

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

Śrīla B.R. Śrīdhara Swāmī: Any questions from any quarter? Nitāi Gaura.

Devotee: Yes. Śrīla Śrīdhara Mahārāj, it seems that you are speaking, but all of us we have, we're still very much within this material world, and so we want to get Kṛṣṇa from you but yet we still are very fallen and we keep coming ...

Śrīla B.R. Śrīdhara Swāmī: Mahāprabhu Himself says: "So, so much alert we should be that devotion, that is independent consciousness higher than My position. Devotion is the nature of higher consciousness, superior consciousness, than the consciousness by which I made of." Do you follow? That is the point. Then, so, we must be very suspicious that 'I have got devotion.' That is independent. We cannot capture and keep it within my fist. Very subtle, as I am gross, very subtle, very efficient, and in all respects that is a higher thing. Only our self-abnegation and our humility can draw His grace towards us. Do you follow?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: So we can never assert and say that I have got in my possession that higher thing. His grace extended may be withdrawn any moment, any second. We are going to cast our fate to such infinitely uncertain substance. But that is higher. I want His company for my good fate. And again to enter there, how difficult. Mahāprabhu says to warn us against our disability in this way: *na prema-gandho 'sti darāpi me harau ...*

[*na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-bharam prakāśitum vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgān vṛthā*]

["My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."] [*Caitanya-caritāmṛta, Madhya-līlā, 2.45*]

"Not a drop of real devotion in Me."

"Why? You are shedding so much tears and dancing and chanting and shedding so much tears always day and night. And You say You have not a speck, a drop of devotion in You."

Mahāprabhu Himself says: "*krandāmi saubhāgya-bharam prakāśitum*, only to show to the public that I have got such a great fortune, extraordinarily fortunate am I. To advertise to the public all these tears coming down. That is for the *pratiṣṭhā* of a devotee, *pratiṣṭhā*, fame, name. My heart is not so much purified as only to hanker for My Lord. It is still in the relativity of this mundane world for their appreciation, for their applause, for their popularity 'I am a devotee' to advertise Me I am shedding tears, *pratiṣṭhā*."

Kanak, kāmīnī, pratiṣṭhā - [wealth, women, prestige], three enemies. The *pratiṣṭhā*, the most subtle and the greatest enemy - my position, my prestige. Very subtle, undetectable, and most ruinous, *pratiṣṭhā*. So we can never say. That is a voluntary extension of His wealth to you. You cannot claim that to be your own. It is such. Individual, but at the same time you can see, "No, I see the grace has been extended to *him* permanently, in the devotee. In my *Guru* it is there, all permanent, fixed there. So in so many devotees we hear it is there, the backing of the Lord is always there." But in your case you will be very much susceptible.

Mahāprabhu is making us careful that so much crying and shedding tears and dancing, all this madness. "Oh, it is only to advertise that I am a devotee." Be so much susceptible in your own case. It is so fine and so independent nature of the Lord. Never go to assert yourself in that plane in any way. Always keep up your humility, "that I am in want, I am in want." That is the key of having a life of high elevation. Always keep up in your mind "I am the most needy, most pitiable person my Lord." At the bottom of your heart this wealth must be there, sincere, the sincere feeling. "I am the most needy." And the devotees will say in the background, as much as you will feel that 'I am the most helpless', so much attention of the high is drawn there, the others will say. But when you will feel, "No, there is no need, I have got everything," that will withdraw. "Oh. No necessity of Mine here."

So that Kuntī Devī told: "Keep me always in danger so the earnestness for Your presence will be permanent in my heart, and You cannot but be there. But when I will be in opulence, have enough, I'm satisfied with my environment, You will be away. I can't tolerate that. I can't tolerate that. Always in need and You will be nearby."

That is the key to success.

Try to increase the negative aspect, and the positive will automatically be drawn, in other words. And that must be sincere, ha, ha, not a practice, ha, ha, then that will be imitation. A sincere feeling, that is the most desirable wealth of a devotee, to think himself sincerely to feel that really "I am in want. I am in want." Increase your hunger. Health will be there. If your hunger is there, the health is there.

Devotee: So in the meantime what does one do?

Śrīla B.R. Śrīdhara Swāmī: Ha, ha. The same repetition I told, association. Whatever we want I must go to like. If I want money I shall have to approach the moneyed man. It is a plain thing. What I want really I must approach to such a place where it is there. And the transaction:

dadāti pratigrhṇāti guhyam ākhyāti pṛcchati
[*bhunkte bhojayate caiva ṣaḍ-vidham pṛīti lakṣaṇam*]

["Offering gifts in charity; accepting gifts in charity; revealing one's mind in confidence; enquiring confidentially; accepting *prasāda*; and offering *prasāda* are the six symptoms of love shared by one devotee and another." *Upadeśāmṛta*, 4]

In this way by service we can draw, serving attitude.

One story in Gaura Kiśora Dāsa Bābājī Mahārāj's life. He was living in such a state of mind of Kṛṣṇa consciousness. He was out to beg something, to collect something. So many young girls and boys were throwing some dust.

You are all afraid here, "Oh you red-monkey, red-monkey" or what do they say? Physically he was a person of this Bengal and he's out for begging for his livelihood, and going, and the boys are throwing dust. And what was *his* outlook? He says: "Kṛṣṇa, I shall complain to Yaśodā Mayī, mother Yaśodā. You are after me. Ha, ha, ha. You are disturbing me in such a way I shall lodge my complaint to Yaśodā Mayī and she will give You a good beating."

Devotee: Ha, ha, ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: Ha, ha. That was his outlook towards where he is living we can guess from this in what atmosphere he's living. The boys are troubling, in our eyes, and his vision is in another light. "I shall complain to Yaśodā and I know how to teach You the lesson proper."

Devotee: Mahārāj, there's another story about one person who came to him and wanted to invite him to a programme or something and he didn't want to go.

Śrīla B.R. Śrīdhara Swāmī: Who?

Devotee: There was one person who came to him and wanted him to come home. The story is very vague but I know ...

Śrīla B.R. Śrīdhara Swāmī: I don't follow.

Devotee (#2): Neither do I. I don't follow either.

Śrīla B.R. Śrīdhara Swāmī: You also don't follow. Then who has followed him?

Devotee (#3): He says that one person had come to Gaura Kiśora Dāsa Bābājī ...

Śrīla B.R. Śrīdhara Swāmī: Gaura Kiśora Dāsa Bābājī's *āśrama*?

Devotee: Yes. And he wanted something off Gaura Kiśora Dāsa Bābājī and he said he'd do anything for Gaura Kiśora Dāsa Bābājī if he came home to a programme.

Devotee (#2): What the point is, some man approached Gaura Kiśora Dāsa Bābājī and he wanted some benediction from him, and he said that he would do anything that Gaura Kiśora Dāsa Bābājī asked him to do. Then Gaura Kiśora Dāsa Bābājī asked him: "You just stay here and chant Hare Kṛṣṇa with me." That is the story. So he wants to know what goes behind that?

Śrīla B.R. Śrīdhara Swāmī: What is behind that? Then, that is a simple thing. If any of you take *Hari-Nāma*, take the Name, stay here.

In another time there was that Vamsi Dāsa Bābājī there and two gentlemen came. "Bābājī Mahārāj, a little grace for us, a little grace." He took his *kaupīna*, "Take this." Ha, ha...

Devotees: Ha, ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: ... and they fled away. Ha, ha. The one thing they know as wealth is that Kṛṣṇa, the Name Mahāprabhu has given, "Take the Name of Kṛṣṇa. I am doing that and I ask you to do that only because there is no other thing which should be sought and which should be given, *dadāti pratigṛhṇāti*, no other thing to want and to be given. Nothing should be begged other than the grace of Kṛṣṇa in His Name. And nothing should be given, the only transaction should be here, that is the transaction of the Name of Lord Kṛṣṇa."

So we are all in fire. The only normal question should be how to get out of this fire. How to get out of this fire. If any other question then it is irrelevant, irrelevant. We are in fire, the fire of *pitap* [?] means *ādhyātmika* - the misery coming from within as disease or repentance; *ādhibhautika* - and trouble coming from the fire that is sorrow coming from outside, from other animals; or *ādhidāivika* - famine, flood, this natural disaster. These three kinds of sorrow, like fire, are always burning us. So the only relevant question will be "How to get out of this fire, burning?" So, that has been given "the Name of Kṛṣṇa, the Name of the Lord." Through the sound we should take, we should try to get shelter to another place where there is no burning of this fire. Do you follow?

So when you approach the *sādhu* he won't say anything else. "Yes, try to get out of this fire that is burning you." This is a general question.

When the crane, Dharma, religion personified in the form of Dharma put questions to Yudhiṣṭhira: "What is the news?" Yudhiṣṭhira answered, replied: "The news is this that all these souls are being burned in three kinds of sorrow. That is the general news." So the general problems of this world as a whole is that so many souls are being burned through ignorance. And to relieve them from there is the only question, only answer, this general dealing the *sādhus* have got. Their life is for that. The only one question here: "How to get out of this burning atmosphere and get out. And that is the Divine Name extended to us with the help of this sound, through the sound, the subtle-most thing that can predominate over all this atmosphere. Only with the help of that can we work out our relief from the wholesale burning atmosphere. The sound can help us."

The most subtle sound here comes from ethereal vibration and that is the most gross thing in the *Vaikuṅṭha*, in the transcendental world, though nearer. The subtle most substances here are the gross there, nearer.

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

Is it clear? No?

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: That is one of the arguments that they're posing that "We can appreciate the subtle sound vibration by using some grosser elements. That will help us bring us closer to the subtle sound vibration. By the use of some gross elements we will gain appreciation of the subtle sound vibration."

Śrīla B.R. Śrīdhara Swāmī: That is by tape?

Devotee: No, no. By maybe the use of intoxication and drugs like that.

Śrīla B.R. Śrīdhara Swāmī: Oh.

Devotee: They say "That by these elements we will gain affinity or appreciation for that subtle sound vibration."

Śrīla B.R. Śrīdhara Swāmī: What to speak of by using that gross thing, even by using and taking help of the very subtle power, as *yoga*, by *prāṇāyāma* [yogic breath control], if we've practised it, if we go on with *prāṇāyāma* we find that the mind is sober and calm. But that is also temporary. All temporary things can produce temporary results. *Yamādibhir yoga-pathaiḥ*, Nārada says here...

[*yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ
mukunda-sevayā yadvat, tathāddhātmā na śāmyati*]

["The agitated mind, repeatedly taken captive by its enemy in the form of depravity rooted in lust and greed, is directly mastered by serving the Supreme Lord, Mukunda. It can never be likewise checked or pacified by practising the eight-fold *yogic* discipline, which is generally based on sensual and mental repression (*yama, niyama, etc.*)."] [*Śrīmad-Bhāgavatam*, 1.6.35]

Yamādibhir yoga-pathaiḥ, yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇa, dhyāna, and samādhi [the *aṣṭāṅga-yoga* propounded by Patañjali performed in eight steps - namely self control, mental control, posture, breath control, sensual constraint, mental abstraction, meditation, and meditational trance centred on Viṣṇu]. The *rāj-yogi* who wants to attain the control over their whole mental system, they can pacify their whole mental system and can utilise in any way they like. Devarṣi Nārada says by these processes we can acquire supremacy over subtle forces and control our mind. But that does not mean that that will force the Supramental substance to come to us. Do you see?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: I can control my boat but the storm is not responsible to the boat. Some sort of sufficient comfort you may get by a good boat but the storm may become that no efficiency in a boat will help you, no guarantee. So, *yamādibhir yoga-pathaiḥ*, you can control your mind some but that does not mean that you can control God. Control over your mind does not necessarily mean that you have controlled God. God's ways and laws are something else. We are to accept that law, to indent that in our area to make us fit to go there. *Yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ*, if your *kāma* - the

lust; and *lobha* - the greed, anger, etc., may be controlled, that is but for the time being. Again it will revert.

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

[Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:]

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penance 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 Brahmā's talk: *ye 'nye 'ravindākṣa vimukta-māninas*, by taking their own resources, by the help of that they're climbing up to the highest point, according to their right. But from there if they cannot have any connection with the higher sphere they will have to revert. By getting passport you may go to the last limit of your country. But if you cannot secure a visa you'll have to revert again. So that aspect of mind, that aspect of substance within you, that guides you in *this* world, here and there, everywhere like the passport. But passport can never get visa of the other world. So you may have the full control over your mind and you may get even at the outside of your mind in the highest position wherefrom the whole mind may be at your disposal. At present you are servant of so many mental faculties, come from a low body you are servant, but you may be a master of your mind. That does not mean that you can force God to come within you. He's another thing, more subtle, more higher, than in very nature that is inconceivably higher position. Why will He come to you, by you controlling your mind? So no mental arrangement, disarrangement can help you. It must come to the plane of soul. So *sukṛti* and *sādhu-saṅga*, wherever there is represented the God atmosphere, that element will come and push your soul and soul will awaken and the mind will give opportunity.

Do you follow? Am I clear?

Devotees: Yes.

Śrīla B.R. Śrīdhara Swāmī: That is another transaction. So, *yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ*, only for the time being you can be master of your own house, for the time being. You are now a slave in your own house. The masters are your anger, your greed, your lust, so many things are your master and you are their slave in your own home. That is the present position. By acquiring the process of *yoga* you can come to such a position that you can control all your tendencies within. But that does not mean that can give you the visa to enter into the Vaikuṅṭha. It is another thing, a most subtle, most fine, most pure, and they can assert here but you cannot have any association there. Here it is gross, there it is subtle. Ether can pass through everything, even stone, water, fire, everything, but stone cannot pass through ether. It is a fundamental, highly

powerful, fine substance. So God can approach everywhere. God's power can control everything. But everything, these material gross things, cannot have any power to do anything with that subtle power, it is so fine. It is fundamentally different. Do you follow?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: To certain extent, *dig-darśana*, leading towards.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol!

Today we like to finish it here. Any other urgent question from any quarter?

Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol!

Try to think.

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

No other question, urgent, all inquiry stopped?

Devotees: Ha, ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: Inquisitiveness finished?

Devotee: Ha, ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: Gaura Hari bol! Then we dissolve.

.....

Śrīla B.R. Śrīdhara Swāmī: Mukundamālā going to join? Mahārāj?
Leaving for Bombay?

Devotee: No. Japamālā.

Devotee: Mahārāj, Parama has a question for you.

Devotee: Guru Mahārāj, how can we reach the level of understanding that Kṛṣṇa is our only security?

Śrīla B.R. Śrīdhara Swāmī: That will be whether you have got real faith in God. Is there someone [.....inaudible section here] self analysis first that who am I? The security also for which thing? Body, no security, Kṛṣṇa is also not giving so much security to this body. This is like a diseased body. A body is a disease to the soul. So we are to have the realisation of our real self that is soul, and if we go to that plane, reach to that plane, then we will see just as here the earth is guarantee of this body, staying, standing on. So the soul is standing, is a child of that plane, soul will find around that soul's world, and there is one

director under whose command everything goes on. And if He can give guarantee then that is sure and certain. All other guarantees have got no value. Whether there is a cure or a cosmos, any system of government, any good rule, all these things we are to first feel the necessity and then gradually out of, as necessity is the mother of invention, we shall search for that plane, we'll have to search.

Everything is surmised. Suppose before I read a drama and get some pleasure, before that I shall have to undergo, to understand the letters, the grammar, the dictionary, then we can hope with the basis of that knowledge to read a book and get some pleasure. Whatever we do in the beginning with some inference we shall have to approach, and then when we can see the thing we feel encouraged and go on.

So, about Kṛṣṇa also, whether there is God at all? Is it a reign of a super considered person or anarchy? Or only Satan is the master of the whole world? These things we are to consider in the beginning and when we are convinced that, "No, it is a reign of goodness," then we shall approach to find out what is that goodness, what is that good hope. How to get it? Then we shall come to understand that there is God. God means the person who has got every right of doing good or bad. Then we are relieved, we can put faith in any conception of Godhead. We are much relieved that there is one and He is all good, and no injustice can go on. We are under His rule. Then we must have a satisfactory life and there is judgement, order, and mercy. All these things we are to understand if we have real conception of Godhead.

And now, what is the characteristic of that Godhead, the ultimate distancer of the whole, the guardian of the whole universe? What is His characteristic? We told that He's such and such, He's such and such, He's such and such. Then ultimately Mahāprabhu and *Bhāgavatam*, the Vedic truth, says that the highest conception of Him is Kṛṣṇa and He's beauty and love. He loves everybody and He's very beautiful, very charming. So it is very easy to obey and to live in His connection. And then we shall try to go to that direction to search for Him. That Kṛṣṇa conception of Godhead is where I want to live.

So in the beginning, whether there is possibility there is any power who can control the whole, who can maintain peace and justice and save us from anarchy and the undesirable attack of the environment? In this way it must move on. And when we can feel from within our own heart that there is justice here with our experience. And with the experience of others, with the experience that is related in so many books, I am to risk, to take faith, to do accordingly, and as much as we'll be able to make progress we shall feel something in the way, "That yes, I am feeling myself and which is more real than we feel with our eyes, or ears, about this material world, 'This is apparent, this is treacherous.' What the charm we find in the beginning we are to see that that is not the thing, what it promises to do cannot satisfy me, it is not guaranteed. All these we can see, we can feel, we can learn, in this plane, the treacherous plane, *janma-mṛtyu-jarā-vyādhi*:

[*indriyārtheṣu vairāgyam, anahankāra eva ca
janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam*]

[...detachment from sensual delights, absence of egotism, an objective view of the miserable defects of material life, that is, birth, death, the infirmity of old age, disease, etc., *Bhagavad-gītā*, 13.9]

karmanyara amanyanam sukha dukha hatyai sukhaya ca
pasyai paka vit padyasam mithum carinam minar?

When a man in the beginning of a systematic life takes resort to his labour, energy, by using our energy we shall get comfort. Comfort seeking, pleasure seeking, is our innate habit. We want happiness. We don't want sorrow or misery. It is natural, we can find in ourselves by self-analysis. All of us we want maximum happiness and we want to avoid all sorts of misery. And for this purpose, in the beginning, we take resort to our own labour and seek for happiness, pleasure.

A man in his organised attempt, he comes to this conclusion that "I shall have to marry. I want married life." So, one goes to marry [an inaudible section here.....].It is all transient. I am collecting something and the trying is always trying to remove it.

pasyai paka vit padyasam mithum carinam minar?

In the beginning I need not have any house, any room, but if I marry to satisfy my inner desire, then I shall have to have a house, and children will come, then some help of the animals also. Then *pasu*, *apta*, I shall have to enter a society, *apta*, *vihapatar pasubhi*, *karpiti sadivesh chare* [?] One by one the child is going away, then repair is necessary for the house, and the society also giving some pressure. Undesirable things are happening around, so many floods, famine, all these things. We find that we are going to collect things for our pleasure but the environment is disturbing me in a hopeless way. Then they become disappointed and try to find out some higher sort of happiness.

And Buddha, Śāṅkara, so many others come and they teach us to neglect this material pleasure and to find some internal peace. And when we are too much disturbed by adverse influence of the material environment we take to that course. "Yes, this is all mortal, all captured by the death. Ultimately my own body is going towards infirmity and to the disease in the end of my life." Then we can come to understand that this is not a place suitable for our living. We should seek after some higher shelter where one can live happily. In this way we want to eliminate this mortal environment and to go to the subtle and higher soil to find that there we shall erect some house and live happily. In this way, eliminating the mortal, gross things, we enter within us and try to find out this mind, this intelligence, and the soul, and the Supersoul that is God, and His area and how we can live there. All these inquisitions, enquiry, and after satisfaction, when we are satisfied in our enquiry in our search, then we give up our living here and we try to go to that land for our living. In this way, with elimination and acceptance, we go towards Godhead. And if there is none, nothing, no guarantee of our future life, future peace, then they're rejected, they're all atheistic people ...

Śrīla B.R. Śrīdhara Swāmī: ... that domain is desirable for us. In this way, in search of God, and what characteristic of God? What do we want? We want the beautiful, we want the Absolute Good Autocrat. We want harmony. We want mercy. We want love. In this way when we select that we try to go towards the domain of Kṛṣṇa, in this way. And we can feel, guarantee, if we make progress really, real progress, then we shall feel what is already stated in the *śāstra*, I have experience of those things on the way. And that makes my conviction more firm and strong and I advance, go ahead, with more vigorous, double force I have. Because I find on the way that what is mentioned in the scripture I am finding that on the way, so that must lead to the highest goal.

In this way we withdraw from the so-called pleasing sensations of this world and we risk our life to get accordingly the high ideal. I shall try my best to attain that land of my dream what is extended to me, that there is such a land to live. I select that. I want with all my risk. Do or die. Rather, I shall live there, or I do not want to continue my life. With this sort of promise we make advance towards the goal desired.

Somewhat clear, no?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Alright.

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

Sukha, the happiness, we can't say, even not the worst atheist can't say that he does not want happiness. All common, we want happiness, but how to be happy? One takes to dacoiting, a thief stealing, becomes a thief for happiness. One kills persons, that's also happiness. And one gives everything, becomes poor himself and gives everything to satisfy the want of others, and he feels satisfaction. So happiness, or pleasure, or satisfaction, that has got a qualitative difference. One can find a pleasure in robbing and another can find pleasure in giving everything to others. But there is a qualitative difference. In this way, by appreciating the higher quality of happiness, we shall have to go towards Godhead, conception of Godhead.

The justice, not anarchy, justice, control, power, and sympathy, that. And to go to find our that sort of life, ultimately we come to see that there is one by whose will everything can be systematic and everything can be controlled, and everything may be helpful to our inner satisfaction. In that way we go to the conception of Godhead. The Mohammedan, the Islam has given some conception of Godhead. Christianity has given. So many other nations, they have also given in their own way. And the Vedic *śāstra*, they have also given conception of that ultimate power in such way. And Mahāprabhu has given from the *śāstra*: "That Kṛṣṇa conception of Godhead is most desirable for all of us." And we like that. We have selected that. And we preach that. And we try to accept that for us. That is the question.

Śrīla B.R. Śrīdhara Swāmī: Ke?

Devotee: Bhakta Thomas.

Śrīla B.R. Śrīdhara Swāmī: Bhakta Thomas.

Gaura Hari. Gaura Hari. Gaura Hari.

The most appealing to the inner most heart. Kṛṣṇa conception of Godhead appeals to the inner most place of our heart, the finest cord is touched by that. If one can realise he will find the most desirable conception of Godhead, that is that phase of Godhead, that is most charming for us. And our innermost heart does not want that power will control everything, but sweetness should control everything. And we have faith in that. And that is given by *Bhāgavatam* and Mahāprabhu. "Do such and such things and you will find yourselves in the domain, in the plane, where you will find that everything is controlled by sweetness. We want to live in that kingdom. As a soul, we come to *Kṛṣṇa-Nāma*, *Kṛṣṇa-bhakti*, *Vṛndāvana*, *gopīs*, *Yamunā*, all these things, gradually eliminating all others, our inner most attention as our soul will represent us there, and we shall be in the midst of such holy things.

Some days before, one lady came here, in a red robe, she's a follower of the Śakta School, Śiva, Durga, Kali, all these. I asked her, "That after your *sādhana*, you will attain the plane where your object of worship is living, and you may become one of His paraphernalia? You are worshipping Kali. Do you want, you have seen Kali and Kali's paraphernalia, so many, they're eating that blood and the cut off hand, do you want that position?"

"No, no."

"Then do you want to be one of the servants of Śiva, Mahādeva? He's living in the cremation ground, and the ashes smeared on his body, and sometimes this *gangika*, and in this way he's going. His dress is the skin of the tiger and his mates, friends, attendants, are also of such type. Do you want to be one of the attendants there? *Bhūta*, *preta*?"

"No, no, I do not want."

"Then do you want Nārāyaṇa of Vaikuṅṭha, four-handed servants are busy always hither and thither serving Nārāyaṇa? And if you want Kṛṣṇa conception then there will be so many cowboys, friends, and Yaśodā, Nanda there, and so many *gopīs* serving in different ways that Godhead Kṛṣṇacandra. What do you like?"

"I like that. That *Vṛndāvana* paraphernalia I like most."

"Then why are you going in the wrong way? If, in the heart of your heart you have appreciation for this, that you want to become one of the paraphernalia there, that is the sweet prospect, or position. Then why do you wild-goose chasing, chasing wild-goose?"

"I did not understand so much. Because my family was in this way I am also going in that way."

What is the need? What we can feel to be the highest thing for our aspiration? Very sweet thing. Power hunter, or some may order that there will be curse and I shall go on looting. Someone may think that let there be anarchy in the country and we shall rob and loot. That is their temperament. There is a proper government and we shall be ruled by coercive measure, and then sweet and loving affectionate family, they're living all free, all affectionate towards one another and they're moving and working in a very pleasing way. In this way we are to select our goal. What sort of goal? This is our choice and then from the

Absolute standpoint whether that is or not, that cannot be, that is another question, the guarantee, as you say. We are to enquire, we are to understand what is true, what is non-true. What is apparent truth, and what is real truth. The apparent and the real, we are to find out the distinction between the two, and who will be the judge. The judge is within us, not this body, nor these worldly things. The judge is within and we are to appeal to that, to clear the judge from all sorts of prejudice so that he may take right choice. And we shall consult also the precedence of other judges where previously given in their degree. With all these considerations we shall march on.

The *śāstra*, so many opinions are there of the precedence, so many precedence are there noted, and so many *mahājanas* also are still there roaming and we can get information from them. In this way we shall try to march on to our desirable zone of our highest choice.

Hare Kṛṣṇa. Gaura Hari. *Māyā* distant?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Good.

Devotee: Mahārāj, may I ask? Sometimes an atheist will challenge the devotee by saying "Simply because you are chanting all the time, you are forcing yourself to think about these religious activities. It is because you are forcing yourself all the time to think about these things, and anything that you may think or feel or believe, it is only because you have forced yourself to think this way, because you are constantly conditioning your mind to think about Kṛṣṇa. And so whatever you may believe it is because you have conditioning your mind to think this way.

Śrīla B.R. Śrīdhara Swāmī: What does he say?

Devotee: He says that the atheists, the non-believers in God, the *carvakas*, they say that the devotees believe in Kṛṣṇa only because they're constantly ...

Śrīla B.R. Śrīdhara Swāmī: That may be that the devotee has got faith in Kṛṣṇa, that may be a mania, an imagination. What is the guarantee that is true? Is it?

Devotee: Yes. They say because we constantly chant, that is conditioning our mind to think like that. Because we are constantly chanting we are just conditioning our minds.

Śrīla B.R. Śrīdhara Swāmī: We are entering into hallucination. What is the guarantee that that is truth? Is it?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: You ask yourself why you have left the paraphernalia of the atheist and trying to search for some theistic world, you answer.

Devotee: Because of something that I have felt.

Śrīla B.R. Śrīdhara Swāmī: Why are you not satisfied with the atheistic proposal and you are out to search for something theistic? Why?

Devotee: Well, because I've ...

Śrīla B.R. Śrīdhara Swāmī: Ha, ha, ha, ha, ha.

Devotee: I've been very unhappy, before I was very unhappy ...

Śrīla B.R. Śrīdhara Swāmī: So analyse that, that that proposal could not satisfy you and you are to search after something higher. Is it? More prospect, greater prospect you are out for. The proposal of the atheistic could not satisfy you. So such awakening in your knowing system, your heart, or your consciousness, some subtle, fine, things have come that are not satisfied with the proposal of the atheistic, their gross prospect.

The Carvaka class they say: "Eat, drink, and be merry. What is the guarantee that if this body is dissolved again you will live? What is the guarantee that soul is immortal? So dismiss all these hypothesis and imagination, all these things. Eat, drink, and be merry."

Are you satisfied with this proposal?

Devotee: No.

Śrīla B.R. Śrīdhara Swāmī: Why? Why inquire within you? This is a base life, a mean form of life. No pleasure here really. No sober, judicious man can be satisfied with this proposal, this conception of life. They hate this. "Rather I shall die. I won't accept this proposal, this prospect of life. We hate it, we shall go enter infinite. About us, all around, there is infinite, and what do you say, this is only finite being, mean conception of the finite? What is this? Eat, drink, and be merry? I shall die. A man is suffering here and I shall take in wine and dancing? What is the fun there?"

So this base sort of pleasure attracts those persons who have got little awakening of life, they hate such proposal and such sections, and such world. The beasts, the trees, in the creation we see so many things. There are also engaged after material pleasure and passing. The animal life, are we satisfied with that? Rather, I lose my time in useless search, still I won't run after the achievement of this main thing.

atho ya prapsasi sagram nitya bhavo casay mayi?

In the search of the high I may finish my life without getting anything, but still I feel myself dishonoured to be satisfied with this animal hankering, satisfaction. Do you follow?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: In this way by elimination, everywhere. Progress means elimination and acceptance, acceptance of the new, and fine, and durable happiness, and elimination of the temporary and lower pleasure. Here, we are nuisance to the environment. Everyone is eating another, can't avoid. To maintain this body means causing death to innumerable number of animals, insects, and others, the creepers. Where there is life there is feeling of pain and I am disturbing to keep up this body. Is it desirable for a sensible person to cause displeasure to others and try to please one's own filthy nature? So why are you out to search for some better life? Why? Why you abhor the present life, can't tolerate the present form of life? You enquire yourself and increase that propensity and you will find the whole thing will be clear to you. Go higher, higher, higher. Am I clear?

Devotee: Yes Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Do you understand what I told?

Devotee: Yes Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: You must inquire yourself whatever progress you are making, why? What is the guarantee there? If anything there is guarantee and in the higher march also that same guarantee will come for you.

Devotee: In the *Caitanya-caritāmṛtam*, one verse I read explains that *Kṛṣṇa-kathāmṛtam tapta-jīvanam*

Śrīla B.R. Śrīdhara Swāmī: In *Śrīmad-Bhāgavatam*, [10.31.9], *Gopī-gītā*.

*tava kathāmṛtam tapta-jīvanam, kavibhir īditam kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvī grṇanti ye bhūridā janāḥ*

["O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers."]

These are the symptoms of the discussion of the Lord Kṛṣṇa conception of Godhead. These things gradually come to us, to the society. *Tapta-jīvanam*. Who are suffering much from misery of this mortal world. But when Kṛṣṇa consciousness, some guarantee and assurance comes for higher and permanent life, the soul thinks it is like medicine coming to cure my repentant mentality. *Tapta-jīvanam*, 'it is enlivening me, supplying life, vitality, to me. The life is worth living, though I am always burning, the association of the mortal things in the subconsciousness, that I may lose everything, I may lose my son, my wife, my body, my property. Any time, I myself may be snatched away from this happy paraphernalia.' These sort of subconscious feelings are always giving some pain in my heart. That *Kṛṣṇa-kathā*, that news that such a world is living, for our living

such a world is waiting, if we try we can go to be a resident of that world. Then it gives life to our present condition, enliven us. *Kavibhir īditam*, the great scholars have given us, the great men, they have given this news to us. *Kalmaṣāpaham*, I have done many things wrong in this present life and the reaction has come to attack me, to devour me. That reaction also can be removed by that highest potency. *Śravaṇa-maṅgalam*, and as much as I shall attend to the prospectus story of that land it will enter into my heart, to the depth of my heart, and will make everything facilitated to take me there. *Śrīmad-ātataṁ*, and I shall be able to see that so many higher personages are also flocking to go to that land. I shall meet them.

*tava kathāmr̥tam tapta-jīvanam, kavibhir īditam kalmaṣāpaham
śravaṇa-maṅgalam śrīmad-ātataṁ, bhuvī gṛṇanti ye bhūridā janāḥ*

And then I shall be able to realise at last that those that are giving, that are preaching, on behalf of the happy life of that plane, they are really the giver, they are really the utilitarian class, they are doing good to others. All others are false agents. This is the place where everyone can be happy and that tidings is given by those agents and they're the real beneficial persons of this world, who can give clue to such a helpful, happy life in the ultimate. They're real friend to the world. All others are deceivers, who are giving some half-truth, which is more dangerous than falsehood. They are giving, "Take this, take this," and that is also finished in the question of time. So they are all deceivers ultimately. And those who give the news of the happy domain of Kṛṣṇa, they're the real deliverers of the world, and they're the real friends of the world because they're not giving hoax to the people. They're taking men in such a plane that will satisfy to the heart's most *nath* of the whole. In this way that *śloka* runs.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi.

Devotee: Sometimes in the *Śrīmad-Bhāgavatam* the *gopīs* when they speak they say that this *Kṛṣṇa-kathā*, that better we should talk about something else. They say that, "We are talking about Kṛṣṇa but ..."

Śrīla B.R. Śrīdhara Swāmī: This saying is of the *gopī*? *Gopī*, themselves, they say this passage, they sing this passage about Kṛṣṇa?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: The Kṛṣṇa is such, so sweet, so enlivening. And those that give this news to the world, they're real friends of the world and all our fine earnestness can be satisfied only by this proposal, this prospect, and nothing else. On the whole the *gopīs* are saying, they're madly, they're tasting these things and the expression coming from their mouths. "We feel that *Kṛṣṇa-kathā* is such and such." They're feeling and they're vomiting what is *Kṛṣṇa-kathā*, giving out, preaching for our benefit. The Kṛṣṇa is such, such and such. And if it touches anyone's heart s/he will leave everything aside and run to those that are engaged in such transaction. And by their association will try her/his best to get out of the

present liabilities and as soon as possible run to that domain to be a resident of that place.

sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja
[ahaṁ tvām sarva-pāpēbhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

"Give up all responsibilities of all conceptions of your duties here in different planes and run to My feet. I shall look after you, wholesale. The responsibility about you is Mine. You won't have to repent. You have left everything and come to Me alone, no repentance. I shall see."

More than fulfilment you aspire, you will relish more than you can imagine and aspire. It is such.

I have got some duty today to give *Hari-Nāma* so early retirement is necessary from this discussion.

.....

Devotee: How does one deal with the negativity of the mental platform caused by the phases of the moon?

Śrīla B.R. Śrīdhara Swāmī: I can't follow. Can you repeat what he says?

Devotee: He says that "How does one deal with the negative qualities according to the phases of the moon?"

Śrīla B.R. Śrīdhara Swāmī: According to the?

Devotee: The lunar, the moon is affecting us, the astrological, the astronomical effects on our consciousness.

Śrīla B.R. Śrīdhara Swāmī: On consciousness, the moon? The moon's influence causes madness. You say lunar? What is that with this Kṛṣṇa consciousness?

Devotee: It seems to cause myself to hover on the mental platform.

Śrīla B.R. Śrīdhara Swāmī: Moon representing the enjoyment, the lust, the crude idea of enjoyment has got some relationship with the conception of the moon. So, too much aspiration for enjoyment of this world unsatisfied, makes us lunatic. Freud, you know Freud? A Frenchman, the psychiatrist, his detection is this, "That all the cause of this madness is unsatisfaction of the carnal desire. He had some crude desire, intense, could not find its satisfaction, then this is the cause of his madness." Of all madness, the science is this. So moon has got that sort of connection with that sort of pleasing aspiration. So moon has been thought to be responsible to a certain extent for this lunatic disease. The poets who love this *mādhurya-rasa*, this lust, what is called lust, love and lust, the sensual pleasure,

they're very fond of this moon. The moon gives excitement to all these things, this sort of pleasure, connected. So, in that connection, the moons attack sends one mad. Understand? No?

Devotee: Yes?

Śrīla B.R. Śrīdhara Swāmī: Partially. Think it, think it.

Devotee: How much influence does our astrology or our previous ...

Śrīla B.R. Śrīdhara Swāmī: Yes, astrology to a certain extent is a science also, it is true to a particular boundary. And the higher astrologers have already admitted that our astrological calculation cannot control those that are having connection beyond this mental area that is towards Godhead. Those who have crossed the influence of the mental world, this astrological calculation won't be found true in their case. It is based on the mental activity. Just as one man can say if one is murdered by a man, one may say, "This murderer must be hanged." By his intelligence he may say he'll be caught and he will be hanged. A thief will be put into jail. An ordinary man can say in the physical way, "He has given a good beating to his brother and his brother will come also to beat him one day." This is ordinary calculation like prophesy in this material plane. And the mental plane, also action and reaction, and they can be found by some token of the movement of the planets and they can read that and they can make prophesy, but to a certain extent. Those that are passing the rules and regulations, the area of the mental world and towards the transcendental, about them, the astrologers cannot say anything. They admit this. Now we finish here today.

.....

Devotee: Mahārāj, yesterday we were speaking about the cycles of the moon and it's causing one to be on the mental platform. Is there a particular method, once you experience that mental platform, is there a particular method to get away from that and bring yourself back to Kṛṣṇa consciousness?

Śrīla B.R. Śrīdhara Swāmī: It has got some natural relation with the experience of enjoyment. The moon, the element which excites the soft enjoying aspect, so all the poets, they're very fond of getting the connection of the moon when they're going to give any description about the influence of the Cupid and to cultivate that type of pleasing sensation in our mental system. And also, the departed souls that have charm for the pleasure of this world, they, after death, went up to the moon, and then again returned from there to here.

yatra candra masan jyoti yogi prapani vartate?

Who have got some affinity, some prospect, or crude enjoyment in this world, they after death may go to the moon and for some time of staying there, they're to return back to the earth, to enjoy again. And those that want to get out of the charm of the world, they go towards the sun, towards the light, not sweet light of

the moon but real light. And through light they want to come to understand what is the real subjective characteristic of the soul and the spirit absolute. And through that they pass into the subjective world.

Savitur varenyam, in *Gāyatrī* it is mentioned. Just as the sun is expressing this world to us, so really the soul expresses the world to us. The soul, that is the conscious unit within us, that is the real thing which can show, which can give conception of this world, mainly. So, which is respectful, which can attract respect and reverence of that soul, there is such a domain and that domain is *Vaikuṅṭha*, or *svarūpa-śakti*, the higher potency of the Lord which is inseparable from Him, and which is positive and direct potency of the Lord. That is all Super subjective area and that is the land only for the servitors, not for any enjoyers, or any renunciationists.

Bhargo devasya dhīmahi, dhiyo yo naḥ pracodayāt, and there the remuneration of the service is given in terms of love. That is more tendency to serve.

'dāsa kari' vetana more deha prema-dhana

"Please engage me as Your servitor and give the remuneration which is *prema*, love. That means which will actuate more, excite more, help more, in the service, further service, that tendency ...

End of recording. 28/29/30-11-82

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