planes within it, and we're to cross one by one, in this way. It has been divided, eighty four *lākhs* of species of interest. Bhūr, Bhuvah, Svah, Mahā, Jana, Tapa, Satyaloka, Virajā, Brahmaloḥa, Paravyoma, and Goloka. That is also divided in the subtle planes of - are divided in this way. But this only same word, we devotee, we want to devote, to dissolve our ego. *Crores* of infinite number of egos are there, such as infinite number of diseases may be to be cured. So infinite number of egos, and they require special treatment to be cured of that egoism. That egoism means this, separate consciousness.

*bhayaṁ dvitīyābhiniveśataḥ syād, [īśād apetasya viparyayo 'smṛtiḥ  
tan-māyayāto budha ābhajet taṁ, bhaktyaikayeśaṁ guru-devatātmā]*

["Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called *māyā*. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshipping deity and as his very life and soul."]

[*Śrīmad-Bhāgavatam*, 11.2.37]

"I've got some separate interest. I cannot merge in the interest of the whole."

Separate interest. *Bhayaṁ dvitīyābhiniveśataḥ syād, īśād apetasya viparyayo*. And the wholesale at the bottom of all this that we've got, we've come away from the common interest. So separate interest is the evil at the root of all evil. And that may be analysed into different planes also, divided, sub divided, in this way. And according to that division of the plane, different medicine is to be applied, and different diet also. But on the whole, separate interest. Absolute interest, and separate interest, and separate interest of infinite number. Everything has got its peculiarity, so peculiar medicine and diet is necessary for everyone. *Śāstra* has grouped them in different number, and applied a general medicine for them, in this way. Hare Kṛṣṇa.

**Devotee:** So Mahārāja, how does one view the annihilation of the Jewish people in Nazi Germany? And is it possible to preach to the survivors of that race the divine will of God?

**Śrīla Śrīdhara Mahārāja:** If the good of the creepers and animals also may be attempted, then what of the Jewish people. We may try, but according to their position they'll accept. So different, and sometimes punishment is necessary to dissolve the ego. Sometimes punishment is very helpful, sometimes kindness is helpful. Different types of treatment is applied. So many punishments where? In this separate interest consciousness, so much punishment. *Janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9] These are the general punishments dealt to them, to the separate consciousness party. *Janma-mṛtyu-jarā-vyādhi*. [birth, death, old age, disease] They

cannot be satisfied there, so they're forced to seek some relief, and ultimately they're told, 'give up your separate interest, and merge, die to live.'

So the stone is there, the tree is there, so many insects, worms, so many ghosts, so many good ghosts also in the creation, so many things. All of that separate consciousness, separate interest of different types. But as general medicine, 'give up your egoism of infinite classes and merge in one God consciousness.' And there is also gradation there, that side. After death of this material separate interest, as in the positive life there is also gradation we're told.

So faith can take us and no knowledge. So *Śrīmad-Bhāgavatam* especially giving whips after whips to our intellectual attempt. Only take resort to faith, and don't think that faith means credulity. That is also a disease to a normal faith. Faith is most accommodating, all accommodating faith. How much you can increase the position of your faith? The infinite is there, and your little mind can spread how much faith? What capacity have you to extend your faith, abnormally? What do you know about the infinite? Nothing you know. So only faith can take you to touch of that absolute, and no knowledge. And what of the energy of your negative side? The energy is, elaborately, relies on the negative side, no director in the proper line. And the director, that is your knowledge, that is futile, that cannot hope to reach that side.

It's the revealed truth, He can connect, and you cannot connect with Him against His desire. The superior subject can come to your lower subject. Your subject is gross, it cannot go up to touch that sort of subject. A hand cannot capture the mind, but mind can see, look at the interest of the hand. So higher existence. Intelligence can work on the mind, but \_\_\_\_\_ [?] cannot touch the intelligence. It is higher existence. So *jīva* soul, under the fine Supersoul, Paramātmā, in that way. The Absolute is only that way.

A flying saucer, a few years back there was a story of flying saucer. That can come and connect with these worldly things, but they're chasing but can't catch that saucer. A few years back there was a story that first it was seen somewhere, in Canada or so, and here and there, flying saucer. And they're trying to chase but it vanishes. That can come, we can't catch it, go there.

So Super Subject can come down in our gross consciousness, but our gross consciousness cannot go to pierce that subtle thing and to feel it. Hare Kṛṣṇa.

**Parama:** Guru Mahārāja, when we act in our separate interest, is it good if we feel guilty, we feel remorse? Is that positive?

**Śrīla Śrīdhara Mahārāja:** Separate interest is wrong. The Kṛṣṇa interest. In the name of giving up separate interest, we may not invite another greater selfish interest. That national interest, the philanthropic interest, so many interests are there. They're all, in a circle may be a little better, then another a little more, another a little more, but all is limited. And that is no part to infinite, it may be smallest part in the infinite. Any number of finite cannot produce infinite. That is naturally of different type. That is diabolically, of different type. No number of zero can make one. So no number of finite can make infinite. Infinite is of its own type, not a second. So self interest may be concerned with a little more, a little more.

Our Gurudeva used to give some example. That there is a river and some fire on the other side, of the Ganges. And from here there are some \_\_\_\_\_ [?] drunkards, they're intoxicated. They want to light a thing which is necessary to put on that intoxicating substance, fire, to put fire and then to take the smoke in, that fire \_\_\_\_\_ [?] It is known as tika [?], something will

light that is to take into fire and put into intoxication, and then with the help of the pipe they'll smoke. So that thing he wants to, that fire, is on the other side of the Ganges.

So one intoxicated man is pushing that tika [?] with his hand to catch the fire.

Another man, "No, no. What do you do? You've not seen. One step further, then again pushing this."

Another person's going a few steps further and putting the hand to catch the fire.

In this way the ascending method, they're trying to reach the infinite, it is impossible. Then at most, one leg in the river, in the water, and pushing his hand to get the fire. The fire is long, long distant.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** So no number of finite can make infinite. Infinite is reigning in His own glory. And to have His connection, to give up wholesale, and to submit to the agent of that infinite, and he'll connect me to it, in this way. So *jñāne prayāsa*, give up all your hopes of your knowledge. Only take to faith. That can take you, somehow, towards that connection, because everything will be wonder. Everything, every description of the infinite will simply come to you as wonder. Wonder means, which you have never experienced. He's beyond all your experiences. He's such. Wonder of wonder. And only through faith, through the agent, we can come in connection. But when we feel it then, 'Oh, it is such.'

Just as a man who was born in a dark room of a prison house, a boy was born, and he's being brought up there. Then one boy is coming from outside to meet him and talking with him.

One day the boy proposed, "Come out, I shall show the sun."

Then the boy in the darkness went to take some light.

"No, no, light is not necessary. We can see the sun without light."

"But am I a fool? Without light, nothing can be seen. And you say the sun can be seen without light?"

Then the boy drew him by his hand. "See the sun."

"Oh, oh. It is such. We can see everything by sun, and sun can be seen by his own light."

It is like that. Our Guru Mahārāja used to give such example. It is like that. Everything is new. No knowledge of here will help us to see the sun there, that light. Self effulgent. He's self existent, self effulgent and self satisfied. Only through His agent, His grace, we can be taken in His jurisdiction. And how? Now you imagine in what way? Most sincerely, prayerfully, we shall connect ourselves with the agent, and also the scripture. Most earnest tendency to get out of this land of death and dissipation, destruction, to be saved. And who will go there? Our soul, and giving up what are the territories, the body, the mind, and the mental, the fame of I'm a scholar, I'm a giant. All these should be kept here. Suppose if the atom bomb war begins, everyone will run to some safe position. No iron chest, no money, no book, nothing. Only run to safety. So the soul should run. With this bodily fame, our knowledge, scholarship, everything should be left here and soul must run to the safe position. Only through the agent and any guide book. That is what is necessary.

Nitāi Gaura. Nitāi Gaura.

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So Nityānanda's question?

**Devotee:** Mahārāja, I'd like to know something about the Pañca Tattva, the *Gaura-bhakta-vṛnda* part.

**Śrīla Śrīdhara Mahārāja:** Hmm? What does he say? What about *Gaura-bhakta-vṛnda*? Who are *Gaura-bhakta-vṛnda*? Or how many types? What is the question about *Gaura-bhakta-vṛnda*?

**Devotee:** Who are they?

**Śrīla Śrīdhara Mahārāja:** Who are they? *Gaura-bhakta-vṛnda*, two classes. One came along with Him, along with Gaurāṅga. And the second class that got admission into Their clan, Their group. Received Their grace and kindness and got admission and accepted, got acceptance, they're also *Gaura bhakta*. And some, they're *parśada*, they're eternal servitors of Gaurāṅga. Two classes of *Gaura-bhakta-vṛnda*, one group eternal, and another, new recruits. Everywhere it is such.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.  
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Mahāprabhu.

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