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**Śrīla Śrīdhara Mahārāja:** ...comes to act on us.

**Devotee:** Guru Mahārāja.

**Śrīla Śrīdhara Mahārāja:** "Thank your star", or is it any expression in English? Thank God \_\_\_\_ [?] Thank your star that you have suddenly got this. No possibility but you've suddenly got this fortune or misfortune. That is star, by means of the medium of the influence of the planet. That also acquired by our previous *karma*, suddenly appears, as if without any cause or effect. That *bhāgya*, fortune, or misfortune, like that. Eh?

**Devotee:** Guru Mahārāja. This Halley's Comet is coming next - in a few months. I'm very worried about it.

**Śrīla Śrīdhara Mahārāja:** Why? You want to oppose that?

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** Ha, ha. You're worried? When I was perhaps fifteen or so Halley's Comet came. My age was fourteen, fifteen, now ninety. It comes generally after seventy eight years.

**Devotee:** Yes. Seventy five or seventy eight.

**Śrīla Śrīdhara Mahārāja:** The same comet visits.

**Devotee:** Yes, same comet, yes.

**Śrīla Śrīdhara Mahārāja:** So I saw that comet when I was fourteen or so.

**Devotee:** 1911 it came.

**Śrīla Śrīdhara Mahārāja:** 1911?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** Fifteen I was then, 1911. That year *pañcan* George got the throne. George the Fifth, he was enthroned, installed in England, and also came in India. And 12<sup>th</sup> December, 1911, an installation took place in Delhi. And he came to Calcutta afterwards. Lord Hardinge was the Viceroy. And I went to visit in Calcutta for the first time. And this Mukunda Bābū's father was \_\_\_\_\_ [?] And I was guest in their quarter, 1911, December. I visited Calcutta first on that occasion - the king's visit to Calcutta, 1911. George the Fifth.

And Hardinge was wounded by one Rashberi Bosh [?] at Delhi. That Rashberi Bose fled to Japan. And when Subhash Bose, Netaji, he joined during the last great war, the second great war, Subhash joined Rashberi and formed an army that was imprisoned by the Japanese from the British army. And organising those he attacked India, Manipur, captured something. But anyhow

that atom bomb finished everything in Japan. Hiroshima and Nagasaki. Two atom bombs thrown by America against Japan. And that concluded the war suddenly. Netaji and all finished.

I took, I was guest in Mukunda Bābū's father's quarter in Killipur [?], Calcutta. 1911, December, 12<sup>th</sup> December, in Delhi coronation.

Halley's Comet came, eleven, and first great war came, fourteen, in the month of August. Today is 2<sup>nd</sup> August. 1914, first great war broke out, perhaps in August.

Austria's king, or prince, was murdered in Serbia in his father-in-laws house, and that was the cause. Austria marched against Serbia. Russia came to help Serbia, Slav. And Germany came to help Austria. And Germany was full of military power, so France, to keep up the balance joined Russia's side, and the British also did that. And Austria, Germany, Bulgaria, Turkey - Germany, Austria, Hungary, and Bulgaria, and Turkey, in one side. All others on another side - Russia, Romania, this side, Yugoslavia, France, Italy, British. And America joined afterwards. President Wilson was the President of America at that time, from 14 up to 18. In 18 it was finished, first great world war.

And in 18 also a great change came in my life, in 1918.

**Tuṅga-vidyā:** In Vaikuṅṭha they also fight? \_\_\_\_\_ [?] In Vaikuṅṭha they make something like fight also?

**Śrīla Śrīdhara Mahārāja:** What does she say?

**Devotee:** She wants to know if people fight in Vaikuṅṭha?

**Śrīla Śrīdhara Mahārāja:** Fight? Ha, ha. There may be fight, but that is not of this type. Struggle. Struggling is everywhere, but in different colour, or different quality. Because *jīva* also passes through Vaikuṅṭha to Goloka. Those that are dissatisfied with the environment of Vaikuṅṭha, they have to struggle to go out of Vaikuṅṭha and further. So if you mean that fight, then that sort of fight is there. Dissatisfaction with the environment and struggling to go further, up. Fighting with their own different tendencies. First accepted that as good, gradually that was found not satisfactory, and for further progress they're trying. That had not first entered Vaikuṅṭha, and got some satisfaction in comparison with the satisfaction here, in *brahmāṅḍa*. Then for some time, those that have got their inner self for the service of Goloka they find dissatisfaction, and begin to struggle, fight. A type of fighting. And when gets chances they follow some agent and they pass through Vaikuṅṭha, towards Ayodhyā, Dvārakā, Vṛndāvana, in this way.

Ha, ha. Once, people in general, not ordinary, but some people of higher rank, approached Mahārṣi Bhṛḡu. "We can't ascertain who is the highest amongst Brahmā, Śiva, and Viṣṇu, Nārāyaṇa. Who is the highest? We fail to understand. They're all above, so far. We can't distinguish who is the highest."

Then Bhṛḡu he accepted that, "All right, let me have a test in the matter, then I shall give my opinion."

Then he approached Brahmā, his father, creator, and there he stood silently, giving no honour to his father, only stood there silent.

Then after a short time Brahmā became enraged. "What is this? You do not know the etiquette, courtesy. You come here and don't show any honour to your father, the creator, and stand with your head erect. No offer of any respect. Nothing. What is this?"

Then Bhṛgu went off from there and approached Śiva, Mahādeva. And there he began to rebuke Mahādeva. "Oh! What do you do? Only external indifference. But you destroy the world." So many things of disrespect, showing some disrespect, haughtiness, to Mahādeva. And after some time, waiting for some time, Śiva was enraged and came with his pasula [?] to kill him.

And Bhṛgu left the place immediately and went to Vaikuṅṭha. And there, all of a sudden, there was Nārāyaṇa, Lakṣmī Devī, he entered the place all of a sudden and gave a kick on the breast of Nārāyaṇa.

And Nārāyaṇa came to beg forgiveness from him. "Oh! You must have brought some wound, some pain on your foot. My body is very hard, and you put a kick on My breast and you must have got much pain there. Let Me serve you to minimise your pain of the leg. Allow Me to serve."

Then Bhṛgu came back and announced in the world, "Nārāyaṇa is the highest."

In Vaikuṅṭha the soil of toleration in general we can conceive by this. No vindictiveness there, rather the opposite, all affectionate, and toleration of all these difficulties which come out from the wrong deeds of our free will. So that is a place of toleration, forbearance, and mercy, such nature, than justice. The land of mercy, affection, Vaikuṅṭha. But there is gradation, there is some calculation.

Above that, further, is Goloka where without any calculation the affection flows there, like water of Yamunā. And though there's that hard substance, that Govardhana-Giri, that also gives shelter at the time of our danger. Kṛṣṇa's kingdom is such, wonderful. God works wonders. So Kṛṣṇa's every pastime is wonderful, and full of affection and love and mercy, grace \_\_\_\_\_ [?]

Apparently what is violence there against Pūtanā and other demons, ultimately that also reaches into some healthy position. Pūtanā is rewarded by the after position of motherly respect.

There's no loss in Vaikuṅṭha, no loss, no death is there. Still the *līlā*, that is only *līlā*, like drama.

We were astonished to hear from my Guru Mahārāja from the beginning, that Vaikuṅṭha, in Goloka, in Kṛṣṇa *līlā*, in Nārāyaṇa *līlā*, "Simha prasena \_\_\_\_\_ [?] That topic came in a discussion with a *māyāvādī*. Guru Mahārāja told, "Simha killed Prasena, simha prasena \_\_\_\_\_ [?] But both the lion and the Prasena, they did not die, anyone, but they got enjoyment thereby. One who is killed, the killer and the killed, both get enjoyment, satisfaction. So it is like drama. No real killing is possible there, that is all of eternity, but all only show, like a drama. One is being killed, another is killing, but none was really killed. But the killer and the killed, both of them get inner satisfaction. The land, the soil is such. That is called *līlā*.

And, simha jāmbavata \_\_\_\_\_ [?] Again, Jāmbavān killed the lion and took that [Syamantaka] jewel to his den. And Kṛṣṇa went in search of that gem, and He took that gem from Jāmbavān. And Jāmbavān, he was a servitor of Rāmacandra, he gave his daughter [Jāmbavatī] to Kṛṣṇa, and the gem also as presentation. And Kṛṣṇa came back with the gem and gave it to the party.

Kṛṣṇa had to go to search for that gem because some rumour came in Dvārakā that Kṛṣṇa has stolen that gem. So He had to trace that thing and get it back to the party. "That I have not stolen." That bad name may also come to Kṛṣṇa Himself. *Līlā*, pastimes, like drama.

A drama - who is killed, if he can play his part well, they're very satisfied. Because he's playing the part of the killed, and if his part is done well, he's highly satisfied. And the killer also may be

satisfied, "That I've played my part very well." Real loss is not there. Gaura Hari bol. Gaura Hari bol. Ke?

**Devotees:** \_\_\_\_\_ [?]

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

...

**Badrinārāyaṇa:** ...she has one question to ask.

**Śrīla Śrīdhara Mahārāja:** Teresa?

**Teresa:** \_\_\_\_\_ [?]

**Badrinārāyaṇa:** Her question is, "Does the *mahā-mantra* have any effect before initiation?"

**Śrīla Śrīdhara Mahārāja:** Before initiation of *mahā-mantra*?

**Badrinārāyaṇa:** Yes.

**Śrīla Śrīdhara Mahārāja:** That is like shadow, casting shadow. But when we get that from Gurudeva, that *mahā-mantra*, it comes to recommend our connection with reality. Before that, casting shadow like thing. Negotiation period, *śravaṇa-daśā*. Then *varaṇa-daśā*, next condition, a regular connection with *mahā-mantra* after *dikṣā*. Before that, negotiation period, *śravaṇa*, hesitation remains.

Eh? Who comes?

**Badrinārāyaṇa:** Purañjana Prabhu.

**Śrīla Śrīdhara Mahārāja:** *Mahā-mantra* is *mahā-mantra*, that is all in all. And this *mantra*, *pañcarātriḥ dikṣā* comes to help *mahā-mantra*. Without *pañcarātriḥ dikṣā*, by *mahā-mantra* everything may be achieved. Haridāsa Ṭhākura he had no *dikṣā*, *pañcarātriḥ*, but *mahā-mantra* was with him.

*Mantra, mahā-mantra. Mana gānat trāyate.* If we're mindful about it we'll get relief, liberation, by our attention towards that. *Mana gānat trāyate.* The other side, it can give us relief from mental exercise, concoction, special interest cultivation, *mana gānat*, and connects us with universal things. Mind is concerned with individual interest, and that gives us relief of that individual consciousness. And generally universal consciousness which is within us, that is discovered by *mantra, mahā-mantra*.

*kṛṣṇa-mantra haite habe saṁsāra mocana, kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa*

["The Kṛṣṇa *Gāyatrī mantra* liberates one from repeated birth and death in this world; the Holy Name of Kṛṣṇa gives one shelter at the lotus feet of Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā, 7.73*]

The *mantra* can relieve us from the concocted life. And a real connection we can get from Name. In *mantra* also there is Name. Name is all in all. If in the *mantra* we take the Name of Kṛṣṇa out and put another god's name, then whole meaning is changed. From *mantra*, suppose we take the Name, and in place of that we put another name, then whole thing is diabolically changed. But Name cannot be changed, one Name in eternal connection. So Name is all in all. In *mantra* also there is Name. Only recommendation with a particular process in the Name, *mantram*. *Mana gānat trāyate*. By minding which we can get liberation, or it can get us, give us relief from the mental concoction forever - individual interest thinking.

We're mainly to be concerned with three stages of life, exploitation, renunciation, and dedication, devotion. We should be always mindful to these three things. Avoiding enjoyment, that is exploitation. And avoiding also especially renunciation, that is negative end, nothing. Only withdrawal from the negative side that is also the origin of the negative side. But to enter into the positive side of the life, that is all important. A noble life of dedication, devotion, a noble life. Who has got a little tinge of devotion, to them all this renunciation and enjoyment is very mean life, mean, *piśāci*. Even to maintain the idea of those two is very mean, filthy.

*bhukti-mukti-sprhā yāvat, piśāci [hr̥di varṭtate  
tāvad bhakti-sukhasyātra, katham abhyudayo bhavet]*

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [*Bhakti-rasāmṛta-sindu, Pūrva, 2.22*]

In comparison with a life of a devotee, a noble life of dedication, and especially dedication to the Lord, generally, otherwise no perfect dedication is possible. When only towards the centre, Absolute, the Absolute Good. That to them, to a dedicated life, these two phases of life of enjoyment and renunciation, seems to be very, very low, mean, nasty. Even *mukti*, to revolt against the arrangement of the devotion of God. God is so good and great, that to leave His connection that is very, very filthy thing. So *bhukti-mukti-sprhā*, the aspiration for enjoyment as well as liberation, that seems to be very mean thing. *Piśāci*, ghost.

So these things, complete retirement, or exploitation, these are the anti engagement of the *jīva* soul. We must be very much careful about these two tendencies within us, that they may not peep in our mind, to get some position. The enjoyment, to live at the cost of others, try to live at the cost of the environment, that is bad, nasty, reactionary. And to stop the work totally, to be reduced to be a zero, that is also a dangerous thing for the soul. And eternally these fellows, those that are in life of enjoyment, they may have future chance of being relieved by the divine agents. But those that enter into the cave of union with the ray of Vaikuṅṭha are buried within that, they've got very little chance to come out from the cave. So that has been condemned more than this enjoyment. In Rāmānanda Rāya *sarṁvāda*,

*'mukti, bhukti vāñche yei, kāhāñ duñhāra gati?' / 'sthāvara-deha, deva-deha yaiche avasthiti'*

["And what is the destination of those who desire liberation and those who desire sense gratification?" Śrī Caitanya Mahāprabhu asked."] [*Caitanya-caritāmṛta, Madhya-līlā, 8.257*]

What is the future of those that aspire after enjoyment and liberation? Rāmānanda says those that aspire after enjoyment, they get the life of a demigod. *Deva-deha*. And those that aspire after complete liberation, they get the body of a material mass. *Sthāvara-deha*. Just as Himālaya, or some planet, sleeping for long, long time. *Sthāvara-deha, deva-deha*.

*ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ  
āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nādrta-yuṣmad-aṅghrayaḥ*

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

The moment when they'll come in contact with the higher plane of life, they'll neglect the purity and venerable position of the higher, and considers same with Him. By that crime he's hurled down towards the deep material position. *Āruhya kṛcchreṇa param padam*. By great trouble they come to rise up to the margin, getting passport they come to the last boundary of the country. But when they think that where they're going to take visa, that is also like his own country, he'll enjoy like that for the interest of his own land. He's going there to enter that country for the interest of his own country, then he's hurled down, not allowed. He's exposed, and he's considered unfit, and hurled down. *Āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nādrta-yuṣmad-aṅghrayaḥ*. Because they have no proper respect for the other land they're failure in their life. So *mukti*, conception of liberation, is more condemned than enjoyment. Enjoyment is a trifle thing. But that is a challenge against the - to remain eternally in a liberated, marginal position, that is a challenge to variability and respectability of the higher plane of devotion. So they get greater punishment. *Mukti*.

*[ei du'yera madhye viṣayī tabu bhāla] māyāvādī saṅga nāhi māgi kona kāla*

["The company of ordinary persons, misguided souls in the ordinary street, is somewhat better than the company and influence of the so-called scholars."] [*The Songs Of Bhaktivinoda Thākura*, p 31]

"This is the highest position, no other higher position." The strong inclination in them. "The best."

...

...bigger circle. And the *mantram*, a smaller circle within the bigger circle. Name comes down to the most fallen. *Mantram* may not come down so low. The Name can come to the lowest position for relief work. And *mantra* is in the middle. Then after we have finished the jurisdiction of *mantra* we can go up, again there is Name. *Mukta-kulair upāsya*. [From *Nāmāṣṭakam*, 1] They may not go on chanting, repeating the *mantra*, but Name cannot be avoided in any condition of our highest devotional life.

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*Mantra* in the middle period, not necessary in the higher position. But Name is always with the devotees, even in the highest position. So Name is higher than *mantram*. *Mantram* - the Name is there, but couched with some recommendation of particular process for the time being.

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