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Śrīla Śrīdhara Mahārāja: ...nurse a patient, thereby also you're using such medicine that's coming from so many animals and insects. Whatever we do, your movement is only, sighing, breathing, that is also killing so many. Everything nuisance, the very existence is nuisance, always acquiring our field. Of course it is in ego, and not with the soul. Soul is indifferent about these activities.

Our Guru Mahārāja used to say that, "Manager is working. The proprietor is minor. And the manager he's working on his behalf, and continuing this looting and other things. But the proprietor is innocent, he's minor. Only with the help of a major proprietor he can subdue those managers and take the charge in his hands of the state."

The soul, he's not responsible here, but by his passive existence these things are occurring. The ego is master, he's the party, and he's doing all this. And the suffering also, from good or bad, that also with the ego, *ahaṅkāra*.

*[dvā suparnā sayujā sakhāyā samānaṁ vṛkṣaṁ pariśasvajāte
tayoranyaḥ pippalaṁ svādvattya-naśnan-nanyo 'bhicākaśīti
samāne vṛkṣe puruṣo nimagnohyanīśyā śocati muhyamānaḥ
juṣṭhaṁ yadā paśatayanayamiśam asya mahimānameti vītaśokaḥ]*

["The Supreme Lord is the friend of the living being, and is so kind upon him that He always accompanies the soul. In the same way that two birds occupy the same branch of a tree, the Lord sits in the heart of every living being ready to bestow auspiciousness upon the soul. In this way the Lord acts as the indwelling witness, even while the soul pursues the fruits of *karma* and experiences mundane happiness and distress."] [*Muṇḍaka Upaniṣad* 3.1.1-2] & [*Śvetāśvatara Upaniṣad* 4.6-7]

Tayoranyaḥ pippalaṁ svādvattya-naśnan-nanyo, _____ [?]'bhicākaśīti samāne vṛkṣe.
In *Upaniṣad*. Two birds in a tree. Paramātmā, *jīvātmā*. In *Upaniṣad*, in a mystic representation, two birds in a tree, in a body two birds. Paramātmā, *jīvātmā*. *Tayoranyaḥ pippalaṁ svādvattya*. One of them is relishing the fruit of the activity here. _____ [?] But the other, he does not take anything from here but he's very strong. _____ [?] That is Paramātmā, another part, *ātmā*, Paramātmā. _____ [?] Without food he's also very strong. And this man he's taking *pippalaṁ*, this fruit, which is little bitter, *svādvattya*, and relishing very much with that fruit. It has been stated this way. Hare Kṛṣṇa.

But the *jīva* soul also not really participating, only he's like minor, but only taking advantage of his presence the manager he's doing everything. But he's loser, the proprietor he's loser, he's at standstill, minor, neither this side nor that side, good or bad, nothing he can assert in minor stage. Some *taṭasthā*.

By the help of the *sādhu* when he can enter into his own soil he may feel in the wholesome atmosphere activity coming within him, awakening coming within him. But these are all philosophy to the practical persons, men of practical dealings, only non realistic philosophy. But your reality will evaporate, always evaporating and sometimes it will be finished. So no energy to spare for this mortal, cheating proposal.

Cheating and another?

Bhakti Vijñāna Bhāratī Mahārāja: Cheaters and the cheated?

Śrīla Śrīdhara Mahārāja: And just the opposite word you told the other day? Teach. Teach and cheat, teaching and cheating. Who was saying that? Cheating and teaching, opposite. To teach, that is to deal with truth. So the nature of the scientists they're not teachers but they're rather cheaters. Swāmī Mahārāja told?

Bhakti Vijñāna Bhāratī Mahārāja: Yes. Many times.

Śrīla Śrīdhara Mahārāja: Many times, that they're not teachers they're but cheaters. In the name of the scientific glamour they're attracting towards opposite direction of our real interest. So all cheaters. *Māyā* means cheating, *mā yā*, cheating, what is not that. *Māyā*. *Mā* mean no, and *yā* means what, what is not that. We see like that. That is *māyā*.

And another, *mriyate anayat*, which is seen with local interest, leaving aside the universal interest of everything. *Artheṣu abhijñāḥ svarāt. Īśāvāsyam*. From the standpoint of the centre, central interest, we can't see, we thrust our local interest on everything and read according to that. And also take down those things in history, all false, *māyā*. Nitāi Gaura Hari bol.

...

...generally used to tell in excited moment, "The scientific, the so-called educated of the world, that how much strength they have got? Nothing." He usually compared them with the leg of a cock, *murgī tyang*. A leg of a cock - cock generally moves in some elegant way as very strong. The posing of the movement of the cock that he's very strong, and legs are very strong. That *murgī tyang*, how much it may be broken to pieces by anyone. All the proposals of the supporters of this worldly utility they're very small, very weak, strength very small, *murgī tyang*. Cheaters. So-called teachers are really cheaters. How much strength they have got? Hare Kṛṣṇa. With this force our Guru Mahārāja began his campaign, totalitarian war. Crush the whole so-called scientific civilisation that are so eager to do good to us. 'God save me from our friends.' In the *Bible*, this expression. 'God save me from my friends.' So let God save us from our so-called friends, our well-wisher of this mundane world, so-called educationist.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. *Asat, acit, nirānanda*. In Purī, in his last days when Prabhupāda took his seat on Chatak Parvat in a room on the walls few Sanskrit poems are written. One of them,

tasmad idam jagat asesam asat sarupam sat marvam asta disanam puru dukha dukham [?]
taj jiva nitya sukha bhoda tanum anante maya tuja api yat sarva bhavi varti [?]

Consequently topics going on, consequently he says the conclusion. idam jagat asesam asat sarupam. It is transient to the extreme. What is this second, next second it has changed - asat sarupam. Exhaustively, extremely non real, non existing. Every second it is changing. We can't trace, whatever we find next, that record is invalid, in this way, invalid.

Einstein told, that fourth dimension, or something, that something is present and plus something more. His future, next changing position, that is to be accounted. Whatever we're to

record at present, and some provision in the future must be recorded with that. Otherwise the next moment I shall find some slight change, also to be recorded.

So *Bhāgavatam* says, *asat*, not only *asat*, *asesam asat*. Endlessly it is *asat*, endlessly non-existent. *Asat* means not-existent, and *asesam* which has got no end. Incalculability non-existent, this world in the midst of which we stand. Incalculability, infinitely, it is non-existent. Ha, ha.

It goes to trace its origin that it is on the free will of the Lord. It depends on His handling, His interfering. It has got no stability of its own. So *asesam asat sarupam asesam*, no *sesa*, that is endless, endlessly non-existent *jagat*, *asat sarupa*, *sat marvam*. You may compare it with some dream. *asta disanam*. Our handling with it, or our mixing, or our transaction with such false thing, *asta disanam*, it will also destroy our understanding. *asta disanam*, *di* means *buddhi*, intelligence, reason, understanding. But the world is so non-existing that it will damage our understanding. Contamination.

asesam asat sarupam, *asta disanam*. Just as sun sets, our calculating intelligence will also set, like sun, *asta disanam*. *puru dukha dukham*. And it is misery, misery, misery, all misery, *puru dukha dukham*. And what is the peculiarity, inconceivable.

taj jiva nitya sukha bhoda tanum. It has got its existence, its connection with you. This is very wonderful. And what is your position of your nature? *Nitya*, opposite. *nitya sukha bhoda tanum*. You are *nitya*, you are eternal. This is flickering, you're not changing, you're eternal, opposite, *nitya*, *sukha*. This is *puru dukha dukham*, very deep misery. And you are full of ecstasy, joy, *sukha*, *bhoda*, *asta disanam*. But you're just opposite, you're *bhoda*, full of unbridled conception, perception of knowledge, consciousness, so *bhoda*, *tanum*. Here is some peculiarity, but personal. Endowed with these three general qualifications, really you're a person, not any impersonal substance. *nitya sukha bhoda tanum*. You have got your person body and there it's accommodated in this way. *Anante*. Non-understandable, it's limitless, infinite.

Then this peculiar position is going to be explained. *maya tujya api yat sarva bhavi varti*. This *jagat*, world. How it has come, sprung up? *maya tujya api*. *Māyā*, that is another potency of You, very indirect potency. *Itarataś, 'nvayād itarataś*, in *Bhāgavatam* [1.1.1]. *Na pratīyeta cātmani* [*Bhāgavatam*, 2.9.34]. Direct, indirect. By the possibility of indirect conception it has got its origin. To help what is truth, falsehood is necessary. To understand the light, darkness is necessary. With the help of darkness we can understand light. Something like that, opposite. To understand light, the presence of darkness is necessary. In this way it has got its function with You. To understand what is joy, *sukha*, the sorrow is necessary. What is sorrow, what is pain, just on the opposite side. Background correlated. To understand what is knowledge, ignorance is necessary. By comparison we can understand, this is knowledge, not ignorance.

So in this co-relativity, *māyā*, it has come out of that. This potency, this possibility, is the basis of such indirect life, knowledge. It is also, in outside, in inside in *Yogamāyā* also, some such differentiation is present there. Otherwise nothing is understandable without the background which is not that. Understanding means non-understanding. On the background it must have its position. So *'nvayād itarataś*, but both are included there. *Māyā* is also not independent, that is also *Kṛṣṇa śakti*, *bahiraṅgā śakti*.

The gradation is there. What is darkness to me that may be light to the owl, and other sections. In that sort of darkness, very short light, they can see. So many animals also there are they can see both in day and night. So it is peculiar. With the help of abstract nothing we're to understand what is something. So in this way it is there, but it is not desirable, undesirable. But it helps the harmony in its extreme condition, the law of thought says so.

Nitya sukha bhoda tanum anante. Anante means how it is possible, we cannot harmonise. What you say we can't harmonise, so it is said anante, infinite, not to be the object of your knowledge. maya tu jya api yat sarva bhavi varti. Though it's necessary from the negative aspect, but to You it seems to be positive, sarva bhavi varti.

tasmad idam jagat asesam asat sarupam sat marvam asta disanam puru dukha dukham [?]
taj jiva nitya sukha bhoda tanum anante maya tu jya api yat sarva bhavi varti [?]

You realise it is fact. You are there. The happiness is there, the pain is there, misery is there. We can feel both. But something is desirable, something undesirable. And it is our intrinsic tendency to move towards desirability, and in fact it is there. taj jiva nitya sukha bhoda tanum anante maya tu jya api yat sarva bhavi varti. But who have got that conception, 'māyā can do this.' They may see that māyā is rendering such service from far away. They can see māyā, but māyā can't affect them. Local interest, provincial interest, cannot affect them who have identified themselves with the universal interest. But they can feel that they're suffering from local interest. They feel that if food is put to the tongue, not to the stomach, that can do some good, feel like that _____ [?] Food put to the tongue and not to the stomach. Like the water to the leaf, that will do, not to the root. Something like that, that provincial interest, and not universal interest. But universal interest is such that accommodates all provincial interest. But provincial interest cannot think of universal interest. So,

*yajñārthāt karmaṇo 'nyatra, loko 'yam karma-bandhanaḥ
[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]*

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa-bhakti*)."] [*Bhagavad-gītā*, 3.9]

All you are bewildered, wandering in a forest, hither thither unknown. But *yajñārthāt karmaṇo 'nyatra*, your activity will be all irrelevant thoughts. But *yajñārthāt* centre, try to be centred, related to the centre. *Yajña*, means sacrifice. Sacrifice your individual interest for the interest of the centre. That is the way to live, properly, *yajñārthāt*. Then that *yajña*, *dravyamayād yajñāj, jñāna-yajñāḥ parantapa. Śreyān dravyamayād yajñāj* [*Bhagavad-gītā*, 4.33]. Because you consider material things of great value, give too much value to the materials, so material things should be sacrificed. The money, the other things will be sacrificed for the central cause. But *jñāna-yajñāḥ parantapa*, no attachment to the material things, your internal transaction, your thought should flow in the line of sacrifice to the centre. *Jñāna yajña, vedānta-vit. Satra-yāji- sahasrebhyaḥ sarvva-vedānta-pāragaḥ.*

[brāhmaṇānām sahasrebhyaḥ satra-yāji viśiṣyate, satra-yāji-sahasrebhyaḥ sarvva-vedānta-pāragaḥ sarvva-vedānta-vit-koṭyā viṣṇubhakto viśiṣyate, vaiṣṇavānām sahasrebhyaḥ ekāntyeko viśiṣyate]

["Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*,

one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best.” [*Hari-Bhakti-Vilāsa*, 10.117] & [*Bhakti-Sandarbhā*, 117]

Internal sacrifice, the sacrifice in your consciousness, that is more effective than this material sacrifice. Then sacrifice will take you to the border, Brahmaloaka. Then sacrifice of higher quality will be necessary again to accept that as your eternal friend. Then you’ll be allowed to enter into the higher positive realm where every unit is sacrificed. That is the main thing, on the conception this is the backbone, the steel frame, and all other *siddhānta*, conclusion, should be made upon this basis.

When [Herr] Schulze [Sadānanda dāsa] came, that German scholar, after some time when he was asked he told that, “*Bhoga*, *tyāga*, and *sevā*. Action, then salvation, and then service, three phases of life.”

Our Guru Mahārāja appreciated that he has understood the basic line. The three phases of life, enjoyment, and withdrawal from enjoying life, *mukti*, salvation, and then the higher plane is that of service, dedication. To understand three phases of life, with all its constituent parts and *upakaran*, necessary parts, *vilāsa*, the differentiation in.

Also to understand how in Goloka there is division in so many parties. One is in competition with the other. Apparently, this is similar to this competition here. But what is the difference there? Sacrifice.

tasmad idam jagat asesam asat sarupam sat marvam asta disanam puru dukha dukham [?]
taj jiva nitya sukha bhoda tanum anante maya tujya api yat sarva bhavi varti [?]

And peculiarly that personal conception. Everything exists in personal conception. Fossilised brain. We’re accustomed to think, without fossil no background, no foundation can be conceived, everything must be a structure on some foundation. But just the opposite. All subjective, super subjective. So the Berkley’s theory. Ha, ha.

“Let there be light.” There was light. “Let there be water.” There was water.

But we’re accustomed to think in the opposite way. But we’re wanted to understand the opposite line, coming from higher conscious world, all appear in the line of *divya*. Arjuna _____ [?]
Viśvarūpa darśana.

“You see Me in such way.”

“Yes. I see You. I see that.”

“Again see Me in this way.”

“Yes I see so.”

The seer is controlled, to show, not that the rigid sight is there requiring to have estimation of it, experience of that. But only the seer is there, and by regulating him the sight is being shown in any way the seer likes, the super seer. Conscious controller, consciousness subject controller super subject, the cause in that side. The cause of everything to be traced on that side. Seer of the seer.

om tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam
[tad viprāso vipanyavo jāgrvāṁśāḥ, samindhate viṣṇor yat paramaṁ padam]

["As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [*Rg-Veda*, 1.22.20]

Viṣṇu. Ya idam visvam vyapnoti [?] All pervading spirit. How He should be traced? Just on your head, imagine, like a sun His grand eye is open on your head. A big, extensive eye means seer. Like a sun spread on your head. With this idea you go to begin any activity. In any activity, going to begin any religious duty, it has been asked by the *smṛti śāstra* that before you begin any attendance to any duty, you have your own conception who are you? And who is approaching to do what? Your guardian's vigilant eye spread over your head like a searching eye, like the sun on your head. With this consciousness you approach anything and everything, the prospective will be wonderful. *Tad viṣṇo paramaṁ padam sadā*. So it is leading us to that centre. Go to the subject of the subject, to trace the cause of the world. This is all production of the subject, like a magician, hypnotist. Hare Kṛṣṇa. Hare Kṛṣṇa.

Sarvatya kṛṣṇe ramurti kari jal mal sei dehki te paya yara rakhina ramore [?] Everywhere the Kṛṣṇa. The appearance of Kṛṣṇa is everywhere, we can experience, we can find out. sei dehki te paya. Whose eyes are free of dirt, they can see Kṛṣṇa everywhere. But andi bhuta cakra yar visaya dhuli te [?] Different types of hankering, kamana, like so many dust they've covered our mental eye. Our soul's eye is covered with the dust of so many hankering. So many local interests has covered our eyes, in other words prejudices. So many prejudices has covered our eye of our knowledge. They're always drawing towards their own direction. Infinite measure, endless prejudices they're drawing us, our attention towards that, and we can't see the whole, one as a whole. One background as a whole - can't allow us to see. andi bhuta cakra yar visaya dhuli te [?] kamana sei para tattva bayhile dekhi te [?] And making us unfit, rendering us unfit to see deeply what is in the background. Kṛṣṇa. Kṛṣṇa, the sweet friend, autocrat, sweet friend of us. Everything is sweet, sweet, *ānandam*. Sweetness should exist. If any existence is possible at all that must be good. Bad, undesirable things cannot exist, that exists apparently. Natural selection or something.

Bhakti Vijñāna Bhāratī Mahārāja: Survival of the fittest?

Śrīla Śrīdhara Mahārāja: Natural selection, only the scientists say, survivors of the fittest. Survivor of the fittest, if we can trace that law, only fittest things can survive. So only goodness can exist. Unfit things must be non-existent, from the absolute standpoint. Survival of the fittest, in this changing world if we can find that. Then in the eternal world only the fittest are there, surviving. When in whose case there is possibility of surviving, absolutely, he's only existing, nothing else, in the plane of eternity. And as the misconception comes with this good, bad, all these also come. But in the ultimate existence, without fittest, cannot stand in the plane of eternity. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. andi bhuta cakra yar visaya dhuli te [?] Prejudice. Apta vancana, that is *bhrama*, *pramāda*, *karaṇāpātava*, and *vipralipsā*, the fourfold defects.

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