

85.11.28.B_29.30.A

Śrīla Śrīdhara Mahārāja: Adulterated things are being sold all around. And how we shall try to get a real thing? In that way we're to search for...

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

*vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata*

The definition of *dharma* given in *Manu-saṁhitā* [2.1] *Vidvadbhiḥ sevitaḥ, veda-vidbhiḥ*. Those that have faith in the revealed scriptures, not empirical understanding, they will recommend. *Sevitaḥ sadbhir*. And also that will be accepted by the *sādhu*. And what is the *lakṣaṇa* of the *sādhu*, symptom? *Adveṣa- rāgibhiḥ*. They've got no aspiration for these worldly things, and also not apathy, not sympathy for worldly things. And *hṛdaye nābhya nujñāto*. Inner approval of one's inner heart. These three things can justify what is true and what is not true, false. Inner approval, and the acceptance by the *sādhus* that have got no greed for the good or bad in this world, and also that source must be from the revelation, not inductively produced by this mundane world, brain, not brain production. These are to be clearly understood.

The process we shall apply to other cases also. How do we know that I've purchased a false thing? It will prove. And if I've got such tendency I shall understand that this is adulterated, this is such and such. I won't go that side. And those that are taking adulterated things they're suffering from disease, or this and that, all these things. If we have a mind then we shall understand. Where there's a will there's a way.

And blame ultimately to us. We're responsible for our disadvantage. None to be blamed. Manu when describing the creation, then coming to the trees, *tamosa bahu rupena vesitar karma hetuna dasanga* [?] Those trees, their status is also like that of us _____ [?] But *karma hetuna*, by its own *karma* they're now in that position. So we're responsible for our life, good, bad, not any other. We can't blame others for our position. Our free will. This is the ultimate finding of all the scriptures and scholars.

Devotee: Mahārāja. I've got one more question. Mahārāja tell me. I've got some deities printed in the body. If this is very bad, it's then the best to offer your body to the Gaṅgā?

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: No. You try to efface, or cover it. And being repentant for foolishness, that will be witness to your folly, and that will help you indirectly.

Devotee: That's what I also thought.

Śrīla Śrīdhara Mahārāja: So many results of misdeed on all sides, 'I have done this thing.' Suppose I went to a prostitute's house, the house is there, if I pass by the road, "Oh, that is a witness to my misdeed." That will help me in indirect way, and creating repentance in me. In this way the

negative things will also, may be utilised if we're properly led. In indirect way, in negative way they'll help. "What foolishness, this is the evidence of that in my body." In this way.

Devotee: But it's personally no problem to me, but that it's very bad I hear.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: You may try to cure it, avoid, but past is past...

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Let the past bury it's dead.

Śrīla Govinda Mahārāja: _____ [?]

Devotee: But it's no problem to me.

Śrīla Govinda Mahārāja: _____ [?]

Devotee: For me personally it's no problem at all.

Śrīla Śrīdhara Mahārāja: That will be, how one can be misguided, it is a living history like that.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: You concentrate whole of your energy for Kṛṣṇa consciousness. Otherwise you'll commit offence. Kṛṣṇa consciousness, taking the Holy Name, in a proper way, can release us from all sorts of misdeeds, past, present, future. There are so many dirty things within us, within our mind. This is nothing in comparison to that. In the mental system so many dirty things are still...

Devotee: Yes, I'm filled completely, full with these things, completely filled up by dirt, in my mind.

Śrīla Śrīdhara Mahārāja: You have completely finished?

Devotees: No. No.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: But Kṛṣṇa consciousness is *crores* more times powerful.

Suppose one has got leprosy, which is supposed to be the result of his past misbehaviour, *karma*. Previously one has done such a bad deed that as a result he's suffering from this leprosy. Then what he'll do? He'll give up? "This is the evidence of my bad *karma*, I must leave this body." No.

His attitude, as we're told, when Mahāprabhu visited the southern India He found one leper of a very serious type, but his mentality had become such. He's suffering from the past *karma*,

mentally if any worm from the wound is coming out, he's taking to worm and putting on the wound. That sort of mentality he had got. But he's not leaving his body. But it was helping him that, "I'm, I was such a worst man, this is passing away by these things."

So Kṛṣṇa consciousness is so great that no disease is too much. It's such a medicine that no disease is too much for him. You can neglect everything, but you must not lose the life which is so valuable as to take you nearer the Absolute, Kṛṣṇa.

Devotee: But Mahārāja, this *māyā* is keeping attacking me very strong.

Śrīla Śrīdhara Mahārāja: You see, a *brāhmaṇa* with his outward pure life may not be eligible for Kṛṣṇa service. But a *caṇḍāla*, a *śūdra*, the worst type of sweeper, he may be eligible for Kṛṣṇa consciousness. So outward impurity is no hindrance to Kṛṣṇa consciousness, only internal impurity. And that is not to understand what is Kṛṣṇa, and these other aspirations, *anyābhilāṣa*, *karma*, *jñāna*, and so on. These are the worst enemies to Kṛṣṇa consciousness, and not these physical defects of any type, hindrance to Kṛṣṇa consciousness. The low birth, the diseased body, and because he was Ratnaka dasu, his previous life was of a *dacoit*. But Rāma *Nāma* purified him so much he became the greatest *ṛṣi* and he was the author of *Rāmāyaṇa* himself. But his previous life that was very worst type. But the physical things, our previous things, that cannot hinder us. Only we shall live in the present. Work, dead past bury its dead. Trust no future however pleasant, work, work in the living present.

[Trust no future howe'er pleasant! Let the dead past bury its dead!
Act, - act, in the living present! Heart within, and God o'erhead!]
(Henry Wadsworth Longfellow, 1807-82, U.S. poet)

So we must devote ourselves wholesale in the service of Kṛṣṇa and His devotees, and neglecting all past and otherwise future things. Whole concentration in the positive side, and no concentration towards negative. What is done is finished. So don't think of committing suicide, this is a greater offence, that will be, it does not belong to you, this body. But if you're properly initiated, took the initiation, it belongs to Kṛṣṇa, it belongs to the service of Guru, as the servant of Kṛṣṇa it belongs to. You're no longer master of your own. That consciousness you'll cultivate, always try. Amar nahitan [?] I do not belong to my own self. The Guru has dedicated me to Kṛṣṇa. So I cannot do anything and everything with me at my pleasure. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Always remind yourself of that. That I do not belong to me, it is dedicated already and accepted. And I've no right to do anything and everything with this body. It's not mine, it's a property of Kṛṣṇa through my Gurudeva, of Vaiṣṇava. That consciousness will help a great deal in the positive life. What is gone is gone, bygone. Let bygones be bygones. ____
[?] *vāñchā-kalpatarubhyaś ca...*

...

Devotees: Many devotees have come here. There's Padmanābha Mahārāja, Bon Mahārāja, Sāgar Mahārāja, and one, two, three, four, five, six, seven, eight devotees. I have one question Mahārāja.

Śrīla Śrīdhara Mahārāja: What is that?

Devotee: How to eradicate the false ego for good?

Śrīla Śrīdhara Mahārāja: This will be the only question. By association with living scriptures and living creatures, that is the saints. We can bring change by association with desirable things. And there of course free will comes in question. Willingly we shall have to accept the association. We can take nectar and we can take poison, selection on us. They'll produce their desired result. Poison will produce its own effect, and also nectar also another. But the selection depends on us, if we decide, if we like to bring change. Suppose a disease, if we want to bring change in the body we must take the help of the medicine. So as in other departments, here also like that. We want to become *sādhū*, we must have deeper connection with them, and the opposite thing will be removed. One thing should be allowed to enter, and another thing will be driven out from within us.

What is anomaly with the ego that will go away, vanish, and the real ego will come forth, the internal ego. *Svarūpe sabāra haya, golokete sthiti*. The ego then can cooperate with the finest plane of Vṛndāvana that will come out. The dirt on the ego that should be removed, by application of some medicine, and that is *bhakti*, devotion. And that main thing is the association with the *sādhū*. Association means to be directed by their order. They'll have to work within us. We're to live ourselves at the disposal of the *sādhū* and they'll utilise us. Thereby their influence will come in, and other things will have to go out.

Kṛṣṇa conception will be allowed to enter into the box of the ego, and He will conquer the whole. None can stand fighting against Him. Kṛṣṇa consciousness is the Absolute Power. Such prospect we cannot have from anywhere. So other ambitious ambitions will have to go back, they cannot fulfil our whole desire to its highest satisfaction. Only Kṛṣṇa can do that. So they cannot stand in the market in competition, or we shall allow them.

*praviṣṭaḥ karṇa-randhreṇa, svānām bhāva-saroruham
dhunoti śamalam kṛṣṇaḥ, salilasya yathā śarat*

["The sound incarnation of Lord Kṛṣṇa, the Supreme Soul (i.e. *Śrīmad-Bhāgavatam*), enters into the heart of a self-realised devotee, sits on the lotus flower of his loving relationship, and thus cleanses the dust of material association, such as lust, anger and hankering. Thus it acts like autumnal rains upon pools of muddy water."] [*Śrīmad-Bhāgavatam*, 2.8.5]

A prospect of Kṛṣṇa consciousness, our highest prospect of life there. So none, no offer can stand in competition fighting against Him. They must have to retire, today of tomorrow. But our duty will be to have more and more connection with Kṛṣṇa consciousness. And the agents that holds that Kṛṣṇa consciousness we must connect with him in all possible ways. And to have connection means to serve, to surrender. If we want to have connection with the higher entity, that we can do only submitting to them. Not that we can control them, force them, but we must put ourselves at their disposal, surrender to them. And whatever they'll ask us to do we must engage ourselves in that. Gradually that influence will come down and these other ulterior motives will evaporate.

That is the only conscious urge how to get out of this *anyābhilāṣa, karma, jñāna*. Fleeting desires, and organised way of searching power, and knowledge, and master of mystic power. All these undesirable things we must get relief of them. And that is possible only by surrendering, at the hands of the agents of the Supreme, to cast ourselves at their disposal. "Do whatever you like with me." Only with the hope that I may have some admission in that zone. "Do whatever you like you may do with me." That is surrender, to be handled. We must have sufficient faith in the agent. He must be a proper agent and we must have faith that if we surrender to him it's surrendering to the Lord. He cannot have any ulterior motive to satisfy through me. He will take me to Kṛṣṇa, preparing me as a servitor in His land. And that is through surrender and dedication and service. That is die to live, to be dissolved wholesale as we are at present. Another self, divine self will come out from within which is a wonder to us. In *Gītā* [2.29],

*āścaryavat paśyati kaścīd enam, [āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enam veda na caiva kaścit]*

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."]

Even our own soul is a wonderful thing. And what about the Supersoul and Nārāyaṇa and Kṛṣṇa. Wonder of wonder, of wonder of wonder. Even our own soul is a wonderful thing, a strange thing to us, to our experience. We're always having experience of the mortal environment, a nasty thing. But soul is immortal and it has got some nobility in nature, that is wonderful thing in this world. So our own soul, that is eligible to enter into the Supersoul and Divine Love domain.

And not this physical body, not the mental system, nor the present ego. There we're to commit suicide in that sense. Suicide in the sense of physical suicide or mental suicide. Then the soul will come out to play its own part, in relation with the higher plane. But these enemies, the Satanic nature within us are drawing us near the prostitute's house, the wine shop, so many nasty things we're in the midst of. Our attraction is keeping us to a thing which is similar to a prostitute's house, or a wine shop, or some more nasty things, the abode of the *guṇḍās*. And the *kāma, krodha, lobha, moha, mada, mātsarya*, these are all *guṇḍās*. The lust, the anger, the greed, all these things are *guṇḍās*, and we're always in company with them.

Devotee: Guru Mahārāja. What is the nature then, the real ego when it comes out, when the real ego, after the false ego is removed and the devotional ego will come out - you said, the devotional ego.

Śrīla Śrīdhara Mahārāja: I can't hear clearly, it's difficult for me.

Devotee: The devotional ego Mahārāja, the characteristic of the devotional ego.

Śrīla Śrīdhara Mahārāja: Asked to enter into that domain, and there are different camps of different egos. *Śanta, dāsya, sākhyā, vātsalya, mādhyā*, there's so many divisions. And it will be detected examining the ego in very subtle ways, that what camp he'll be allowed, will be able to serve in, how he's prepared to serve. So in that camp he'll be allowed entrance, and there, there

are so many. There are also different groups amongst the different camps. So gradually he'll awake there.

Just as from a dream a man awakes. Man sleeping and within a dream, and when he's awake then that dream is gone and he's become a factor of another world. Something like that. In dream also he's finding his function somehow or other, and when awake he's also finding that he's a part of a place and he has some duty, responsibility, all these things. Dream and wakeful stage, that may be comparison.

Is Badrinārāyaṇa prabhu here?

Devotee: No, he's not.

Devotee: Guru Mahārāja. Would you like to rest now? How's your health Mahārāja? Would you like to rest?

Śrīla Śrīdhara Mahārāja: At leisure, taking rest.

Devotee: Guru Mahārāja. Jayānanda dāsa put one question, and that is, how to deal with Kṛṣṇa's *lakṣmī* properly?

Śrīla Śrīdhara Mahārāja: *Lakṣmī*, money?

Devotee: Yes.

Devotee: How to use *lakṣmī* properly in the service of Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: As a trustee, not for my own purpose, but I hold it only for the service of the Supreme. *Tomāra kanaka, bhogera janaka, kanakera dvāre sevaha "mādhava."* [From *Vaiṣṇava ke? Who is a Vaiṣṇava?*] So long we're practised, we're habituated to use money for our satisfaction. But from now the money does not belong to me, everything belongs to Him, and I'm to serve with all these things to my Lord, serve Him. These are all articles for Him, not for me. I can take only, because as a servant I must live, so I must take as much as will be necessary. The minimum that will be necessary to keep up my life so that I can also render service to Him, that much I can take, that I must live and I must serve. Otherwise, everything belongs to Him and His servitors. Those that can know to utilise everything better for His purpose, His satisfaction. How they'll be used for the satisfaction of Kṛṣṇa, should be deposited to them. That will be our duty, for better utility to serve better purpose, it must be given to them. And I can take to live as a servant whatever the least necessity of mine as a servant. I must not die. So everything belongs to Kṛṣṇa, so I also belong to Kṛṣṇa, so I can take that much. Offering, only the remains we are, all offered to Him and His devotees, and the remaining thing I shall try to live on.

*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]

Ajatyā yena buscit yena eva sa [?] Everything must be offered wholesale, His. And I also belong to Him. So to keep me living as a servitor I can take something, offering, the remaining. In this way. So our demand should be as least as possible.

Raghunātha dāsa Goswāmī, the *prasādam* that was rotten, given to the cows of Jagannātha, for bad scent, odour, that cow also cannot eat it. He took it to his house and washing the rotten portion by water, and the inner portion little better he's adding some salt he used to take.

Of course that is impossible for us. Still, we won't enjoy anything. Only with the spirit of service we shall take something to keep my live and utilise myself for the service of the Lord. That will be the principle. And as much as one can carry it out he'll be benefited. Everything, the cloth, whatever, cloth, the food, and other things, medicine, everything I may take from the generous store of my Lord. I'm storekeeper. Whatever with me as a trustee, as a storekeeper for Him, I shall take the least necessity. And everything for Him and His bona fide servants that represent Him. I cannot have direct connection with Him, so the bona fide servants we shall try to give everything, by their order to utilise. No independent connection with any energy in this world. All my connection will be through him. Even husband and wife they also have connection through him, not direct connection. This is the highest idea.

sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ
[bhūtāni bhagavaty ātmany, eṣa bhāgavatottamaḥ]

["A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama-bhāgavata*."] [*Śrīmad-Bhāgavatam*, 11.2.45]

[*Śrīmad-Bhāgavatam*, 11.2.45]

Everywhere we shall try to trace, to find out His connection, and then accordingly my connection with that. First, everything should be seen through His connection. Go, anything, go to the centre, find the connection, and then my connection with the centre, then adjust with this. *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam*. Everywhere, he'll first trace the connection of the centre. *Bhagavad bhāvam ātmanaḥ*. And accordingly his own connection with that. Not any direct connection, but all connection through him. *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ*. And *bhūtāni bhagavaty*. And any other thing, how it is in God, animositic connection, opposite connection, or favourable connection. Then what will be his connection in me, visa versa. *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ*, and *bhūtāni bhagavaty ātmany*. My position is secondary. First position, relation, with him and centre, and between centre and myself, and what will be accordingly to him and to me. It will be calculated through the centre, all relationships, not independent relations. As much favoured there I shall give so much respect there.

Devotee: _____ [?]

...

Badrinārāyaṇa: ...Vṛndāvana.

Śrīla Śrīdhara Mahārāja: His wife also disciple of Swāmī Mahārāja?

Badrinārāyaṇa: Yes. Full disciple.

Śrīla Śrīdhara Mahārāja: All right. Now what is his question? Where is he?

Devotee: The question is, the physical moon that we see with our physical eye, is that a representation of a more subtle world? And...

Śrīla Śrīdhara Mahārāja: What does he say?

Badrinārāyaṇa: He says, the moon that we see with our physical eyes, is that the representation of a more subtle world?

Śrīla Śrīdhara Mahārāja: More subtle world?

Badrinārāyaṇa: Yes.

Devotee: And if so, if the lunar world is more subtle...

Śrīla Śrīdhara Mahārāja: Yes. Whatever experience we've got from outside that is also a part of our consciousness. Everything is a part of consciousness of experience about that, so that is all animated. So moon is also animated, endowed with life, spiritual.

And specially it's mentioned that those generally departed from here, after death, they for the time being stay in the moon, Piṭṛloka. Those that are facing death they're of two kinds, or three kinds, according to their mentality they're classified. *Tāmasic, rājasic, sātvic*. Some are going up. Mainly two kinds. Who has got tendency to leave this material world, and another who has still got attraction for enjoying this world.

So those that want to go out of the charm of this material world they go towards the sun, *uttarāyaṇa*, go towards the north direction, that means towards the origin, towards the sun.

And the others having affinity for enjoying this world, they for the time being go to live in the moon, and again they come here for so called enjoyment purpose. *Ṣaṇ-māsā dakṣiṇāyana* [*Gītā*, 8.25]. They go and they come back. Moon is moving about the earth, it is satellite of the earth. Earth is the centre of the movement of the moon. So they go to take rest, or temporary enjoyment in the moon and then again come back to this world. *Ṣaṇ-māsā dakṣiṇāyana*. Goes and come here.

And another section goes direct towards the sun, they've no charm for this earth, they may go to enjoy in some other planet also. And when they come in connection with the complete renunciation tendency, they go, crossing this material connection.

Then Virajā, the supposed watery substance on which the whole creation is floating. And then crossing that go to enter into the spiritual substance like halo, Brahmaloaka. And then if they have

any attraction for the service of the Absolute, crossing Brahmaloaka they may go towards Vaikuṅṭha. And if they've got inner tendency towards the loving Absolute, Reality the Beautiful, they go, crossing the calculative service, enter in the spontaneous serving area of the Beautiful...

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