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Śrīla Śrīdhara Mahārāja: Dayal Nitāi. Mahāprabhu Gaurāṅga Sundar. Any question from any quarter?

Devotee: Yes. Śrīla Śrīdhara Mahārāja. It seems you're speaking, and that all of us we're still very much within this material world. And we want to get Kṛṣṇa from you, but still we're very fallen and we keep...

Śrīla Śrīdhara Mahārāja: Mahāprabhu Himself says, "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 Śrīdhara Mahārāja: 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 His grace extended may be withdrawn any moment, any second.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, [krandāmi saubhāgya-bharaṁ prakāśitum
vamśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-pataṅgakān 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-bharaṁ 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 - 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, individually.

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'm in want, I'm in want." That is the key of having a life of high elevation. Always keep up in your mind, "I'm 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'm the most helpless' so much attention of the high is drawn there." Others will say. But when you will say, "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, 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'm in want. I'm 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 Śrīdhara Mahārāja: 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 pratigṛhṇāti guhyam ākhyāti pṛcchati
bhunkte bhojayate caiva [ṣaḍ-vidhaṁ pṛiti 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 Gaurakiśora Bābājī Mahārāja'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 boys and girls 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."

Devotees: Ha, ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Ha, ha. That was his outlook, towards where he's 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: Mahārāja, there's another story about one person who came to him and wanted to invite him to a program or something and he didn't want to go.

Śrīla Śrīdhara Mahārāja: 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 Śrīdhara Mahārāja: I don't follow.

Aranya Mahārāja: Neither do I. I don't follow either.

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

Parthamitra: He says that one person had come to Gaurakiśora Dāsa Bābājī...

Śrīla Śrīdhara Mahārāja: Gaurakiśora Bābājī's *āśrama*?

Devotee: Yes. And he wanted something off Gaurakiśora Dāsa Bābājī, and he said he'd do anything for Gaurakiśora Dāsa Bābājī if he came home to a program.

Aranya Mahārāja: What the point is, some man approached Gaurakiśora Dāsa Bābājī and he wanted some benediction from him, and he said that he would do anything that Gaurakiśora Dāsa Bābājī asked him to do.

Then Gaurakiśora 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 Śrīdhara Mahārāja: 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 Vamsī Dāsa Bābājī there, and two gentlemen came.

"Bābājī Mahārāja, a little grace for us, a little grace."

He took his *kaupīna*, "Take this." Ha, ha...

Devotees: Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: ...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'm doing that and I ask you to do that only because there's no other thing which should be sought and which should be given, *dadāti pratigrhṇāti*, 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're all in fire. The only normal question should be how to get out of this fire. If any other question then it is irrelevant. We are in fire, the fire of *pittap* 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 elements. 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's 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. Nitāi Gaura Hari bol.

Aranya Mahārāja: 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 Śrīdhara Mahārāja: That is by tape?

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

Śrīla Śrīdhara Mahārāja: Oh.

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

Śrīla Śrīdhara Mahārāja: What to speak of by using that gross thing, even by using and taking help of the very subtle power, as *yoga*, by *prāṇāyāma*, I'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 *yogīc* discipline, which is generally based on sensual and mental repression (*yama, niyama*, etc)."] [*Śrīmad-Bhāgavatam*, 1.6.35]

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-yogī* 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?

Aranya Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: I can control my boat, but the storm is not responsible to the boat. Some sort of efficient 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're 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, but for the time being. Again it will revert.

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

[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 give 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 where from 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 evaporate.

Do you follow? Am I clear?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: 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 slave in your own house. The masters are your anger, your greed, your lust, so many things they're masters, and you're their slave in your own home. The present position. By acquiring the process of *yoga* you can come to such a position that you can control all your tendencies within. 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 assertion there. It is gross, that is subtle. Ether can pass through everything, even stone, water, fire, everything, but stone cannot pass through ether. It's 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? No?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: 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 Śrīdhara Mahārāja: Inquisitiveness finished?

Devotees: Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Then we dissolve.

...

Śrīla Śrīdhara Mahārāja: Mukundamālā going to join _____ [?] Mahārāja? Leaving for Bombay?

Parthamitra: No. Japamālā.

Kṛṣṇa kiṅkarā: Mahārāja, Parama has a question for you.

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

Śrīla Śrīdhara Mahārāja: That will be whether you have got real faith in God. Is there someone [_____ ?] self analysis first, that who am I? The security also for which things? Body, no security. Kṛṣṇa 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're 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 chaos or a cosmos, any system of government, any good rule, all these things we're to first feel the necessity. And then gradually out of, necessity is the mother of invention, we'll have to search for that plane.

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're 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're much relieved that there is one, and He's all good, and no injustice can go on, we're under His rule. Then we must have a satisfactory life. And there is judgement, order, and mercy, all these things we're to understand if we have real conception of Godhead.

And now, what is the characteristic of that Godhead, the ultimate dispenser of the whole, the guardian of the whole universe? What is His characteristic? We're 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'm 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'm 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're 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*.

*[īndriyārtheṣu vairāgyam, anahaṅkāra 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 he 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.

Then, anything else?

Parama: _____ [?]

Śrīla Śrīdhara Mahārāja: You can't hear?

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 _____ [?] It is all transient.

I'm collecting something and the time 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're 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're too much disturbed by the 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 inquiries, enquiry, and after, when we're 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...

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