

82.12.07.A

**Śrīla Śrīdhara Mahārāja:** ...sincere connection with the highest ideal. And whatever will come, that will enhance our case, that means surrender. Surrendered soul, has to face whatever circumstances, that cannot but be helpful. All, that is every circumstance of any type, cannot but help their case, when aim is towards the highest, connected with the highest case, Kṛṣṇa. Any wave that comes to strike us, that has to contribute something to us. Just like paying rent to the king. Hare Kṛṣṇa. Gaura Hari.

Love law. His will is absolute. In whatever way the wave goes, comes, moves, that cannot cross the will of the absolute, must be subservient to the absolute will. So anyhow to surrender to the absolute, that is the highest gain in every life, to connect with the highest goal. Anyhow, through the agents proper. So many questions. How to connect? Who is the agent? How to know him? All these questions entangled.

*[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati*

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

Sincerity, that is the product of *sukṛti*, *ajñāta-sukṛti*, *jñāta-sukṛti*, that is *bhāgya*, generally known as fortune. And fortune analysed, then we find *sukṛti*, based on that absolute will. That is ultimately going to say that it is His *līlā*. *Līlā* means pastimes, *līlā* means unaccountable by any law. Action does not come under any law, that is *līlā*. Natural flow. The causeless and irresistible flow of the movement of the whole absolute. The conception of absolute is dynamic, so the movement, the flow is there, natural. And that is all good, unquestionable. Good is unquestionable, because we're all hankering only for the good.

None can say that 'I don't want any good.' Conception may be different according to his own platform of thinking, interest relative. But goodness is the common thing, on the whole, roughly. Their conception of what is good, what is bad, that may vary according to the different platforms, different planes of thought. But good we want, happiness we want, and that goodness and happiness, the natural divine flow.

And we're out of that. Why can there be a position independent of that natural flow? That is a problem, why *māyā* exists at all, misconception exists at all? That fundamental question, direct, indirect, it is there. To know what is good, the relativity of bad is necessary. To know what is light, darkness is necessary. In this way the scholars explain to us. It is all service, indirect service, finite, infinite. Then truth and misconception together, it is necessary for the *līlā*.

**Parama:** Guru Mahārāja, is that duality only necessary for the conditioned souls?

**Śrīla Śrīdhara Mahārāja:** Duality is a relative term. Any *līlā*, pastimes, movement, presupposes duality. In the positive world there is also duality in different ways. Where there is gradation there

cannot but be duality, comparison, gradation, hierarchy. What is differentiated in character there cannot be duality or plurality in some sense or other. This *līlā*, the pastimes, the movement, presupposes duality. Sometimes in the positive world also the degree of goodness, that bears some sort of duality or plurality. The competition among the positive positions of different type, there is also duality. And this duality is *māyā* and truth, this is of very complete nature to us. But duality suppose the density of darkness and the density of light. In the light, according to the density, so many dualities, relative positions will be clear. Do you follow?

**Parama:** Yes.

**Śrīla Śrīdhara Mahārāja:** That is duality in light according to the degree of intensity. Then duality and dusk, not light, not this evening - the meeting point of darkness and light, a sort of duality. Then in darkness also there is duality according to the intensity, density. So in this way duality is there.

For the conditioned souls their duality is of one type, and for the liberated souls theirs is of another type. And duality and diversity is there, where there is *vilāsa*, that is play, there is duality, in different forms.

Do you understand?

**Parama:** Yes.

**Śrīla Śrīdhara Mahārāja:** *Vilāsa*, movement, not static, there is duality, cannot but be. So, the very nature of the absolute is that of a system, that of an organic whole. Not a static, non differentiated whole, but an organic whole. The body is one, but here is also different sections of duality. The finger, the nail, the skin, the bone, the duality, on the whole it is a body. So duality according to the intensity, density, this *vaicitra*, variegation, is already there.

*Māyāvādīns*, they say they conceive of a oneness without duality. Just as in deep slumber, in dreamless sleep, something like one without duality, differentiated character.

But the Vaiṣṇava School do not recognise that. And also they're of this opinion, if it is possible to inspect it more closely then we shall find there is duality. A slumber, dreamless sleep, there also more intense sleep and less intense sleep. If we go to examine then this difference will also come out from there. So without variegation nothing can remain. The constituent parts, the atoms, or electrons, whether in the material, or in the mental, or spiritual, they're all of different characteristic. They have got their variation, everywhere.

Even in Kṛṣṇa's personality, Svayaṁ-Rūpa, Svayaṁ-Prakāśa. Then the Prabhāva-Vilāsa, Vaibhava- Vilāsa, even in Kṛṣṇa conception also there we find variety. According to His temperament, according to His satisfaction. His satisfaction is also of different type. Along with His, simultaneously - His different parties are getting view of Him in different ways. Kṛṣṇa is entering into the playground of Kāmsa. Different parties are looking at Him in different ways.

*mallānām aśanir nṛṇām naravaraḥ strīṇām smaro mūrttimān  
gopānām svajano 'satām kṣitibhujām śāstā svapitro śīśuḥ*

*mṛtyur bhojapater virāḍ aviduṣāṁ tattvaṁ paraṁ yogināṁ  
vr̥ṣṇināṁ paradevateti vidito raṅgaṁ gataḥ sāgrajaḥ*

["O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cowherdsmen; as an emperor to the wicked kings, as a child to His father and mother, as death to Kaṁsa, as the universal form of the world to the ignorant; as the Supreme Truth to the *yogīs*, as the Supreme Worshipful Lord to the Vr̥ṣṇis - and along with Baladeva He entered the arena."] [*Śrīmad-Bhāgavatam*, 10.43.17]

Different parties are seeing Him in different ways. The Kaṁsa sees justice, the death is approaching to him. The other wrestlers they, "Like a thunder He's approaching towards us." Then the parent section, "Oh, a very affectionate child is coming to us." The *yogīs* they were, "Oh, unintelligible, unknowable substance is approaching. *Tattvaṁ paraṁ yogināṁ.*" *Mallānāṁ aśanir nṛṇāṁ.* Ordinary chiefs they're seeing, "Oh, long after, our real king is approaching today." And different sections are seeing Him in different ways though He's coming. The single personification is approaching, and among the different sections of the visitors are taking Him in different ways.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. So,

*jñāne prayāsam udapāsyā namanta eva  
jīvanti san-mukharitāṁ bhavadīya-vārtāṁ  
sthāne sthitāḥ śruti-gatāṁ tanu-vān-manobhir  
ye prāyaśo 'jita jito 'py asi tais tri-lokyāṁ]*

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]

[*Śrīmad-Bhāgavatam*, 10.14.3]

Give up forever your culture of calculation. *Namanta eva*. Learn to submit, and through submission you can have Him. Through submission, as He will come to you, you'll be able to feel Him as He is. As He likes you to feel, you're to feel in that way. And that is your real gain in life. This has been repeatedly told to us in *Bhāgavatam*, in *śuddha bhakti* school. Don't try to understand Him, but approach through faith. Christ has also given too much trace in faith, what is faith, and this is *śraddhā*, in Sanskrit. That if I can get Him I get everything.

*'śraddhā' - sabde - viśvāsa kahe sudṛḍha niścaya, kṛṣṇe bhakti kaile sarva-karma kṛta haya*

["By rendering transcendental loving service to Kṛṣṇa, all subsidiary activities are automatically performed. *Śraddhā* means *viśvāsa*, faith, *sudṛḍha*, very firm and strong, unflinching faith. Faith in *sādhu-sāstra-guru*, faith in Kṛṣṇa. This is faith. If someone develops Kṛṣṇa *bhakti*, all their activities are finished, *kṛṣṇe bhakti kaile sarva-karma kṛta haya*. Nothing is left out if you have faith."]

[*Caitanya-caritāmṛta, Madhya-lilā, 22.62*]

All phases of my duties will be finished if I can attain Him. The whole concentrated in a point, as if. To me, like a point, a figure, but a figure representing the whole. As sun represents the whole light world. The light is more, bigger than the sun, the very gist, the cause of the light. So anyhow try to have Him and everything you'll get. Put faith in this and go, in His touch, approach, *dr̥ḍha*.

*Paripras̥na*, honest enquiry is not wrong, but not to try to get Him under your fist. That is not possible. Only for the finite it is applicable, that you can know to the finish - never.

In an ocean, how much you can taste, you can get, you can swallow the water? So the smallest drop can quench all of your thirst. Approach through the spirit of service. No other possible contact is possible with Him. Only through service. The other phases, indifference and exploitation, not possible. Exploitation is a fictitious thing, renunciation also something like that. Service is the positive thing. You can find it in the plane of reality, service. It is gentle, it is fair, service. To exploit, that is filthy. Why should we want to exploit another, the environment, at all? That is a filthy thing. And the punishment is there, reactionary. And indifference, that is also sinful. Not only exploitation is sinful, indifference also, because you have got your inner duty towards the environment. You can't ignore that. That you were born, your very existence is for something, and what should that thing be? To do good to the environment. That is fair. And to exploit means to deal death to the environment. That is awkward, that is nasty, that must be avoided. And renunciation, indifference to the neighbour, that is also not desirable, that is also destructive.

Only positive good, that you should do, yourself will be good and you should do good to the others, to the environment. So service, only through service we can come to the plane of the fair field, fair substance. So, to accept the path of devotion, that is most laudable. I'm a unit. What sort of unit? I emit goodness, fairness, to the environment. My inner soul is of that type. A gentleman's country, land, everyone does good to others.

And that is the land of Kṛṣṇa. Loving. Not only to do justice to the environment, but at the same time, love your environment. And you will find that you're in the plane of Kṛṣṇa in Vṛndāvana. In that plane it is possible, that sincerely loving one another. And they're really under the influence and guidance of Kṛṣṇa. We're taking, we get acquaintance with that sort of centre. The flow is coming from there, everywhere, and making everything decent. This is the land, that is Vṛndāvana, sweet.

Yourself, find within you your sweet self, and then with the help of your sweet self the plane also, the environment you will also find sweet plane. And the king of that land is also very sweet. So this much is demanded of us, that you find out your sweet self from within. And you'll find your environment, and the controller of the environment, the king of the environment, the Lord of the environment is Kṛṣṇa, with His paraphernalia. They're all sweet, so sweet. You'll live on sweetness. Your every movement will be sweet.

In *Brahma-saṁhitā* [56] it is written, "Their movement is dancing. Their words like singing. The water is nectar. The trees are all *kalpa-taru* - whatever you like they're giving to you."

That is the land. Only your innermost self is entitled to live in that land. It is there, but it is sleeping, it is detached. Now anyhow to awaken him, and to discover him from this skin, from this body and this mind. Mainly twofold, this flesh body, and then inner, this mind, and another very subtle that indifference mood. Then you're to enter into Paravyoma, that calculative service, that also to be eliminated. Then you'll find you're in the midst of Vṛndāvana, and their ways are like that, sweet, sweet, sweet, everything sweet, everything loving.

Here, just as all our attempts are more or less sham. We're giving something to another, but whose things we're giving? Ha, ha, ha. \_\_\_\_\_ [?] The wholesale transaction cannot but be wrong, and reactionary, here in this plane.

We're nursing a patient, we're using medicine which is coming out of so many lives, so many deaths. Many deaths have occurred, then the medicine is prepared, and we're giving that to the patient. So no deed can be perfect here in this plane. Just the opposite to there. Here, good things are also bad. And there, bad things are also good. Such a peculiar thing there. This is the *līlā*.

Just as in a drama if anyone is killing another, but the killing is not real killing, only a show, so many may enjoy that killing. A man who's being killed, even if he plays the part of a killed man, then he's praised. One insulting, the insulted man, he may be proud of his own part, may be successful in accepting the insult. Something like that, in that play not real harm to anybody, it is only a *līlā*, so none is really harmed. So all like play. Everyone is blissful, both the parties, the defeated and the defeater, the victorious and the conquered, both parties they enjoy. Just as here, both the parties are losers, the victor and the victim, both losers. But there, just the opposite. *Surabhī* means no loss is possible, no death is possible, but all play, show, *līlā*. *Līlā* means that, the harmless movement, necessary for pleasing.

*aher iva gatiḥ premṇaḥ, [svabhāva-kuṭilā bhavet / ato hetor ahetoś ca, yūnor māna udañcati]*

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]

[From Śrīla Rūpa Goswāmī's *Ujjvala-nīlamanī*]

Just as the serpents natural movement is in a crooked way, so *līlā* is like that. Just as the waves in the ocean, it is only in that fashion, that everything is sweet, everything is sweet. We have got attraction for that plane. "When shall we be able to go and live in that plane in Vṛndāvana, the land of our dream?" Dream of the soul, not of this mind. The mind is born from this mortal world picture, but beyond that.

*śṛṇvantu viśve amṛtasya putrāḥ*

"Oh my child, children, here, you are really the child of that nectar soil. Don't be dejected, disappointed. Really, the stuff within you, you are really the child of that soil, you remember. So don't be discouraged, disappointed. Seek for your home, homeland."

So what Mahāprabhu wanted to say, "The sweet, sweet home, your home is sweet." You're all feeling disturbance to the extreme here, but unnecessarily. Back to Godhead, back to home, sweet, sweet home. This is what is our preaching to the people. Let us go home, and home is sweet. And everything is there, father, mother, all the *rasas* are in purest form we find there. Even we may not know of so many things, so many sweet things are still unknown to us, but many things grand we shall get there in that land of sweetness.

Only what is necessary for us to know really, that where we're living, this is awkward, this is bad, this is undesirable. And we must seek our family home somewhere else. Generally it is told, *janma-mṛtyu-jarā- vyādhi*, in *Bhagavad-gītā* [13.9]. You're trying your best, with labour, by using your energy you're doing something but it is evaporating, taken away by someone, some force. Then we're to be dragged to some unknown quarter. Again when coming on the surface, again we have to go down somewhere to the unknown quarter to the womb of the mother, unknown quarter. And again only floating on the surface, and only to take you down, in a moment. And if you live some more you will feel such circumstances, your body and other disturbance, you'll desire to go down. You'll live to aspire after annihilation - such a plane is here. "I don't like to live any longer. I can't drag my body, it is too infirm, paining me." So many diseases, we go to commit suicide, so unpleasant this atmosphere sometimes becomes in us that we want to commit suicide, so undesirable.

Now, whether we should risk our energy to enquire for our home, or that will be madness, to the saner section? So called saner section of the society they'll say, "Oh, they're mad. Leaving the present thing they're running after phantasmagoria." This is to be decided for us, within us, whether we shall try to utilise whatever little we get here, or risking this, or discarding this, we shall try to have an ideal land to live? We're to decide that. We're to face this question in our life. Whether to relish this sort of thing, whether it is better, it is more profitable, or to ignore that and to try to find out some better position to live in? What sort of life should we expect? That is the question before us.

And that has inner response, and firm response, determination, "That no, I don't want to live here in the surface. This is undesirable, and so and so things undesirable. I don't like to live here, whatever clarification. If I do not get anything, still I shall try to get something, a better place to live in. It does not matter if I lose everything. I don't care for this. This is the thing, this will go, vanish, today or tomorrow this will vanish. So at the cost of this if I go on searching for a better place it is no risk, it is rather judiciousness."

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

**Devotee:** Mahārāja, there are certain types of people who are after, their goal in life, they're after some type of magic, and mystical things and contacting with spirits, and producing magical tricks. So what platform is this?

**Śrīla Śrīdhara Mahārāja:** Hmm? What does he say?

**Aranya Mahārāja:** His question is, there is a class...

**Śrīla Śrīdhara Mahārāja:** That is magic and this is not magic? Is it?

**Aranya Mahārāja:** No. He says there's a class of people who are searching after mystic powers, like *yogīs*. So he's asking, 'What is their position?'

**Śrīla Śrīdhara Mahārāja:** What is their position, the *siddha*, *bhokta siddha*? They're power mongers. Here are a little in the background, in a broader circle, in a subtle world for power mongers.

**Devotee:** Some people they use things like the tarot...

**Śrīla Śrīdhara Mahārāja:** They display some subtle power and attracts you to that, but that is also not a permanent thing and not of the purest nature. Take any concrete example what they do, you analyse it, that is also mundane, temporary, and not of so much purity as service. Service is the purest thing, sacrifice, service. Die to live. I already told, all risk no gain. In this plane, nothing to aspire for, all filthy, of gross or subtle, that is also exploitation. In another way, in a finer way, the *siddhas*, the magicians, the miraclists, they're also by the show of their subtle power, they want to control some, and what do they give, only these things.

What we get, suppose in a dream, any sort of pleasure in dream we may get, something like that they may give, but all transient, of this idea, drawn from this world. That is both in quality and also in quantity. In quantity that may be a little broader from this physical plane, that may have some broader scale, but in quality that is similar, that is similar. What we may not enjoy in this body we may enjoy in the mind in a dream. The latitude and longitude of the mental sphere is greater than this physical. What is not possible here in the physical body, that can be satisfied in the dream, it's scope is greater. And in that sort of subtle life the *siddha* is more spacious and more subtle, but that is also a sort of enjoyment.

The criterion of service you put there, no serving tendency, only in fine way to give you some sort of enjoyment of exploitation. That is also exploitation, exploiting the environment, and to offer some facility to you in a very subtle and cheap form. What is that, what they deal with? This worldly thing, more subtle, what is their proposal, their gift, the object of giving, only of mundane character, *siddha*.

Then *mukta*, that is in the relativity of mortality. What the *siddha* gives you, very cheaply, but in the relativity of mortality. Little durable that may be, little longer life, little durable, little spacious, but related to mortality. And to become immortal that means to become a cipher, that is *sāyujya-mukti*. But crossing that cipher, that complete withdrawal from the negative side, we come to the abscissa. And then if we want to contact with the positive side, only through the serving tendency, we can come in contact with the higher plane, if we can utilise, if we are ready to utilise, to be utilised by them, not otherwise.

Visa is only issued to those who may enter into the country with some contribution for the country, not with any detrimental object for exploitation. So only with the serving attitude, and

that is within our real inner most self. We may find that it is a unit with a serving attitude and eligible to enter into that highest, finest plane of service, *Vaikuṅṭha*.

To come in connection with this, if we are prejudiced for local interest we cannot have a free play in the absolute wave, the local interest will hinder me. To mix with the absolute wave, the absolute wave, absolute current is there, but if we have got local interest we cannot freely mix with that absolute wave.

Do you follow, understand?

*Līlā*, that means absolute movement in a particular type is going on. And the conception of local interest, provincial interest, self interest, within that case, I cannot mix freely with the absolute current. And the absolute current is of that type, of service, self giving, self sacrifice. That plane, the highest plane, is love. Love means sacrifice...

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