

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: And in this connection I want to say, one *jyotiṣi* he told that there is a rumour that the planets are coming in this position, this is not so serious because such things happen now and then. And very recently also it happened like [nineteen] thirty seven and minimized the rumour, not so serious. Two or three years ago there was another rumour like that. So much so that I came out there, the earthquake will come and the whole thing will be demolished. Then I removed myself to this room. And if such a vehement earthquake comes then I shall go and stand under the tree. Some rumours come.

Then when Khrushchev sent the atomic energy towards Cuba, perhaps, to make a base there and perhaps Kennedy was the president, he told, “No, I shall oppose it. I don’t like that so close to America, in Cuba, Russia will bring the atomic missile, so rather I shall oppose him in the ocean.” So Kennedy sent his man of war, or something, navy to oppose Russia. Anyhow the good sense awakened in Khrushchev and he ordered to come back. At that time also it was thought the most acute time has come and the atomic war is going to begin.

So many things I was thinking. I thought I shall enter the temple with Tulasī and close the doors. The whole atmosphere will be polluted. But I shall enter the temple and with Tulasī. Because the oxygen will be spoiled so no oxygen to take, to breathe in, so Tulasī will be there, they breath, they give oxygen. Gaura Haribol. Gaura Haribol. Gaura Haribol. So underground towns are being constructed now for atomic war! Hare Kṛṣṇa. Hare Kṛṣṇa. But to get out of this world of blood and flesh and bones, we are more in danger when we live in this cage. If we can live outside of this cage, no fear: in danger only this fleshy body that is in danger. Gaura Haribol. Gaura Haribol.

Parvat Mahārāja: This body is an atomic body.

Śrīla Śrīdhara Mahārāja: It attracts atoms, they kill me, the body is always inviting the death, come to me. This body means invitation to the death. So dear our body is to us, but our real welfare is to get out of this body and may not enter this body which is so favourite to us at present. To be out of his association, with his association I’m dying, I’m in danger, and this body is only an outer product. The mental body is responsible for everything, we can see in our dream, that body. There is a country where those bodies move and live, and that government also. They are also dealt with.

Piṭṛloka generally according to Hindu *śāstra* the departed souls they live in Moon. *Uttarāyaṇam*, *dakṣiṇāyanam* [*Bhagavad-gītā*, 8.24-5]. *Dakṣiṇāyanam* means he passes from the body but again to return to this side. That is their *karma*. The mental body is of such quality that he will again come back here. So after death they go up to the Moon, to rest for some time there. And there is arrangement in the *śāstra* to send something, some food to them. In their name it is offered and given to the *sādhus*, *brāhmaṇas*, cows, in this way, and they get the food thereby. They have left their energy here and those that are heirs take possession after his departure, his own accumulated energy, they should offer something to them. And by the process of *mantram* it is as if such subtle company is there, if it is done under such direction they will have to reach to that place, to the departed souls. The subtle body of the departed soul, he’s supposed to stay there and it will be taken there by the process of *mantram*. The *ṛṣi*, there is a company and the company looks after that affairs, to transmit it to them. And according to their necessity they will get that food sent from here. Just as if I send rupees from here, money order, M.O., that can be

converted into dollars in America, through the exchange. So whatever I shall offer, that will be converted by that company to the necessary need wherever he's living. They will send them there. That is generally Cāndraloka. And their fortnight, their day, the two fortnight, one increasing according to the increment of the Moon. Black and bright...

Akṣayānanda Mahārāja: Waxing and waning Moon. Black and bright.

Śrīla Śrīdhara Mahārāja: Ah. Then that is the day, waning, the growing Moon that is their day, and the fading Moon that is their night. So *pakṣa*, it is mentioned in *Bhagavad-gītā* also, that one month their night in Cāndraloka. And those whose *karma* is not to take him in again here, Earth is the centre, Moon is revolving the Earth, they go, *uttarāyaṇam*, towards the Sun. Crosses the limit of the attraction of the Earth and passes into the *maha-sunya*, great void, crossing the attraction of the Earth they pass, transcends, and go somewhere else to have their life nearby the Sun, *uttarāyaṇam*. _____ [?] that is more light. And Cāndraloka is dependent light, and it's circumambulating this Earth. But the Sun is above Earth and light more, knowledge representing. So beyond the boundary of the Earth, goes away never to return on this Earth again, those subtle bodies, that is *uttarāyaṇam*. And this is *dakṣiṇāyaṇam*, *anyayāvartate punaḥ*, [*Bhagavad-gītā*, 8.26], and that leaves Earth forever, goes to somewhere else according to his *karma* to live there. But we are asked to have our direction through the Sun, through the light, through knowledge. *jyotir abhyantare rūpam atulaṁ śyāmasundaram*.

This is a relative direction, light. What is light proper? Light is knowledge. Knowledge is light. Ignorance is darkness, really. So piercing the light, that is knowledge, we shall try to find some *śyāmasundara*, green land, a green person with a green land. *Jyotir abhyantare rūpam atulaṁ śyāmasundaram*. *Śyāmasundara* means green beauty, personification of green beauty. We are to try to seek through the Sun, through the light. That is the remote direction to us by the revealed *mantram* of the *Vedas*. Go, light, avoid darkness, welcome light. But light is the representative of knowledge and tackle the knowledge in such a way that you can find a cosmos which is very beautiful and evergreen, *kiśora*, green, *śyāma*, *sundara*. *Satyam śivaṁ sundaram*, that is *maṅgalam*, that is good and that is beautiful, *ānandam*. We are given such direction; direction in a symbolic way. We are far from that, to a person of the remote place, some symbolical expression is extended, in this way. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Tad viṣṇo paramaṁ padaṁ [Ṛg Veda, 1.22.20]. In *Gāyatrī*, the *Veda-mātā*, only one sentence containing the whole Vedic truth. That is *Gāyatrī*. What is that?

Bhūr bhuvah svaḥ tat savitur vareṇyam. Different stages of physical experience you are in the midst of; gross, then subtle, subtle, in this way, different stages of conception of gross things, gross to subtle.

Tat savitur, then categorical change! Whatever is divulging to you, the material gross and subtle, whatever makes you conscious of the gross and subtle experience, catch that light, which is showing. Light does not create a thing, light shows the thing. So the knowledge showing, so try to achieve that knowledge which is showing. That is, go to the subjective aspect of things. Try to catch the shower. That is consciousness, not what is being shown, not that, but who is showing. Try to pierce the subjective, enter there if possible, possibly you can come. There you will find what is showing, *savitur*, that which is giving back to all these material experience. The light, light means the Sun is giving birth to all these by sending his ray. So *savitur*, the universal subject that is helping your dependent subjects to see and have experience of this world, try to connect with that.

Savitur, vareṇyam bhargo, then some respectful, reverential cause try to trace, *vareṇyam*.

What is showing to you, that grand general subject, try to pierce through to find the world on the transcendental side, other side, higher side, upper side. And there you will find *varenyam*, that is *varaṇīya*, *pūjya*, that is a venerable world. Here the question of submission and devotion comes in. Not only light, not only knowledge, but there you will find that a venerable plane is on the other side which we should serve, we should worship, we should respect. Such world is on the other side. *Varenyam bhargo* means that is all knowledge, but mixed with veneration or devotion, dedication, worship that nature, that world.

Devasya dhīmahī, and we should try to exert our all conscious self to the *bhargo*, *devasya* is a divine personality, *deva*. The root meaning of *deva*: who is very beautiful and who is full of pastimes, dynamic character, not static. Beauty and *vilāsa*, *līlā*, *līlā*, *sundarya*, beauty, and *līlā*, *deva* means. And His *bhargo*, His paraphernalia of venerable and knowing substance.

Devasya dhīmahī, *dhiyo yo naḥ prachodayāt*. And if we try to with this venerated knowing faculty you can use, and He will enhance that. If we can engage ourselves in that endeavour and the reaction we shall get for that sort of work, that it will increase our capacity to go more and more higher in that direction. *Dhiyo yo naḥ prachodayāt*. Our capacity will be increased as the reaction, not any other remuneration for that sort of campaign or endeavour. This is the substance which is given, which is within *Gāyatrī* that is considered to be the mother of the whole of revealed truth, in a nutshell, *Gāyatrī*.

In *Bhāgavatam* [1.1.1], *dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahī*. Here also *Gāyatrī* says *dhīmahī*. *Dhīmahī* means *chidanuśīlana*, that is spiritual cultivation, *chidanuśīlana*, *dhīmahī*, and in that stage it will be a venerable spiritual cultivation, *anuśīlana*. *Satyaṁ paraṁ*, *dhāmnā svena sadā nirasta-kuhakaṁ*. By the halo of that noble substance the whole misunderstandings will be cleared and we shall have the connection of the real truth as a whole. And we shall be blessed by the higher consequences of our attempt, if in that direction it is guided. *Dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahī*. There is a realm of *prajñāna*, *viññāna*, *prajñāna*. *Prajñāna*; the mystic, higher, unintelligible conscious experience, *prajñāna*, *viññāna*, *prajñāna*, *prakṛṣṭa-jñāna*, proper knowledge, and this is improper knowledge, defective knowledge. Proper, *prakṛṣṭa*, *purna*, real knowledge is *prajñāna*, in the universal characteristic.

Gaura Sundara. Gaura Sundara. Gaura Haribol. Gaura Haribol. Gaura Haribol.

*ko nu rājann indriyavān, mukunda-caraṇāmbujam
na bhajet sarvato-mṛtyur, upāsyam amarottamaiḥ*

[“My dear King, in the material world the conditioned souls are confronted by death at every step of life. Therefore, who among the conditioned souls would not render service to the lotus feet of Lord Mukunda, who is worshippable even for the greatest of liberated souls?”]

[*Śrīmad-Bhāgavatam*, 11.2.2]

Bhāgavata gives direction that, “Why do you seek danger in the factor of history and geography? You are always surrounded by danger. You are to think that you are always surrounded, not geographical distance, or time distance, independent of that we are covered with danger always. *Ko nu rājann indriyavān, mukunda-caraṇāmbujam, na bhajet sarvato-mṛtyur*. *Mṛtyur*, the highest danger is all around us. We are covered. We are in a closed cage of danger, everywhere danger. *Sarvato-mṛtyur*, everywhere there is death. We are surrounded by dying conception, every moment changing, so many cells dying, coming, dying. We are in the land of death, and death has closely covered us. If we are conscious we have an eye to see that, not far

off, not in a particular time. And may be a little intense, or little thin, but we are always closed under the cage of danger, the danger of different types. Still:

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat / yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."] [*Bhagavad-gītā*, 9.27]

We are in a particular level of our thinking. We shall try to utilize our present knowledge to its best. I shall run there. There is another example.

One gentleman took a patient to a good doctor. "Please examine him, he is very sick, and he seems to be very diseased."

That physician he looked up at the man who has brought the patient to him, with very noted glance.

"I'm not the patient, sir, he's the patient. Examine him."

"No, no, his disease is very light, slight. But I find that you within six months you must die. I am saying that to you."

"No, no, I'm all right. What do you say?"

"Not so, his disease is nothing, but your disease is serious."

So physician cure thyself. That business, the Guru, the best thing whatever my Guru has ordered, I shall do that.

There was some advertisement to secure a sycophant of a *nawab*. Advertisement arranged, given notice, and so many persons came to get the service of a sycophant.

What is sycophant, another name in English? Flatterer?

Akṣayānanda Mahārāja: Flatterer, yes man.

Śrīla Śrīdhara Mahārāja: Flatterer, yes man. So many persons have come. Then the *nawab*, the bursar, whimsical king – what is the appropriate term, whimsical king? – he's examining them, interview is there, "Will you be able to do the service?"

"Yes sir, I shall be able."

"I don't think that you will be able."

"No, no. I shall be able."

And in this way he was putting questions to many. Then he put questions to another man. "Will you be able to do this difficult service?"

"Yes sir, I shall be able."

"I think you won't be able."

"Yes, I'm also thinking that I may not do."

"You are the fittest man, yes man."

And who says, when the *nawab* says that, "You won't be able to do," he says, "No, no, I shall be able to do," he was rejected.

So who is introducing a patient, he's more, greater patient. Sycophant, what should I do?

*kiṁ karma kim akarmeti, kavayo 'py atra mohitāḥ
[tat te karma pravakṣyāmi, yaj jñātvā mokṣyase 'śubhāt]*

["Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world."] [*Bhagavad-gītā*, 4.16]

Even the erudite scholars fail to understand what is the duty, and what is not duty, *kim karma* and *kim akarma*, what should I do and what should I not do. *Muhyanti yat sūrayaḥ* [*Śrīmad-Bhāgavatam*, 1.1.1]. The great scholars fail to understand the ways. So it is best to obey the orders of the higher authority in the spiritual line.

[*rajas tamaś ca sattvena, sattvaṁ copaśamena ca*]
[*etat sarvaṁ gurau bhaktyā, puruṣo hy añjasā jayet*]

["One must conquer the modes of passion and ignorance by developing the mode of goodness, and then one must become detached from the mode of goodness by promoting oneself to the platform of *śuddha-sattva*. All this can be automatically done if one engages in the service of the spiritual master with faith and devotion. In this way one can conquer the influence of the modes of nature."] [*Śrīmad-Bhāgavatam*, 7.15.25]

Whatever necessity is extended to me from the upper quarter, I shall do that. Whether I shall run to Japan, or I shall sit tight in the room, the higher instruction, *caitya* Guru. I must be sincerely seeking after His instruction within. And I shall do that.

What is what: the physical death is not death proper. The forgetfulness is the real death, forgetfulness of the Lord; that is death proper. The underlying principle of death is such. Wherever I be, a tree, or a mosquito, or a fly, or worm, or anything, if I'm in Kṛṣṇa consciousness I'm all right, I'm healthy, I'm wholesome. We are to measure things, good or bad, by that standard. The physical death is not the death only, there are higher deaths, non-physical higher deaths there are.

Mother Theresa said, "The mental crippled, they should also need much help."

So physical crippling, that is not the only look out for service. The mental crippled are many, really diseased persons are they that are mentally diseased, and they're everywhere, in different ways. We are to dispel, we are to help the mental crippled, the mentally dead, the mentally buried. They are buried in ignorance. The body is not the all important thing, but really mind is more important thing. Whom to help? To help the soul, not the mind, not the body: soul is incarcerated. The party is there. These are not party, they are all cages, dresses. So dress is going to be changed. It does not matter much. The fleshy death is going to be changed, that is not a great thing. But the minds, crippled minds, *Kṛṣṇa vimuk jīva*, God consciousness-less *jīva*, that should be the hit of our object. *Karma śuddha* [?] to purify me, and to purify those that are encaged in mental cages, closed in mental cages. Our lookout should be from that standpoint. Who is to be helped?

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Another question, the living entity comes into the material world from the spiritual

world.

Śrīla Śrīdhara Mahārāja: From the spiritual world?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Who says so? It is a difficult point. Where from it comes, that is *taṭasthā-śakti*, marginal potency, generally it has been told. And those that come from spiritual, they are show of coming. And they can go there. The spiritual body that comes here, that is a show. They are inhabitants of that plane. They come and they go to higher plane, they come to the lower plane of their own accord, or by the direction of their Lord. And they can go after finishing his engagement, his duty. But those that are in bondage here, where from they come, that should be the question, is it not? What do you want?

Devotee: But isn't – *kṛṣṇa bhuli sei jīva*... when the living entity forgets Kṛṣṇa then he...

Śrīla Śrīdhara Mahārāja: *Kṛṣṇa bhuli*, that does not mean that Kṛṣṇa is on the side, missing him he's coming here. From the marginal potency he has come generally this side. *Kṛṣṇa bhuli*, forgetting Kṛṣṇa, that's on the other side, unmindful of that, their misfortune; unfortunately coming this side. But on the other side there is Kṛṣṇa. That is the purpose of the expression,

kṛṣṇa bhuli sei jīva anādi-bahirmukha, [ataeva māyā tāre deya saṁsāra dukṣa]

[“The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The *jīva* souls are the marginal potency of the Lord. Though in reality they are servants of Kṛṣṇa, from time immemorial, they have been engaged in misconception, as exploiting agents.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 20.117*]

Devotee: Isn't the living entity the superior energy of Kṛṣṇa, *jīva-bhūta*.

Śrīla Śrīdhara Mahārāja: Everything also. Everything is energy of Kṛṣṇa, but there is gradation, where he has come, that also belongs to Kṛṣṇa, in the absolute sense. In the relative, that is *māyā*, under *māyā*, ignorance. Ignorance, *māyā*, misunderstanding! Kṛṣṇa is there, proper understanding and misunderstanding, both exist. And the meeting point of the negative, positive, there is a meeting point. The water and the earth, the gas and water, the heat and – margin: and all the difficulty with the marginal position. Neither air, nor ether, but the meeting point. Transformation, one can go to another. So a marginal stage of transformation, we are to understand, and that is the difficulty.

Devotee: The living entity is never born and never dies. And he has come into this material world at some point, although it's since time immemorial. So before coming to this material world...

Śrīla Śrīdhara Mahārāja: Yes. That is relative, immemorial, but the time, the factor of this material space and time, he enters into this material thought, thinking, and then the space and time in the form of material thinking comes and captures him, so *anādi*. This is before space and time. Space and time is a form of thought. So before coming into such consciousness he had no sense of space and time.

Just as when you are in deep slumber, profound slumber, sleep, no consciousness of space and time. Whenever you come to awake, you have come in the realm of space and time. But how do you come, can you trace it? The fine stages from deep sleep to awakening, can you trace them? But still it is there, vague. No consciousness in sound sleep, but when you awake you come to consciousness, and then space, time, things, body, paraphernalia, all these. But can you measure there? That is the example to be applied there also, the transformation, one to another, consciousness, but so subtle it is very difficult to measure.

The microscope, microscope's microscope, and then that microscope's microscope, you can apply there, in the factor of time. So telescope, microscope, and so many in the space and time. You see that in your own experience how from sleep you come out. But how can you trace that? That you may apply in the general case. It is *acintya*, unintelligible by our present capacity, beyond our capacity. But still it is there, it is the fact, we can't ignore, that from nothing we are coming to something. We can't ignore. And it's being repeated daily, a daily experience, but that is unintelligible. So apply it in the bigger case, how the birth and death is transforming.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Parvat Mahārāja: You spoke of a mental country, and mental government.

Śrīla Śrīdhara Mahārāja: Of course. Yes. The Yāmarāja is there. Even beyond this body, there is person, there is a government, and there is judgement, and the *sarga*, *nāraka* arrangement, that is all reality. In a good dream I feel pleasure. In a bad dream I feel pain. So when that mental body beyond this, out of this body, there also in that plane he can feel pain and pleasure, *sarga* and *nāraka*. Independent of this body the pain and pleasure experience is not impossible, it is there, possible there. The suffering and enjoying, it is there in the material. In a dream body we also enjoy this material pain and pleasure relating to this material achievement or loss, related to this material experience.

And that is of different type and different plane. Mahar, Janar, Tapar, engaged in good. Without this body that mental body in its plane, Bhūr, Bhuvar, Svar, Mahar, as I wanted in the temple [ISKCON's Māyāpur Vedic Planetarium] to exhibit, in *sukṣma-deha*, different planes of life, different engagement. And up to Satyaloka, this material relativity; fine, fine, more fine, more fine, in this way, but material relativity. Then Virajā, material connection gone: in Brahmalothe connection of the other state, peeping, awakening. And then entrance in that land comes with the help of dedicating agents and dedicating tendency we can come at the door of another country, spiritual, finer, in this way.

And that is according to *rasa*, *ānandam*, the classification, the gradation there, *raso vai saḥ*. The gold is the medium of all printed coins. The value of the paper is nothing. But the stamp is everything. The gold is the *rasa*, *ānandam*. How much the inner necessity for everyone is for *rasa*, *ānandam*, *śukham*, happiness, ecstasy. And if one by robbing he gets pleasure, another by giving wholesale standing only, he also gets pleasure, but qualitative difference. So by giving, by abnegation we thrive, we get more, maximum *rasa*. In this way by dedication we get higher type, higher quality *rasa*, and we advance and advance, march on and on. Dedication, then spontaneous dedication in Vraja, full of love around. By dedication we acquire the atmosphere, the country of love to live in. It is not non-scientific.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.
Gaura Sundara. Gaura Sundara. Gaura Sundara.

Devotee: Does the living entity then come from the *brahmajyoti*?

Śrīla Śrīdhara Mahārāja: Generally you may think like that, *brahmajyoti*: that is the marginal position, *brahmajyoti, akṣara*. In *Gītā* [16.6], *dvau bhūta-sargau loke 'smin*, two kinds of creation...

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