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Śrīla Śrīdhara Mahārāja: ...can be satisfied with those of mortal world. I must seek the truth internally. Happiness. Virtue is its own reward. We shall be virtuous, that does not mean that something else. Virtue is its own reward, that I'm in the real path of searching the truth, that is its own reward. With this capital we must go forward. Can you follow?

Devotee: Yes, goodness for goodness sake.

Śrīla Śrīdhara Mahārāja: I'm searching after truth, eliminating falsehood, dismissing sense of falsehood. That is the reward, virtue is its own reward. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Devotee: I find myself and many of Swāmī Mahārāja's disciples who have left ISKCON have tremendous difficulty trying to...

Śrīla Śrīdhara Mahārāja: According to your sincere conscience you will choose your companions. What can one do other than this? A sincere seeker of the truth can only do that. According to his own choice of conscience he will associate, find out, select association.

Devotee: It's so hard to regain *sādhana*.

Śrīla Śrīdhara Mahārāja: No other alternative, otherwise I must be a cheater of myself. Near to my conscience I shall select my association who'll be able to help me on this long journey. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! And selection only search after truth, that must have the first consideration, not any other thing, that I'll get some name, fame, or money, or power. All these things must not come in consideration when we're searching a real companion. Only the truth, not for anything outside, capital, or temptation, or wealth. *Anyābhilāṣa, karma, jñāna*.

*[anyābhilāṣitā-sūnyam, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā]*

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19-167]

Neither power, nor rest, idleness, nor any fleeting desire, trifle things. Neither trifle acquisition, nor an organised acquisition, or idleness or salvation that enters into zero, to be reduced to be zero.

Nitāi Gaura Gadādhara. Nitāi Gaura Hari bol! Nitāi Gaura Gadādhara. Advaita. Śrīvāsa.

Devotee: When a devotee notices, how does he rid himself of weeds that have crowded his creeper?

Śrīla Śrīdhara Mahārāja: I don't follow.

Devotee: Once a devotee realises certain weeds that have surrounded his creeper of devotion, so how does he make progress and strength to overcome such weeds?

Śrīla Śrīdhara Mahārāja: By self analysis, from time to time, he'll find out whether he's being misguided by any other ulterior motive, thing. Self analysis, and what are they?

*atyāhāraḥ prayāsaś ca, prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyam ca, ṣaḍbhir bhaktir vinaśyati*

["One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) *atyāhāra*, eating more than necessary or collecting more funds than required; (2) *prayāsa*, over-endeavouring for mundane things that are very difficult to obtain; (3) *prajalpa*, talking unnecessarily about mundane subject matters; (4) *niyamāgraha*, practising the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scripture and working independently or whimsically; (5) *jana-saṅga*, associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness; and (6) *laulyam*, being greedy for mundane achievements."] [*Upadeśāmṛta*, 2]

These six are detrimental to devotion proper. In *Upadeśāmṛta*, just as before I told that this is contributing to devotion, and this will diminish the devotion.

Atyāhāraḥ means whatever we get to collect that, and to also feed one's own self for feed, fat. Not only by this food, but whatever I get I want something, I want a portion of that thing, not that temperament.

Prayāsaś ca, in Bhaktivinoda Ṭhākura's Bengali translation of this there is *visaya prayāsa*, for some false errand, enthusiastic attempt for some undesirable, false scent, *prayāsaś ca*.

Prajalpa, and the slackness in the mind, and to discuss anything and to enter into the discussion of anything and everything. One may read the newspaper, the present topics, the war topics, and some other unnecessary things which happen around. To abuse the reins of our self-control and to allow to enter into the discussion of anything and everything outside what we get, *prajalpa*.

Niyamāgrahaḥ, and to give extra attention, abnormal attention to any particular rulings. Rulings are always meant for some stage, and after passing that stage that ruling is no longer applicable to me, another ruling I shall have to mark. So in particular, just as suppose in the Ekādaśī day we must fast, wholesale, without taking any drop of water, to be very much firm to such ruling. The general rule is I must keep my body fit for the service of the Lord. So to take something, some water, at least some *sankalpa*, I must not be very strict, over strict to a particular rule, ruling, so that the general law will be hampered, *niyamāgrahaḥ*.

Jana-saṅgaś ca, and to be very approachable to the public persons, for politics, sociality, this and that, the poor feeding, all these. So many conceptions of ideal are there all around, and to allow to be chased, or to be captivated, captured by them, *jana-saṅgaś ca*.

Laulyam ca, and *laulya* means the very softness of the nature. Whatever I get I want to note that. I'm going to the market and something is, 'Oh, everything is trying to capture my attention.' So many things, hundreds of things we find, and if anything and everything comes to capture my attention, that is *laulya*, weakness of the heart, or weakness of our promise, or our object of life.

Whatever I find I engage myself in that. In the market, or anywhere and everywhere, everything is attracting my attention. We must save ourselves from these natures.

*atyāhāraḥ prayāsaś ca, prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyam ca, ṣaḍbhir bhaktir vinaśyati*

And,

*utsāhān niścayād dhairyāt, tat-tat-karma pravartanāt
saṅga-tyāgāt sato vṛtteḥ, ṣaḍbhir bhaktiḥ prasidhyati*

["To endeavour for spiritual life with enthusiasm, to be certain that the Lord will give His Grace, and therefore to patiently continue to render devotional service. By following the practices prescribed by the saints, to give up the company of those who are averse to devotion, and to tread the path which has been chalked out by the true Vaiṣṇavas; these six practices will go a long way to help us be successful in our spiritual life."] [*Upadeśāmṛta*, 3]

...increases, and here it decreases, decrease and increase by these practices. And also there are some others.

*vāco vegam manasaḥ krodha-vegam, jihvā-vegam udaroprastha-vegam
etān vegān yo viśaheta dhīraḥ, sarvām apimām pṛthivīm sa śiṣyāt*

["A sober person who can control the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world."] [*Upadeśāmṛta*, 1]

Vāco vegam, not to get control over our speech, our speaking nature. Anything and everything I speak, and then I repent. "Why did I say so? I should not have told that thing, only to pain the heart of that gentleman." *Vāco vegam*. When the force comes from within to say something I can't control. I may abuse a *sādhu* also sometimes straight forward. "I'm straight forward, I can say anything and everything to anyone and everyone." And that should not be. We must try to control our, the force coming out in the form of speech, talk. We must have some control, balance. We shall try to keep up the balance of our mind.

Manasaḥ, mental waves, sometimes some idea, the rush of some idea overtakes me and manipulates me to anything and everything.

Then, *manasaḥ krodha-vegam*, I abused someone. Or by pressure I used to take something which may not be proper diet to me, out of greed I took something, or I took something more, what was not necessary for my health, so *krodha-vega*, these rough speeches.

Jihvā-vegam, what is very tasteful, I'm a servant to that, slave to the tastefulness. Whatever is tasteful, it may be detrimental to my health, but I cannot control my tongue. I shall try not to be a prey to my tongue, the slave of my tongue, *jihvā-vega*.

Udara-vega, to feed more. *Jihvā-vega* means what is palatable to the tongue, and *udara* means to feed ones own full belly. Otherwise we think, "No, I've not eaten." What is necessary that sort of food we should take, and that amount of food we should take, what is necessary to keep up the health, *udaroprastha-vegam*.

Then ones earnest desire to be united with the, for the men the women, for the women the men, that is also a great tendency within us. We should try to check that sort of tendency. That is mental, that is not even in the soul, that is only in the mind, and that is the worst cause of our wandering in this world. Even from the tree to the demigods this sort of tendency is flowing, and we must be cautious not to be prey of such flow. It is a universal and very powerful flow, and we shall try our best to keep aloof from the flow of that plane as much as possible.

Etān vegān yo viśaheta dhīraḥ, one who can control all these animal tendencies, *sarvām apīmām pṛthivīm sa*, he can control the whole world. *Pṛthivīm sa śiṣyāt*, one who is master of his own self, his own mind, he can be master of the world. Otherwise, in other words, whatever he likes he can do. He can make fair progress towards his ideal.

All these things are recorded for our benefit and caution, in *Upadeśāmṛta*, that was given by Mahāprabhu through Rūpa Goswāmī to us in details. We shall be very much cautious about all these animal tendencies within us. We are rather slave to them. These different types of mentalities, they're masters, and I'm their slave. And we must be independent of all these masters.

*kāmādinām kati na katidhā pālītā durnideśās
[teṣām jātā mayi na karuṇā na trapā nopasāntiḥ
utsrjyitān atha yadu-pate sāmprataṁ labdha-buddhis
tvām āyātaḥ śaraṇam abhayaṁ mām niyuñkṣv ātma-dāsyē]*

["O Lord, for so long I have obeyed the unending, wicked dictates of lust, anger, greed, madness, delusion, and hatred, but they never took pity on me, and I have felt neither shame nor the desire to abandon them. O Lord of the Yadus, after all this, I am leaving them behind. At last I have found my genuine sanity: I am surrendered wholly unto Your lotus feet, which are the abode of fearlessness. Please now engage me as Your personal servitor."] [*Caitanya-caritāmṛta, Madhya-līlā, 22.16*]

These are my lords and they're using me as their slave, and such a helpless life I'm leading here. In the name of a human being I've got so many shameful tendencies within me that an animal also may not come to that lower standard. So this is our, if with self-analysis, our real nature will be like this, shameful nature within. The enemies are within, not outside. And again within that the Lord is there in the heart, the conception, the rein, the kingdom of Lord again more deeper. So we've got that consolation and hope and prospect. More powerful, the agents of the Lord. Only we must give a bond and try to keep up our promise. Then the help will come from that deeper plane and will drive away all these superficial enemies that are dancing like demons on the surface of our mind. They must be driven away. And help will come from within if we seek, if we cooperate, if we invite them really. Then those *sādhus*, the agents of the Supreme Lord will come and drive away all these things. These demonic demonstrations on the surface of the mind will be driven forever. And we'll have happy engagement in the service of the Lord. We'll be free from all these demonic masters. That is not a cheap gain, achievement. Gaura Hari bol! Nitāi Gaura Hari bol!

Vidagdha Mādhava: The process is to recognise the defect and then to pray to Paramātmā?

Śrīla Śrīdhara Mahārāja: Yes, Paramātmā, to Guru, that is more, to Guru and the devotees. To Mahāprabhu, Nityānanda Prabhu, Kṛṣṇa. To pray to Nityānanda Prabhu, that should be most fruitful. His incarnation is meant only for the fallen. Easily we can get His help, Nityānanda Prabhu,

the chosen Lord of the fallen, Prabhu Nityānanda. Guru Nityānanda. Gaura Hari. Gaura Hari. Gaura Hari.

Vidagdha Mādhava: Guru Mahārāja, there's one story in the *Bible* where Christ is hearing complaints from the Pharisees, from the priests. They're complaining his disciples are not following certain regulations, certain observances, some austerities. So Christ told them, "When the bridegroom is present the wife is not required to fast."

Śrīla Śrīdhara Mahārāja: Not required to?

Vidagdha Mādhava: Fast.

Śrīla Śrīdhara Mahārāja: That means that is for service. We must take, the service is all important, and fasting is not the end of life, service is the end of life. And when service is there and we shall take food properly, anything and everything, to keep me fit for the service. So this analogy means that. That mere austerity has no value. Austerity which is necessary for the service, for the positive engagement, that sort of austerity, withdrawn from the evil to make fit for our attempt towards positive. So austerity is not its own object. So austerity is withdrawal from the negative side. Service is all important, so *yukta-vairāgya*. For the proper service, whatever will be necessary we should take that much from the fund of Kṛṣṇa. Everything belongs to Kṛṣṇa, and we must take food, clothing, whatever is necessary as much as to satisfy Him.

The *gopīs*, not only in the case of food, but in the dress also. What Kṛṣṇa likes, they will dress in that way. That is not luxury. Otherwise it will be luxury to satisfy our own self or other persons. But it must be regulated to one aim, what Kṛṣṇa likes. Their dressing means according the criterion, the liking of Kṛṣṇa, they will dress and not rich and not poor. They're not servants of poverty or wealth, well to do, but servants of Kṛṣṇa's sweet will.

So here also, the meaning goes to that side. The bridegroom is there, to serve, to satisfy him, that is the general duty of the wife. So wife must not go to practice austerity. She will take sufficient food so that she may be well fit for rendering the greatest service to her lord, analogy, the value of analogy.

Vidagdha Mādhava: But after the bridegroom has gone...

Śrīla Śrīdhara Mahārāja: Bridegroom, naturally in *viraha*, *vipralambha*, when they're in *viraha*, *vipralambha*, they won't like to feed then, not to dress then, it is natural. Always feeling the pain of separation. So not well feeding, and well dressing, and any other things are palatable to them, to a chaste lady, labour.

The Lord is Kṛṣṇa. In His presence to satisfy Him we shall do anything and everything. Whatever we feel as necessity, freely we shall tackle that. But when He's absent then we cannot but be in a repenting mood. In a repenting mood nothing will be tasteful to us, all these things, a natural thing. *Viraha* and *milana*, the *milana*, the union is joyous, and the separation is sorrowful, painful. But it is applied in the ordinary case and we apply in the case of Kṛṣṇa, the only Lord of the soul. The Lordship is not to be located anywhere and everywhere. But He's the only Lord of our heart. And for His satisfaction we shall do anything and everything, for His satisfaction. For the least satisfaction of Him I shall do anything and everything freely. But when He's not here then

everything is dark to me. I can't see even, I can't hear even, I can't go, everything. The movement also being stopped, it may be, according to the position.

He'll be engaged deeply in abusing his own fate. "I'm such a distressed, ill-fated person. Kṛṣṇa has deserted me." In this way he'll enter into abusing his own self, his own fate. What to speak of taking food, and the dressing, and going on a pleasure trip, all these nonsense in heart. It is like that.

Here also the practice in *varṇāśrama*. When the woman has got her husband she's allowed to take food and dress in any way she likes. But when the husband dies they generally practice austerities. Because that serving connection.

When you're supplying service to Kṛṣṇa you're thriving in your trade. You can spend money amply. But when no demand of that side the markets stand still. Market not current, so you cannot spend your money like anything. You must be miser because the market's closed, no transaction. The consumer is there and you're to supply for His consumption. So you can handle anything and everything profusely, and at the same time in the intermediate position you are also, can enjoying all these things, indirectly.

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

At the cost of Kṛṣṇa, His servant. He's not bankrupt, but His connection, that is all in all, everything. So austerity is not a thing which is much recommended, much valued, in the *sampradāya* really, in the ideal. But as long as we're not in the Kṛṣṇa conception that He's the only enjoyer, as long as *we* are enjoyers, so we're to control. And not control from the negative sense, by fasting and penances, but by Kṛṣṇa *prasāda*.

tvayopabhukta-srag-gandha-, vāso 'laṅkāra-carccitāḥ
[ucchiṣṭa-bhojino dāsās, tava māyām jayema hi]

[Uddhava says: "Adorned with the articles that have been offered to You, such as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy (*māyā*)."] [*Śrīmad-Bhāgavatam*, 11.6.46]

By the positive engagement, by taking *prasādam*, in both food, clothing, everything. Everything we must try as remains of Kṛṣṇa. Anyhow to intense our connection with Kṛṣṇa, that is what is necessary, that is positive. And by negative, if we try by negative means then again with greater interest we'll be prey to the reaction. _____ [?] No.

indriyāṇi jayanty āśu, nirāhārā manīṣiṇaḥ
varjayitvā tu rasanam, tan nirannasya vardhate

["By fasting, learned men quickly bring all of the senses except the tongue under control, because by abstaining from eating such men are afflicted with an increased desire to gratify the sense of taste."]

[*Śrīmad-Bhāgavatam*, 11.8.20]

By controlling other senses we cannot really control them all, until and unless we control our tongue. The tongue is the key point, and if we can control the tongue, then all other senses are automatically controlled. And how to control the tongue? If we abstain from food, the tongue, that will increase, the tongue's capacity, tendency, will increase to taste more. Then how to control? You

can control all your senses by abnegation, negative side, but with the exception of your tongue. If you go to control the tongue from the indirect direction, the appetite of the tongue will more and more increase. And until and unless you can control the tongue, whenever tongue will begin taking food, all other senses will be ruined, eliminated. Then what is the solution? Only to take *prasādam* of Kṛṣṇa and thereby to control the tongue.

*śarīra avidyā-jāl, joḍendriya tāhe kāl, jīve phele viṣaya-sāgore
tā're madhye jihvā ati, lobhamoy sudurmati, tā'ke jetā kaṭhina saṁsāre
[kṛṣṇa baṛo doyāmoy, koribāre jihvā jay, sva-prasād-anna dilo bhāi
sei annāmṛta pāo, rādhā-kṛṣṇa-guṇa gāo, preme ḍāko caitanya-nitāi]*

[O brothers! This material body is a network of ignorance, and the senses are one's deadly enemies, for they throw the soul into this ocean of material sense enjoyment. Among the senses the tongue is the most voracious and uncontrollable; it is very difficult to control the tongue in this world.] [O brothers! Lord Kṛṣṇa is very merciful and has given us the remnants of His own food just to control the tongue. Now please accept that nectarean Kṛṣṇa *prasāda* and sing the glories of Their Lordships Śrī Śrī Rādhā and Kṛṣṇa, and in love call out, "Caitanya! Nitāi!"]

Very hard to control the tongue, and that is the key point. *Kṛṣṇa baṛo doyāmoy, koribāre jihvā jay, sva-prasād-anna dilo bhāi*. So Kṛṣṇa has graciously sent His remnants, and you take. "Oh, this is the remnants of Kṛṣṇa." And that will control the tongue, taste towards Kṛṣṇa *prasāda*, and all other senses will be automatically controlled, the *Bhāgavatam* says. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

...

...problem not yet solved, fully, is it not? Some talk with you. Make some engagement and some free talk, and then definite, accordingly, considering the circumstances, and with some restrictions it may be applied. Then I shall have to ask some questions and then I can give my final verdict. In which way and how restricted way we can utilise our capacity for the service of the Lord. Hare Kṛṣṇa. Hare Kṛṣṇa.

...

...everything for His service, that is very laudable. But some restriction for some particular case and that may be considered and fixed, what sort of restriction and how much. That may make my position safe and not risky.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Question?

Devotee: Yes Guru Mahārāja. I have heard in my readings that Kṛṣṇa's will, the will of Kṛṣṇa, consorted with speech, or *śabda-brahman*, which formed the seed which became Brahmā.

Śrīla Śrīdhara Mahārāja: Hmm? What do you say? Will of Kṛṣṇa combined with...

Devotee: Consorted with the *śabda-brahman* and then became the seed which later became Lord Brahmā.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa's will, will generally represented by Baladeva, energy, will, at the back of every existence. Will, thinking, feeling, willing. Willing is a fine energy which supplies for the existence of everything. So Kṛṣṇa's will, that is the root of everything, but that will is not

temporary, but it is eternal. So the appearance of everything is also eternal, coexistent with Kṛṣṇa. That is, at the back the existence of everything there is the will of Kṛṣṇa. And more explicitly known as Baladeva, willing. Thinking mainly representing Kṛṣṇa, and feeling representing mainly Rādhikā, *hlādinī*, sentiment, emotion. And thinking mainly representing Kṛṣṇa. All inter-mixed, but the principal nature is like that. So the will of Kṛṣṇa, that is Baladeva's *sandhīnī-śaktī*. That is at the back of everything, to support, maintain its existence. So not only Brahmā but everything. Will, thinking, feeling, willing, *sat, cit, ānanda, satyam, śivam, sundaram. Jñāna, bala, kṛiyācara*, in *Upaniṣad*. _____ [?] *Jñāna, bala, kṛiyā ca. Jñāna - Kṛṣṇa, bala - Baladeva, and kṛiya means vilāsa - Rādhārāṇī*, these three aspects of the one *advaya-jñāna*, Absolute. In this way we're to understand.

Not only Brahman, Vaikuṅṭha, etc, Vṛndāvana, Goloka, everywhere, the energy, the highest principle from which energy is coming, that has generally got recognition as Baladeva. And here, Nityānanda, in Navadvīpa. And Navadvīpa has also got representation eternally in Goloka, in one part. Vṛndāvana and Navadvīpa of same value. One is pastimes within a group, and another place, in Navadvīpa, it is being distributed to the fallen. That is the difference. *Rasa*, the ecstasy, is of the same value. One is distributing, offering to others, another which is enjoyed among a particular group, selected, that is in Vṛndāvana, *mādhurya-rasa* and *audārya*. And the gist is the same in both the places. The quality of the ecstasy, that is equal rank, equal value, generally, but here with a tinge of magnanimity. Kṛṣṇa.

Devotee: In Ayodhyā Dhāma?

Śrīla Śrīdhara Mahārāja: And in *māyā*, this area of *māyā*, misconception, the Baladeva's perverted reflection is Mahādeva, Śiva, the master of *māyā*. What do you say?

Devotee: That you explained that Vṛndāvana Dhāma and Navadvīpa Dhāma, they're in Goloka. So I'm wondering, where is Ayodhyā Dhāma?

Śrīla Śrīdhara Mahārāja: Goloka means full-fledged solid circle, Goloka, like a football, Goloka, solid circle, full-fledged representation of the whole. That means Goloka. And Vaikuṅṭha hemisphere is representing half of the Goloka, because the measurement by the *rasa*, two and a half we find in Vaikuṅṭha. A straight angle...

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