

83.11.04.B

Śrīla Śrīdhara Mahārāja: ...the tactics and diplomacy of misunderstanding, misunderstood world, diplomacy. That will trouble us, avoid them. A *brāhmaṇa* fails to understand, *kṣatriya*, *vaiśya*, but in ordinary sense a non-read man, an idiot may understand. Idiot not in the sense of devoid of common sense, but not sharp intelligence. Intellectualism is disqualification. *Jñāna-sūnya-bhakti*. Only *lobha*, liking, affection, love, that is the unit, attraction, sympathy, all the outcome of the heart. Without brain, animal can live, is it? But heart is necessary everywhere for life. Nimāi. _____ [?]

Nimāi: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Without brain animal can live, but without heart none can live.

Nimāi: In one sense they're brainless, but still they've got consciousness inside.

Śrīla Śrīdhara Mahārāja: Only intuitive knowledge they follow. No computer to calculate. Brain is a representation of computer.

Nimāi: They're mostly directed by their reflexive action _____ [?]

Śrīla Śrīdhara Mahārāja: Reflex action, that is intuition, unconsciously they can work. Intuition can go above brain calculation. There are so many birds and beasts that can understand that earthquake is coming. But human calculation so far can't understand the earthquake will come soon, so far, or any catastrophe like that.

Nimāi: But still scientists they admit the knowledge is intuitive basically. Where-from it's coming, they cannot show any reason and they have already accepted it to be the very basis of their scientific research, or all these things. Śrī Caitanya _____ [?] consciousness is the basis. _____ [?]

Śrīla Śrīdhara Mahārāja: There are so many things our brain cannot feel, cannot catch. But so many animals they can get some clue beforehand. Also in the present current life they can do. But after long and deep research man cannot find it. Beyond their reason but it is. Hare Kṛṣṇa. Hare Kṛṣṇa.

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

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: "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]

They hatefully reject any attempt in the intellectual line. *Namanta eva*. Invite submissive spirit within you. *Namanta eva jīvanti*. And in that way like to try to live your life. How to live life? *San-mukharitām bhavadīya-vārtām*. Live the life in association of the topics about You - about the Lord. Of course, *san-mukharitām*, not any topics about the Lord, but it must come from a genuine source, *ye prāyaśo*.

Jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām bhavadīya-vārtām, sthāne sthitāḥ.

It does not matter what position at present he holds. *Śruti-gatām tanu-vān-manobhir*. But he's attending that expressions of the good association must be of genuine type. *Śruti-gatām tanu-vān-manobhir*. By thought, deed and word. Wholesale, with wholehearted tendency, he must try to attain the news given by the agents of the divinity. _____ [?] *ye prāyaśo*. Then only with that method, Oh Unconquerable! - You are conquered. Only through that process! *Sthāne sthitāḥ śruti-gatām tanu-vān-manobhir ye prāyaśo 'jita jito 'py asi tais tri-lokyām*. In these three planes of life, You are found to be conquered by them only in that process, who wholeheartedly attain the teachings of Your divine agents. Wholeheartedly! By thought, word, and deed, then they can conquer You, Who is otherwise invincible.”

This is the path of realisation recommended by *Bhāgavatam*. Kṛṣṇa.

*śreyaḥ sṛtīm bhaktim udasya te vibho, kliśyanti ye kevala-bodha-labdhave
teṣām asau kleśala eva śiśyate, nānyad yathā sthūla-tuṣāvaghātīnām*

["My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless."]

[*Śrīmad-Bhāgavatam*, 10.14.4] & [*Caitanya-caritāmṛta, Madhya-līlā*, 22.22]

Śreyaḥ sṛtīm bhaktim udasya. The only way of devotion, rejected by whom? *Kliśyanti ye kevala-bodha- labdhaye*. When wants to have clear conception of You, Oh Lord. *Teṣām asau kleśala eva*. Their attempts ended only in useless attempts, or energising. Only pain is the consequence of their endeavour. *Nānyad yathā sthūla-tuṣāvaghātīnām*. Just as those that labour much to get out rice from the husk. No paddy, only husk, the cover, and they're trying their best to press that husk to take out rice from there.

So, *jñāna* is the heart's cover, it is outer aspect, this energy and knowledge, outer aspect. The substance, the rice, is devotion, is love. That is tasteful thing within. *Jñāna-karma anavṛtam*. Other things are mere covers, but things within the cover is the tasteful. *Satyam-śivam-sundaram*. *Sundaram* is the reality, *anāndam* is the reality, and all else is outer cover. If we make too much with the cover we cannot get the substance within. Then our life is ultimately disappointment.

*naiṣkarmyam apy acyuta-bhāva-varjitām, na śobhate jñānam alam nirañjanam
kutaḥ punaḥ śāśvad abhadram īśvare, na cārpitaḥ karma yad apy akāraṇam*

["Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the Infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?"] [*Śrīmad-Bhāgavatam*, 1.5.12]

Naiṣkarmyam apy acyuta-bhāva-varjitaṁ. Those that are suffering from hard labour, they want to get rest, naturally. To live the life they're to depend on labour, and that is thought as useless and undesirable - labour and to live. If I have to live, then I must labour. That is a dishonourable life. So, generally, people's aspiration is how to live a life without labour? *Naiṣkarmyam*. They're in search of *naiṣkarmya*, rest, peaceful life of rest, not the servant of labour. *Naiṣkarmyam apy acyuta-bhāva-varjitaṁ na śobhate*. If they possibly can get it to certain extent, without the connection of Acyuta, that it is not estimated as a good gain, a successful life, mere retirement. Mere retirement in renunciation, that is also considered not to be fulfilment in anyone's life. *Na śobhate jñānam alarṁ nirañjanam*. Though in that stage, no contamination of death and birth, and disease and infirmity; still, that cannot be considered to be a very fine life. *Kutaḥ punaḥ śaśvad abhadram īsvare, na cārpitaṁ karma yad apy akāraṇam*. Then what to speak about this *karma*, work, labour, which is not done for the satisfaction of Kṛṣṇa? That is labour which is already held in a condemnable position, insulting position. Even that higher position of perfect rest is not considered to be a happy position, what to speak of this laborious life.

So which can give fulfilment to both the labour and rest, that is Kṛṣṇa, the harmonising principle of both. If you do for Kṛṣṇa, serve Kṛṣṇa, the labour also converted into gold, no longer iron. And if the rest, that is renunciation, that is also in the relativity of devotion, divine service, that has value, otherwise not. This is the speciality of the *Bhāgavat's* teaching, always trying to put the conception of divine love, sentiment, feeling, above our intellectualism and mastery over energy. The master of power and the master of knowledge, if devoid of the master of love they have got no value. On the other hand, devoid of these two, if it is possible to enter into the area of love, his life is successful. His movement is no longer considered as labour and is *sambandha-jñāna*, this is knowledge about the paraphernalia, who is who. That is not within the jurisdiction of any knowledge that we can get by research. Conduct research into the scientific condition into the nature, not like that. It is fulfilled in itself.

And Devarṣi Nārada came to Vedavyāsa to recommend that, "You must introduce this very clearly in your present book. You have dealt previously with different aspects of knowledge and work, but it is not so clear. So now very clearly and definitely you will have to describe independent of all them, the success of life is there in the full form without the help of knowledge, as well as energy."

Our reinstating is possible, reinstating ourselves to our lost wealth, that is possible independent of this sort of search, only break the seal. *Bhidyate hṛdaya-granthiś*. Break the seal of the fort of the ego, and then the natural flow will come and recognise, and have its own thing automatically. Such arrangement is there. So to come home you will have not to take the guidance of any director, or you won't feel any tedious labour in journey. You will be carried by your natural affection, independent of your external guidance. It can know his own soil, the plane can

understand its own soil, a natural gift of attraction. No scientific search is necessary for that, the automatic attraction, that will bring you there, home.

Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ. Rather, you will be able to put a stop to your intellectualism, intellectual ambition and aspiration. It is unnecessary. It is wild goose chasing. It will never help me in reaching my goal. You will reject that. *Chidyante sarva-saṁśayāḥ.* There will be no room of any suspicion at all. A natural selection, infallible, natural, home selection is there. Try to find out that natural thing not acquired, not as the result of any long programme, fulfilling, fighting, war, all these things, quite natural. Only the artificialism in you, that is to be removed. That is to be bid adieu for all.

Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ, kṣīyante cāsya karmāṇi. The reactions so long you acquired in your false journey, that will evaporate out of itself. No problem! No problem! It is such. So *karma* has no reaction and no necessity of finding or discovering a new invention, all these things. Progressive knowledge, civilisation, all redundant. Home selection is such. A child can know its mother, a calf also, there are so many cows, yet a calf runs to its own mother. Something like centre, something like natural guidance. Anyhow you go, not much trouble, not much investigation, nor experiment, nor suspicion, nor clearance of that. Automatic, natural, happy, spontaneous life flow, movement, the interest is love. Love is such, independent of anything it can remain, love, affection, the innermost substance in the existence is such.

To live, dive into reality they say, dive deep into reality and you find your home there. You are a child of that soil, quite comfortable. That is *Bhāgavatam* and Mahāprabhu. And that is not a very meagre and abstract, hazy thing, but that is the most intense and reality is that.

Mahāprabhu showed in His character how much intensely He searched for Kṛṣṇa. And how intensely He engaged Himself deeply in that *līlā* of Kṛṣṇa, ignoring so many facts concrete in the outside world. Forgetting everything, despising everything which is so important to us. So many functions, so many duty considerations, all are neglected and how deeply and intensely He engaged Himself in Kṛṣṇa *līlā*. Diving deep into it, captured His whole heart so intensely that externally He was found helpless; jumping into the ocean, crossing the wall, coming to the Jagannātha temple unknowingly. What sort of deep attraction for that Reality, Jagannātha? We see the Vighraha, the wooden form of Jagannātha. But how could He see? Tears running down incessantly filling up so many small pits, one after another, pits are being filled by the tears. What does He see? What is the depth of His vision? Is He seeing the wooden form of Jagannātha that we see? What is He to see? How He is feeling? What intensity is in Him?

*yā nīśā sarva-bhūtānām, [tasyām jāgarti saṁyamī
yasyām jāgrati bhūtāni, sā nīśā paśyato muneḥ]*

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

So this is all night to Him. Our day world was really night to Him, and what was night to us that was a very clear day to Him. He was fully awake there, He showed by His example, forgetfulness of

this apparent interesting world. And what we think imagination, superstition, deeply diving there, He showed by His own characteristic and nature, own example, own practices, that how sweet, how capturing is the life of a devotee in the internal world of reality.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Mahāprabhu.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Mahāprabhu.

Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ, kṣiyante cāśya karmāṇi, dṛṣṭa evātmanīśvare.

And *mayi dṛṣṭe 'khilātmani.* [Śrīmad-Bhāgavatam, 1.2.21 & 11.20.30]

“When they find Me everywhere, solution finished!”

He’s there. What my duty will be there? The Director, the All-dispensing officer is there. He can make or mar everything. He’s there. What I shall feel is my duty towards that thing? So all ties dissolved, no duty. But still I find some inclination in discharging the duty for Him to help Him. To help Him, He’s such. And that is our own reward. Not that He wants it. Without my help in discharging duty or service towards Him He will be undone, or He’ll be imperfect, not that. My fulfilment is there, and no want of accommodation, no bankruptcy there. He can give us engagement, any number of engagements we can get there for our interests. He’s all right. Without my help He can go, He can do. It is not for that purpose. But for my fulfilment I want that connection of Infinite. My service won’t add something to that, but I will be happy in the highest sense. He’s there. Everywhere is He. So my responsibility is to do good to the work, but still they come at His inspiration, His guidance.

“Comes to the world to say about Me. Try to recruit them for their fulfilment of life. Not for My necessity. My necessity is that they’re suffering.”

Para-duḥkha duḥkhī. There is such a conception of life that one has got no pain of his own, but still he has got some pain for others. That is also within him, but not concerning his own self, but concerning the pain of the outside. Such pain is also existing. Dāsa Goswāmī says about Sanātana Goswāmī. *Para-duḥkha-duḥkhī.* “You Sanātana, you Gurudeva, came to help me because you could not tolerate my pain in your heart. So you came to deliver me from my difficulty. But you have no pain for yourself. You are perfectly in the safest position.”

*[vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam mām anabhipsum andham
krpāmbudhīr yaḥ para-duḥkha-duḥkhī, sanātanaṁ taṁ prabhum āśrayāmi]*

[“I surrender unto Śrī Sanātana Goswāmī, the Ācārya of *sambandha-jñāna*. He is an ocean of mercy and is always unhappy to see the sufferings of others. Although I was blind, in the darkness of ignorance, he gave me the light of transcendental knowledge. He taught me the real meaning of detachment and made me drink the highest nectarine *rasa* of divine love.”] [*Vilāpa-kuṣumāñjali*, 6] & [*Bhāgavatam*, 5.18.12, purport]

What is that safest position? Not to care anything for him but Kṛṣṇa. That is the highest position showed by the *gopīs*. “If necessary I can contract eternal hell for my whole life for the

satisfaction of Kṛṣṇa." The most desperate position, of self-forgetfulness for Kṛṣṇa. No pain or pleasure for them, still they're found to be in severe pain in separation of Kṛṣṇa. *Acintya-bhedābheda*. Not for his own account, but for Kṛṣṇa's concern. That knowledge, that position, that friendly connection with Kṛṣṇa, that is intolerable to them. That is intolerable, *vipralambha, bhedābheda*. But, the characteristic is this, peculiar, that that pain, that is external, but internally they feel great pleasure, satisfaction.

Here, just as in the opposite world of exploitation, apparently robbing things we find satisfaction, superficially. But there is underground some suspicions that the result won't be very good, the reaction will come to attack me underground. Superficially we may feel.

America conquered Japan, or the world, by atom bomb. Superficially they enjoyed the pleasure of defeating the world. But that is apparent. Internally the apprehension is there, reaction may come. For such a disastrous action, it is self-condemned. It is not human. Similarly, our victory on the surface, that cannot eliminate the apprehension within for the reaction, it cannot be satisfied. In demonic stage, it can absolve to certain extent for ignorance, but pain is there. As much as sensibility, doing heinous action to another, the pain is with that. But there in the Kṛṣṇa conception, just the opposite.

bahye viśajvāla haya, bhitare ānandamāya, kṛṣṇa premara adbhuta carite

["The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy."]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.50*]

Here also in the world we find so many persons they gave their life for helping others. But they spent all their energy and money for the good of the others, so many examples. And they're outwardly leading a poor life, but internally at mind they're happy. Externally leading poor life but internally happy.

So also in Kṛṣṇa conception, those that are wholly given to Kṛṣṇa, externally they may be seen to feel pain of separation of Kṛṣṇa, and so many other things. But internally they're in touch with absolute joy. They have done right things. Quality is of the highest degree, the quality and the joy is of the highest type. Everything for Kṛṣṇa, Reality is for Itself. "I am for Himself. I am in the finest harmony." No hitch, no possibility of any hitch of a dislocated anomaly, smoothly going on, pleasure, no pain, but something natural, peace found in them. "The sweetest songs are those that tell of saddest things."

["Our sincerest laughter with some pain is fraught;

Our sweetest songs are those that tell of saddest thought."]

[The English Romantic poet, Percy Bysshe Shelley, 1792-1822]

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. What is pain and what is pleasure? That is to be understood. External pain by which we are captured, but that is not real pain. Internal pain, plenary pain is real pain. So plenary, fundamental pleasure is real pleasure which is very eager in its turn to carry pleasure to you, but you do not care for them.

*bhaktis tvayi sthitarā bhagavan yadī syād, daivena nah phalati divya-kīśora-mūrttiḥ
mukṭiḥ svayaṁ mukulitānjali sevate 'smān, dharmārtha-kāma-gatayaḥ samaya-pratikṣāḥ*

Bilvamaṅgala Ṭhākura he sings this for *bhakti*. "Devotion, you are of such magnanimous nature. If anyhow we can have your least favour, then *muktī*, the salvation, that will...

[...wait to serve us with open arms. What to speak of *muktī*, even *dharma*, *artha*, and *kāma* will be waiting far, far away for whenever their calling bell is sounding. Then, they will rush to our feet saying, 'What do you want?'" [*Śrī Kṛṣṇa Karnāmr̥tam*, 107]

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