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Śrīla Śrīdhara Mahārāja:

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

["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]

*ṛte 'rthaṁ yat pratīyeta, na pratīyeta cātmani
tad vidyād ātmano māyām, yathābhāso yathā tamaḥ*

["O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."] [*Śrīmad-Bhāgavatam*, 2.9.34]

What is *māyā*? *Ṛte 'rthaṁ yat pratīyeta*. That is misconception of a particular thing, what is not. '*Rthaṁ ṛte*. What is '*rtha*? Purpose. Purpose of the highest. He's making *līlā* with some object. The object of every movement is known to Him. But with our local interest we ascribe some meaning to the universal movement, and that is *māyā*. Selfish, or provincial, or local interest, produces some meaning, or ascribes some meaning in the eternal movement. That is not true, so that is *māyā*. But everything in consideration of the universal utility, everything is all right, *svarūpa śakti, līlā. Līlā* and *māyā. Līlā*, everything is contributing to the satisfaction of the highest centre, that is *līlā*. And if we conceive that *līlā* to our own local interest, 'Oh, it's to serve this purpose of mine' then that is *māyā*. So all local interest conceiver, thinker, they think that this thing, they read the nature in their own interest, and reading of those things in the natural events, that is all *māyā. 'Rthaṁ ṛte yat pratīyeta*. The conception that we feel, the perception that we feel, which has got no corresponding relation with the universal movement. According to our own interest we read our environment, and we give opinion, we write history, all these things. According to our own whim we go on writing history. History also may be misused. Historians in their own favour they may record, historians. So the universal movement is going on, eternal flow. And according to our own suitable illusion purpose we go to read, and we record, and that is all *māyā*.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: I told him that I can't understand their intonation. And also, I'm not very liking to mix with them. So you'll spend money, but I won't be able to show any amount of work. But if you order I must go, but I tell to you...

Badrinārāyaṇa: They're coming to you Mahārāja, you can't avoid.

Śrīla Śrīdhara Mahārāja: Yes, by his will they're coming. But that is still remaining that hard of hearing. To catch the proper pronunciation, intonation, a defect in me. Hare Kṛṣṇa.

Once, a ludicrous position. Bon Mahārāja took one European gentleman and introduced me, and saying so much. "He's a philosopher, he's a *sādhu*, this that."

And he also talking with me, but I can't understand a single word. I'm smiling.

And Bon Mahārāja is enraged. "He has come, he's saying so much to you, and you don't speak a single word."

Then anyhow he went away. Then I told to Mahārāja, even a single word I could not catch. What can I do? Only smiling face, nothing I can do, because I could not understand, could not follow. What can I do? I may be forgiven. Such is my fate. Gaura Hari bol. Gaura Hari bol.

Bhakti Vijñāna Bhārati Mahārāja: Foreign devotees, to follow your high level of presentation is very difficult.

Śrīla Śrīdhara Mahārāja: But generally I mix with western philosophy. When I say anything, represent anything, I try to mix with western philosophies, with that dress, garment, I try to give delivery, both eastern and western combined. My understanding and delivery both eastern and western philosophy combined. Prabhupādas was that type, and I could catch something and assimilate, assimilation is of that type, east, west, mixed. Hare Kṛṣṇa.

Ha, ha. When I read newspapers, someone ordinary person, Bon Mahārāja also in the beginning had objection. Then after coming from London he told, "I have taken two things from you. One, newspaper reading."

When I was in Madras, I used to see newspapers up to date. That our delivery, our preaching, must be up to date, living, not dead. So the newspapers are necessary to survey what is the wave of the present time.

Bon Mahārāja did not like it in the beginning, but after returning from London he said, "Yes, I have appreciated you." One thing.

Another thing also something, he used to disturb - very cruel behaviour to the rickshaw wallah, the tama wallah, all these things. I gave objection.

"Oh, you want to be moral, not the interest of Kṛṣṇa, that you want to be more moral than a devotee of Kṛṣṇa.?"

I told, No, if you do all this quarrel in small matters, the propagation will be disturbed. The local people will think that these people have come and they're so mean minded, quarrelling for two *annas*, three *annas*, one rupee. This will be against our propaganda work.

Then Bon Mahārāja told, "I have taken that idea from you also now."

And Mādhava Mahārāja one day told that, “Śrīdhara Mahārāja’s reading of newspaper is not less than reading of the *Vedas*.” He told. “Because he can utilise everything and anything for religious purpose. He collects news from here and there and he utilises that in his speech for the purpose of preaching. So his view is always to collect materials to make his lectures, his preaching enlivened, living, up to date. For that purpose, not otherwise. He does not read newspapers for any other purpose but only to enhance his preaching. Hare Kṛṣṇa.

Bhakti Vijñāna Bhāratī Mahārāja: There was an article in the paper on perhaps Sunday. And in that article, it was about Santa Fe in America, ISKCON. There, Rāmeśvara Mahārāja is engaged in some very, um - because they had lost the court case. He was charged by another person for brainwashing the daughter of this gentleman - in Śanta Fe, America, California.

Śrīla Śrīdhara Mahārāja: In California, for brain washing, of a daughter?

Bhakti Vijñāna Bhāratī Mahārāja: Yes. Yes. Of another gentleman.

Śrīla Śrīdhara Mahārāja: Of another gentleman, and he has taken a case to the court, that Rāmeśvara Mahārāja has...

Bhakti Vijñāna Bhāratī Mahārāja: Yes. Rāmeśvara Mahārāja has lost the case, and in the article it said that the International Society was going to be sued thirty two million dollars.

Śrīla Śrīdhara Mahārāja: For trying to wash the daughter’s brain?

Bhakti Vijñāna Bhāratī Mahārāja: Of Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: But is he successful to wash her brain?

Devotees: (Group laughter.)

Bhakti Vijñāna Bhāratī Mahārāja: I don’t think so.

Śrīla Śrīdhara Mahārāja: Then perhaps unsuccessful.

Bhakti Vijñāna Bhāratī Mahārāja: I don’t know about that part. I don’t think so.

Śrīla Śrīdhara Mahārāja: Otherwise the daughter will stand witness, she’ll stand in the witness box.

Bhakti Vijñāna Bhāratī Mahārāja: Yes, she’ll be against.

Śrīla Śrīdhara Mahārāja: “No. I’m benefiter. This fleshy father and mother they’re enemy to me. Now I find ground under my foot. And they’re all throwing only mortal inundation.”

And the other day we heard that Jayatīrtha Mahārāja is going to bring to the notice of the government certain facts that will affect ISKCON very greatly. He knows some things, points...

Bhakti Vijñāna Bhāratī Mahārāja: Oh no, that's foolishness.

Badrinārāyaṇa: Yes. He's thinking of exposing them.

Śrīla Śrīdhara Mahārāja: Exposing the ISKCON. Who told this?

Badrinārāyaṇa: In one little booklet he sent, he wrote like that. "There are many things that I know about ISKCON. And in the future I shall expose them."

Śrīla Śrīdhara Mahārāja: There was one French lady who was put into the fire, Joan of Arc. When she went to see the Queen, perhaps interview with the Queen, then the Queen is giving hints that, "You have come so bold, you have come to me, but you may be caught and put into capital punishment, perhaps."

Then she was very much overjoyed. "Martyr, martyr? This will be my fortune? Is it waiting for my fate that I can be a martyr?" With very much a smiling and bright face she came out. "Martyrdom? Is it possible? Then I shall be the most happy if martyrdom is in my fate. I'm overjoyed."

So Rāmeśvara Mahārāja may do like that. "Kṛṣṇa is taking so much from me. All right, I'm ready. I've done something wrong. These undesirable things are coming to attack me. _____ [?] "I'm trying my best, still this sort of disturbance. There must have been some defect in my action, in my devotion." Hare Kṛṣṇa. This case is in America, where, what zone?

Bhakti Vijñāna Bhāratī Mahārāja: Santa Fe.

Badrinārāyaṇa: Santa Fe is not far from San Jose, it's close by.

...

Śrīla Śrīdhara Mahārāja: Any possibility, not fixed, any possibility. Vaikuṅṭha, infinite possibility. Anything may come by His will. And if I want something, that will be my *kamaṇa* and I'll be frustrated. *Mā phaleṣu kadācana* [*Bhagavad-gītā*, 2.47]. Only do your duty, your whole concentration to the discharge of your duty. And other things leave with the infinite. That is the living in Vaikuṅṭha. Anything may come. So with this expectation if you move, then no frustration. You're already prepared to face any eventuality. It is His will and it is all for the best. It is all for the best. This is Vaikuṅṭha, to live in that atmosphere of 'all for the best.' *Tat te 'nukampām susamīkṣamāṇo* [*Śrīmad-Bhāgavatam*, 10.14.8]. Without any grudge, being happy, to live happily, and all for the best. Everything flowing according to the auspicious and divine will of Nārāyaṇa, of Kṛṣṇa.

I'm there, I'm living in His kingdom. He's seeing everything. Nothing is missed, missing, seeing everything. And that is *ahaitukī apratihatā*, causeless and irresistible. I'm living in that atmosphere, so no anxiety for me. *Bhakti*, the original and most fundamental flow of the world is of this type. It is causeless, nothing can change it. It is going on in its own way, and it can never be opposed. I must live in that atmosphere, quite free, no anxiety for us. That is the highest position to be

realised. But Yogamāyā, to enhance this stagnant position, she also designs in many ways, so many things.

*aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet
[ato hetor ahetoś ca, yūnor māna udañcati]*

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]

[*Ujjvala-nīlamanī*]

There is designing, and there is jealousy, so many things for the service of Kṛṣṇa. That is also in Kṛṣṇa conception of Godhead. The whole anomaly is harmonised. What we think to be the intolerable or unacceptable anomaly, that is also harmonised in that Kṛṣṇa *līlā* of autocracy, and that is sweet, adjusted.

The chili may be put onto the tongue of the boy and he will feel very uneasy. But if that chili, or ginger, that bitterness, or pungency, if it's harmonised with some sugar and any other things _____ [?] then that is testable. Which is ordinarily not testable - in the mixture that may be testable.

So Kṛṣṇa *līlā* can give harmony to everything. Kṛṣṇa *līlā*, the competition, jealousy, party maintaining, party selfishness is there, to enhance the pleasure of Kṛṣṇa. And it is giving, joy giving. Happiness is increased thereby. Sacrifice is to such a degree that can accommodate that thing, which is generally not tasteful, that may be tasteful when it is mixed with some other thing.

This stealing, Kṛṣṇa's stealing, is beautiful. His beating is beautiful. All beauty. Harmony means to make sweet things of different nature, that is harmony. Not one and same sterilised, but different things organised in a particular way to give a special value of it. That is harmony. So all things which are very blameable in this world, that is also harmonised with Kṛṣṇa conception of Godhead. What we think to be eliminated totally, nothing eliminated, all comprehensive if it is for Him, the one enjoyer. The very principle is that one enjoyer, His sweet will. Nothing to say. His sweet will. And we're already prepared to be sacrificed for His sweet will. We're ready, and thereby we feel a peculiar type of ecstasy within us. Such adjustment. If we can be thoroughly adjusted with the autocracy, we'll be above all sorts of pain. There is a plane of such type. It is possible.

They say a boy is taking something, stealing. A man he'll feel much disturbed. "Oh, the boy is taking, stealing." Then he's already prepared his mind. "This is boyish characteristic, he make take a fruit or anything, that does not matter." If he's already prepared, that stealing is not causing much pain in his heart, he's already prepared.

So if everyone is prepared already for the highest type of sacrifice for the autocrat, then nothing can produce pain any in him. That's another side, already prepared, and thereby he becomes the owner of an ocean of joy. There are two sides, one negative, another positive. Negative what I've told before that we may neglect, this is a very negligible thing. And the positive, the satisfaction of the highest, my Lord, that is the positive side.

The *gopīs*, when the self forgetfulness - the feet dust. Nārada tried his best to collect some feet dust of a devotees. He failed. But when he was advised by Kṛṣṇa, "Try in Vṛndāvana," Nārada came and there was competition.

"We do not know who is a real devotee. Oh. Give your feet dust, take this, take mine, we don't know."

Nārada was astounded! "What do you do? Don't you know your feet dust to Kṛṣṇa's head, what is the reaction?"

"Yes we know, it is eternal hell, maybe something like that. But we don't care a fig for that. We want only His temporary satisfaction of His whims, it may be done. We do not think of our own personal ambition or aspiration. We don't care for that, whatever. You say it is necessary, and if possible a little contribution for that - that is all for us. His little, slightest satisfaction in Him, that is everything in us. We do not know anything else, no other alternative within our brain."

So that Uddhava had to announce that great saying in *Bhāgavatam*. "What I saw that is simply astounding. This sort of love divine I have never experienced anywhere what I saw here. This is so noble, so high."

So there is a saying that to lie on a torn sheet, a bedding, and to see the dream of *lākhs* of *crores* of *rupees*. A poor man laying on a torn bed and dreaming, "Oh. I'm master of *crores* of *rupees*." So to us it is like that. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāsīḥ
tathā tathot sarpati hr̥dy akasmāt, rādhā padāmbhoja sudhāmbhu-rāsīḥ

[Prabodhānanda Saraswatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadvīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadvīpa; I immediately appoint you to this service."]

[*Caitanya-candrāmṛta*, 88]

But it is very easy if we can take admission from Gaurāṅga *līlā*, and from Nityānanda. From Nityānanda to Śrī Gaurāṅga, and from Gaurāṅga it is automatically got.

So Nityānanda recommended from door to door, "Anyhow, admit Śrī Gaurāṅga. You don't know what is going by your front, by your door. Accept Śrī Gaurāṅga. In ages, infinite, such offer never comes what has come to your door. Going away from your door - the grace of Gaurāṅga. Please acquire something, a speck, and you'll see in future how you'll be benefited. Take the Name of Gaurāṅga. Accept Him, welcome Him. And you'll know in future what wealth and property it will bring you. Don't dismiss Me, Nityānanda."

Hare Kṛṣṇa. Hare Kṛṣṇa. What sort of life He's offering to you from door to door, try to realise what high position will be open to you. You don't know.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol.

...

Śrīla Śrīdhara Mahārāja: ...won't tolerate your investigation there. You, a subject, a mean minded, less thinking subjective centre, you'll be able to know about the resources of the higher plane? It is impossible, a waste of energy. That is superior subjective area. You are a subject of the less quality, you can investigate within the lower plane. And that is the higher and higher, superior and superior plane. That can transmit news to you, and if you can receive, you must be open always, without any suggestion. Only very earnest to receive what is coming to you. In this attitude you will always remain, as a receiving officer, an expert receiving officer, what vibration is coming from higher.

You can't create, you can't modify. You can't take Him under law - nothing. He's all independent. First the higher subjective characteristic, and then again He's autocrat. Hopeless. How can it be possible to know Him, He's autocrat. But how? The necessity, it is sweetness, that is ecstasy, that is happiness, that is joy. So I can't avoid if I want my inner success, admission fulfilled, then I can't avoid. My life's interest is there, so charming, so beautiful. Without that I'm like a desert. So I've got my full interest there. And He's of such higher type, I can't control. So knowledge has got no - *ke?*

Sa mahātmā sudurlabhaḥ [*Bhagavad-gītā*, 7.19]. We'll give up the vanity that I can know anything and everything. That vanity we should leave away. Such a great *mahātmā* is very, very rarely to be had. And again, knowing so much, again he'll begin with ABC. This is nothing. Again with ABC, new ABC. *Sa mahātmā sudurlabhaḥ*. To come out from the mountain peak of the vanity, come down again for ABC, that person is very rarely found. They can't like to come down from the peak of the mountain.

'*So ham*. What I've realised, I'm a part and parcel of the higher subjective existence.'

But again further subjective existence continued in the deeper area they may not care.

'We're to say, justice is everything, the most highest conception we can ever think, justice. Beyond justice nothing possible, we can't admit. Justice must be the highest thing, justice. To ignore justice, we can't rationally admit, that there may be something above justice.'

It's very hard to cross that Hindenburg Line. Do you know about Hindenburg Line? In the first great war, during first great war, [Paul von] Hindenburg, one German general he constructed a protection line against Russia. Began to fight from the western side, and eastern he produced some barrier. And when Russians went to cross they used to fall in great difficulties. Once he did in such a way, he's coming back, Russians are with whole encouragement coming forward, then suddenly found that _____ [?] they're surrounded, twenty thousand Russian soldiers, at the time of Czar, that time. They're surrounded (in marshy ground) [?] Twenty thousand soldiers they found that they're in a marshy land and they're surrounded there. So they had much fear of Hindenburg Line, none can cross.

And the Magino [?] Line, at last, in the phase after the war finished, the Magino Line was constructed in the French side. That was also very difficult for Hitler to break that line, Magino Line.

The tank cannot go. So many small pyramids, the tank cannot go. So every pyramid had to be broken before the tank will pass.

When I'm this body, I'm this mind, I'm this intelligence, which is used in this world, so higher things, higher realisation, then I'm soul, we never die, immortal soul I'm there. 'Oh. I'm monarch now. No further progress is necessary.' *Ātmārāma*. Then he becomes *ātmārāma*. But very rarely, some of *ātmārāma* they anyhow have some connection with the upper. That Sanaka, Sanātana.

*prāyeṇa munayo rājan, nivṛttā vidhi-ṣedhataḥ
nairguṇya-sthā ramante sma, guṇānukathane hareḥ*

["O King Parīkṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord."] [*Śrīmad-Bhāgavatam*, 2.1.7]

Very rarely found, Sanaka, Sanātana, etc, few, that gain the position that 'we're *ātmā*.' They find some connection with higher existence - and some connection, some attraction they feel, very rarely.

*ātmārāmās ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim, [ittham-bhūta guṇo hariḥ]*

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."]

[*Śrīmad-Bhāgavatam*, 1.7.10]

What is this? They do not need anything, nothing, they're full in themselves. 'I'm the highest thing, *ātmā*.' A peculiar position. No mortality, property - shortage, full in himself. 'The highest position we've attained.' Mostly they're satisfied with that position. And very few exceptions we find amongst them that they try to get - they feel attraction for something else. From this basis some come to understand that there must be something else in the higher realm.

And that is the position of Nārāyaṇa, He's not this side, *sāttva guṇa*, He's *nirguṇa*. Here He is because sustenance. Sustenance is the quality of Nārāyaṇa, creation Brahmā, and destruction Śiva. But here the creation and destruction in the middle the sustenance is everywhere. Creation *rāja*, and destruction *tāma*, and *sāttva* means sustenance, maintenance. In the creation and destruction the maintenance, sustenance, that comes from Nārāyaṇa.

But there is a world where no creation and no destruction, all sustenance. They cannot discuss that. Very few they are come anyhow in connection with the world of pure sustenance, no engagement of creation and destruction. *Nirguṇa*, eternal. They find themselves to be a particle of that type, *ātmā*. But very finer existence of that type of sustenance they can't realise. So very few find some attraction, push.

Sometimes the Catuṣsana _____ [?] a gentleman visit to Vaikuṅṭha, Nārāyaṇa, not knowing fully well that He's our Master, all in all. As a friendly superior personality, a gentleman's

visit they want to give to Him, and find some sort of feeling. But suddenly one day they found that the very scent of Tulasī which had a touch of the holy foot of Nārāyaṇa coming through the nostrils produced some great commotion within. "What is this? Simple thing Tulasī which was placed into the...

*tasyāravinda-nayanasya padāravinda-, kiñjalka-misra-tulasī-makaranda-vāyuh
antar-gataḥ sva-vivareṇa cakāra teṣām, sañśobham akṣara-juṣām api citta-tanvoḥ*

["When the breeze carrying the aroma of Tulasī leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding."] [*Śrīmad-Bhāgavatam*, 3.15.43]

Their position is in the eternal plane, they feel. "We're in the eternal plane, not *kṣara*, vulnerable plane, but normal plane. But what is this that a particular scent has come through the nostril and creating disturbance in the whole structure? Hanking for some superior thing. What is this? From *so ham*, a great commotion within the heart. What is this superior quality disturbing my normal position, disturbing the equilibrium of my heart, and creating some attraction for the same?" That is Catuḥsana. And Śukadeva says,

*pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā
gṛhīta-cetā rājarṣe, ākhyānam yad adhītavān*

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."] [*Śrīmad-Bhāgavatam*, 2.1.9]

"I was full in myself, nothing necessary for me. I found I was living an independent life. But a sort of particular *līlā*...

.....