

83.03.25.C

Śrīla Śrīdhara Mahārāja: ...towards the satisfaction of the Lord. And everything automatically done. None knows how.

*yasmin vijñāte sarvam evam vijñātam bhavati
[yasmin prāpte sarvam idam prāptam bhavati]*

["By knowing Him, everything is known - by getting Him, everything is gained."
[*Upaniṣads*]

If you know one, everything is known. If you get one, everything is got. This is key to the highest life. So you try to have some understanding with the main consumer of everything. All things automatically done. You will get a peaceful life.

*[bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram]
suhṛdaṁ sarva-bhūtānāṁ, jñātvā mām śāntim ṛcchati*

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

"I am all in all. Only have understanding with Me proper. And then everything is done for you."

*ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhuḥ eva ca
[na tu mām abhijānanti, tattvenātaś cyavanti te]*

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram, suhṛdaṁ sarva-bhūtānāṁ

"I am a friend and a guardian to you, and I do everything."

Everything is done from this centre, and you can make some proper understanding with the centre, you have got, you may not have any worries in your life. It is not unreasonable thing. The greatest peace you can find only in this method, that understanding with the highest controlling centre.

And understanding reality comes surrender and faith, that He's good. Absolute Controller is Absolute Good. And He's Autocrat, so no law, no science, nothing has to give anything, He's Autocrat.

So you're not to explore anyway, waste your energy anywhere. Concentrate all your energy to make understanding with the Autocrat Controller. And He's loving, He's sweet absolute. He's not

responsible for any other thing, He's all in all. And higher understanding we should surrender and He will take up your case, consider your case favourably. That is what is necessary in the whole of the universe this one law that will satisfy everything.

Mādhava Maharaja: So, Mahārāja. Parīkṣit, he wants to study international politics, to serve Kṛṣṇa by that study (of a new?) subjects, politics, he wants to serve in that way. Now, is it better to directly approach the controller or to...

Śrīla Śrīdhara Mahārāja:

*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]

As much as you eliminate other obligations of the environment, and collect the whole of your energy and lead towards the centre, that will be more beneficial, bring more prospect for you.

...

Mādhava Mahārāja: One devotee has come from England also, Bhakta-rasa.

Śrīla Śrīdhara Mahārāja: You take care of him, a newcomer known to you only.

Hare Kṛṣṇa. So inform everything to Akṣayananda Mahārāja, about the latest developments there.

Mādhava Mahārāja: Not much change.

Śrīla Śrīdhara Mahārāja: Mādhava Mahārāja has secured a promise to clear off the debt of the loan of *Ambrosia*. One gentleman he has undertaken to relieve him. Ha, ha, ha.

Mādhava Mahārāja: The same day your letter came, he also came and said that he can help. So I thought it's by Kṛṣṇa's arrangement he has come. I was also having a difficult time getting my visa to India, and when your letter came I thought, "Oh, you didn't want me to leave England, that's why I was having difficulty with visa. Until I solved this problem, then I could get my visa." And other devotees they have also promised to help, Janaka and Saranga, they will also all help to collect money.

Śrīla Śrīdhara Mahārāja: A bond to him.

Mādhava Mahārāja: Yes. They've all said that I can come, and they'll take care of the problem for me.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. They're unhappy because of leaving you there they have to come ahead.

Mādhava Mahārāja: Also, Dr Sharma, he proposed that he wanted Aranya Mahārāja to buy the house for £40,000. He's ready to sell it to them, by some instalments, if they'd like to purchase it.

Śrīla Śrīdhara Mahārāja: If possibly arranged. Dayādhara Prabhu is also expected to come. A little indifference and pressure from Hamsadūta Mahārāja perhaps. He was indifferent first, now a little pressure against him. Hare Kṛṣṇa. Gaura Hari.

One half-mad boy came here I'm told, this morning I heard from Govinda Mahārāja. One half-mad boy came and told that one foreign lady she was coming from ISKCON to this Maṭh, and she's taken away by the hooligans. _____ [?] We do not like to believe this. But anyhow we heard these things.

Mādhava Mahārāja: Yes. We were there, last night he told. But we could not believe him. We're not sure.

Śrīla Śrīdhara Mahārāja: Not sure. Is it possible? But to draw our attention towards that matter, some conspiracy. _____ [?]

Mādhava Mahārāja: We don't know. Vidagdha knows him, no? He's seen him before. But I could see from him, not trustworthy.

Śrīla Śrīdhara Mahārāja: ... Kṛṣṇa Dāsa Bābājī Mahārāja. I'm told his portrait has been very nice.

Akṣayānanda Mahārāja: Wonderful.

Śrīla Śrīdhara Mahārāja: Wonderful?

Akṣayānanda Mahārāja: Yes. We appreciate very much.

Śrīla Śrīdhara Mahārāja: When will they begin Samādhi Mandir we don't know, but something is already come out from here.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: He had much affection and appreciation of mine, from the beginning of Maṭh life. I sometimes chastised him, but he did not care.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. When I wrote to Prabhupāda, our Guru Mahārāja, I was in Delhi Maṭh, in charge. "If you allow, I can take Vaivikānanda [?] Prabhu here."

He told that, "If you can do so, you will do the duty of his friend, work of his true friend, if you can take him there and engage him in the service."

*[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ]
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*

["Because the Name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's Name, Form, Qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.234*]

This was the main point of the whole activity of our Gurudeva. Whatever, you take the Name, or whatever you do must be in a serving attitude of the surrendering basis. Our faith, should not be miser there, then the foundation will be otherwise. The foundation is the *śraddhā*, faith, that the real form service, dedication. All other forms will be productive only when it is done with the spirit of dedication. If you're miser there then so many forms of *bhajana*, of serving attitude, won't do us any good because the miser to surrender, that is the test. With how much intensity you require you really require, want it. The degree of your requirement will be judged by your surrender, your real want. Not by the fashion outside. Inner thing is wholesale. We all belong to Him completely. Then we shall go to make trade with Him, "that I shall do so much, He must give so much." Trade mentality is not possible there. Wholesale we belong to Him. He has got every right _____ [?] Try to realise your position, give recognition to that, _____ [?] must have that recognition. In the beginning I'm hearing *Bhāgavatam*, who will get the benefit? My Lord, not me. I'm studying a book, whatever I'm doing, who'll get the benefit? My Lord. He's my owner, I'm His property, property belongs to Him. That consciousness must be there.

16:00 - 24:40 [Most of this section where Śrīla Śrīdhara Mahārāja is speaking is too inaudible to transcribe accurately] Where is Yaśodānandana? _____ [?]

25:50 - 26:08 **Devotee:** He's in New York now. He started a temple in San Francisco, with his associate, Gurukṛpa Mahārāja. They've just got out of jail, prison.

Śrīla Śrīdhara Mahārāja: 26:40 - Hare Kṛṣṇa. No trace of Rāmānuja, who came along with Acyutānanda here, some twelve years back?

Devotee: No. Acyutānanda, he'll not be here this year. He'll not come this year. He has no money.

Śrīla Śrīdhara Mahārāja: Where is the ISKCON want of money? _____ [?]

Devotee: But he's left ISKCON. Now he's going back, so he has to regain his standing there. They're suspicious of him. Anyone who goes to see Sudh - they become suspicious of.

Śrīla Śrīdhara Mahārāja: Anyone _____ [?]

Devotee: Anyone who goes to visit Sudhīra Goswāmī, they become very much afraid of, and suspicious of.

Śrīla Śrīdhara Mahārāja: Afraid of which?

Devotee: Any person.

Śrīla Śrīdhara Mahārāja: His authority?

Devotee: Yeah. They become - if they go to visit, like Acyutānanda went to visit Sudhīra Goswāmī. So after that they're afraid of him.

Akṣayānanda Mahārāja: Distrust him.

Devotee: Distrust.

Śrīla Śrīdhara Mahārāja: Discourage.

Akṣayānanda Mahārāja: Bad man.

Śrīla Śrīdhara Mahārāja: Because he's of uncompromising principle.

Devotees: Yes.

Akṣayānanda Mahārāja: Not a yes man to the committee.

...

Śrīla Śrīdhara Mahārāja: _____ [?]

I have got within me the real self, that is immortal, and that has got a plane within. He's a child of a particular soil, a plane that is immortal realm, and a member, I'm immortal. But proper knowledge, proper estimation. The *Bhāgavatam* says,

tvaṁ tu rājan marīṣyeti, paśu-buddhim imāṁ jahi
[na jātaḥ prāg abhūto 'dya, deha-vat tvaṁ na nañkṣyasi]

["O King, give up the animalistic mentality of thinking: 'I am going to die.' Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed."] [*Śrīmad-Bhāgavatam*, 12.5.2]

At the conclusion of *Bhāgavata*, Śukadeva is giving impression to Parīkṣit Mahārāja. *Tvaṁ tu rājan marīṣyeti, paśu-buddhim imāṁ jahi*. That you will die, this animal consciousness you kill. You kill this animal consciousness that you will have to die. That is this body will die, and you don't die, you never die. And that aspect of yourself must be brought out from this cage of flesh and bone. You don't die, so no fear of mortality in yourself. But your attention is focussed towards the mortal elements and so you think 'I'm dying.' And everything which is dying, and your concentration only with that environment. So solve yourself. You're to face this one day or other, otherwise you will continue to be mortal, the play of birth and death.

uddhared ātmanātmānaṁ, nātmānam avasādayet

ātmaiva hy ātmano bandhur, [ātmaiva ripur ātmanaḥ]

["The living being must be delivered from the dark well of material life by means of the mind detached from sense objects, and he must never in any way be flung down into the material world by the mind enchanted by sense objects - because the mind is sometimes his friend, and in another situation the very same mind is rather the enemy."] [*Bhagavad-gītā*, 6.5]

We're our friends, we're our foe. If we help me to get out of this entanglement then I'm my friend. Otherwise, if I indulge in going through the mortality I'm my foe.

bandhur ātmātmanas tasya, yenaivātmātmanā jītaḥ
[anātmanas tu śatrutve, vartetātmaiva śatruvat]

["For the soul who has conquered his mind, his mind is his friend and well-wisher. For a person unable to control it, his own mind remains constantly engaged in his disservice, like an enemy."] [*Bhagavad-gītā*, 6.6]

One who has got self control, control over the senses, and guide according to the scriptures, he's his friend. And who plays like a doll at the hands of the senses, *kāma*, *krodha*, *lobha* - lust, anger, greed, etc., at their hand play like a doll, he's his own enemy. So Parīkṣit Bābū, he has come up to this mark of consciousness.

It is very valuable time for you. Now whether you will begin to have a wholesale solution of all the lives together in the future. Or having this human birth, coming to the goal like a footballer. Or coming to the gate to get out of the prison, again you will enter into the prison. That is to be decided. So think very, very seriously whether you're going to help you in what way? And this ordinary stereotype way, or a novel way? You will try to help yourself.

Mādhava Mahārāja: Revolutionary way.

Śrīla Śrīdhara Mahārāja: Revolutionary, or this mundane, this ordinary stereotype method. So many going on, the progress has got no value.

Mādhava Mahārāja: He wants to revolutionary in the world, but with himself he's in ordinary way.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Try to help yourself. You have got the chance, a human birth, it is most valuable. It is not sure that once we have come to human birth it will continue, no. _____ [?]

Very valuable. _____ [?] It can serve the highest purpose, but it is flickering, it may vanish next moment.

In *Bhāgavata*, Bharata Mahārāja, he went up to such a stage that when young he left his whole kingdom, whole empire, just like one passes his stools. _____ [?] Passing like stool, so hatefully he left his empire and went to the Rṣis for *tapasya*. But last moment slight deviation. He was nurturing the calf of a deer, and when the time of his death came he was engrossed in the

thought of that infant deer, that the jackals and other tigers may devour him. Just the very moment his life passed away and got a figure of that deer.

*yaṁ yaṁ vāpi smaran bhāvaṁ, tyajaty ante kalevaram
[taṁ taṁ evaiti kaunteya, sadā tad-bhāva-bhāvitaḥ]*

["O son of Kuntī, at the time of leaving the body, whatever object a person meditates upon will be attained by him, due to his constant contemplation on the object."] [*Bhagavad-gītā*, 8.6]

Whatever idea will capture in the last moments of our departure from this body, that idea will take me to a particular factory and give a material body. So Bharata Mahārāja who could leave his empire just like stool, he had some attraction for the infant deer, and he had to get the birth of a deer.

Such are the subtle laws of the nature. So we must be very careful about our own future. All that glitters is not gold. Things that seem to be good may not really be that. What is the proverb? As it seems to be, as it appears, things may not be so as it appears. So *sādhu sadvan* [?] Think seriously what to do. We've got a most valuable chance in human body. When by the help of the scriptures and the saints, living scriptures, we can work out our salvation from this bondage of mortality. Should we use that in that way, or in a stereotype way _____ [?] Go on as a slave of the senses. At present we're slaves of our senses. The tongue, the nose, the ear, sweet sound, sweet taste, sweet sight, they attract us and we gather some money and purchase these pleasing sense experience, and deceive ourselves and distribute to others. We distribute this sense pleasure to others then, we're religious men? What is this? To be religious that I distribute sense pleasure to others. I'm selfish when I use for myself. And when I distribute them for others, this sense pleasure, then I'm a good man, and very kind, benevolent? But the transaction of sense pleasure is mortal. The wholesale should be dismissed. We're to find out what am I? Where am I? The senses, or the mind, or the faculty of judgement, the reason, or transcendental, something more, but where am I located?

*indriyāṇi parāṇy āhur, indriyebhyaḥ param manaḥ
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ*

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

I'm that element which is above reason. Our senses are very important. If all our senses wanting, then no world to us. If no eye, no figure, appearance. No ear, no music. No tongue, no taste. So no senses, no world experience.

But the mind, sometimes we say, "He passed by our front?"

"No, no, I have not seen. I did not see. I was unmindful, inattentive, I could not see."

So mind is the recipient through the senses. And then there is the faculty of judgement, reason, more important.

Mind says, "I want this thing."

Reason says, "No, don't go there, rather take this, this will be helpful to you."

This is more finer and more fine and more valuable within us. Then above reason, the judgement, there is *ātmā*, soul. What is its characteristic? It's like a spark, it gives light. Then the judgement is possible.

"This is black, this is white, this is good, this is bad." The light must be there. *Ātmā* is like that.

Then *buddhi* will select, and the mind will say, "I want this, I don't want that."

And then our senses will come to experience, to perceive good or bad.

But we're that *ātmā*, that spark of knowledge. And it has got its own soil. The plane of that light, a part of which is our *ātmā*, soul, the soul's plane.

vaikuṅṭhara pṛthivy ādi sakala cinmaya [māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of Vaikuṅṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā*, 5.53]

The earth, water, air, ether, everything is conscious in Vaikuṅṭha. Subjective plane - there is also earth, water, air, all these things. And this is perverted reflection here. These things are to be discussed, and thought out, and accepted, realised. It is cash transaction, not any loan. You can feel it, you can make experiment, what I say. I have made experiment when I was a college student. I found out where is my *ātmā*, eliminating the scope of the senses, the mind, the intelligence, crossing them, tried to find out what is my soul. What characteristic? How it is? If we can do that as recommended in *Bhagavad-gītā*, if you really want to check your senses, then this method will help you most.

*evam buddheḥ param buddhvā, samstabhyātmānam ātmanā
jahi śatruṁ mahā-bāho, kāma-rūpaṁ durāsadam*

["O mighty Arjuna! Knowing the soul to be thus perfectly distinct from the intelligence, steady the mind with resolute intelligence and destroy the indomitable enemy, lust."] [*Bhagavad-gītā*, 3.43]

This attraction for mundane things, this *kāma*, this lust, if you want to check it successfully, conquer it, then you adopt this process. You first try to understand what is world. Then next your senses through which you receive them. Next stage, you take your affinity towards these pleasures, mind, *saṅkalpa vikalpa* - "I want this I want that. I don't want this." This element within you that is your mind. Then there is reason also within you who can say: "No, this is good this is bad, don't take it, take this." That faculty also within. Then above that there is soul proper. In *Bhāgavatam* there is an illustration. In the moonlit night the cloud has covered the moon. The *Bhāgavatam* says,

*na rarājoḍupaśchana, svajyotsnā bhāsitaighanaiḥ
ahaṁ matyā bhāsitaḥ, svabhāsā puruṣo jyathā*

["During the rainy season the moon was prevented from appearing directly by the covering of the clouds, which were themselves illumined by the moon's rays. Similarly, the living being in material existence is prevented from appearing directly by the covering of the false ego, which is itself illumined by the consciousness of the pure soul."] [*Śrīmad-Bhāgavatam*, 10.20.19]

Giving an example. Just as the moon is there. The cloud is seen by the light of the moon, but that very cloud has covered the moon. Cloud has covered the moon, but cloud is seen only through the light of the moon. So also, your mental system you can feel only with the light of your soul. But this mental system has covered your soul. This example has been given in *Bhāgavatam*. A very good example. The cloud has covered the sun. But the cloud is seen by the light of the sun. So *ātmā*, the soul, is making everything expressive. I can feel only by that light. But what I can see, they have covered that ego, mental system has covered that soul completely, can't come in direct touch with our soul, the mental system, so pass through them.

Anyhow, we like to go, now time is up.

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