

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.11.06.B

Śrīla Śrīdhara Mahārāja: ... they're trying in that line to improve their lot, approaching towards that.

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsyā karmāṇi, mayi dr̥ṣṭe 'khillātmani*

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."]

[Śrīmad-Bhāgavatam, 11.20.30]

There is such a thing if we can come in connection with Him, then *bhidyate hṛdaya-granthiś*, so many ties within us, *karmana-vasana*, 'I want this, I want that' and I tie myself with a particular desire. Then all the ties are all untied, released. 'I do not want anything.' All the ties, so many ties with so many things all cleared. *Bhidyate hṛdaya-granthiś*, thousands, *lākhs* of *granthiś* there in the heart all untied. 'I don't want anything.' Then, *chidyante sarva-saṁśayāḥ*, suspicions, doubts, are innumerable, all cleared. All the doubts cleared, it is impossible almost, but it is true, doubts cleared, *chidyante sarva-saṁśayāḥ*. *Kṣīyante cāsyā karmāṇi*, and the sufferings, good or bad in this world which was in store for me, I must have to undergo, that also finished. *Mayi dr̥ṣṭe 'khillātmani*, when that truthful aspect of the thing we come in connection with.

Just as *dara*, we see, I take, there is a tree, I may take it as a ghost, and so many plans, purposes, how to get relief of that and these things, how to get. But when that is found, 'No, that is a tree, that is my father standing there,' the whole thing vanishes, plan, purpose, design, activity spirit, gone. So the whole necessity, engagement, calculation, vanishes, when we can see that the environment I'm not to fight for but I'm to embrace as my friend. It is not my foe, it is my friend. The whole management: that is my friend, friendly management, and only my apprehension from the friend as foe. And that clears everything vanishes. So, *ādau śraddhā tataḥ sādhu-saṅga:*

*[ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ]*

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [Bhakti-rasāmṛta-sindu, 1.4.15-16]

When that *śraddhā*, there is a, one if they can connect with Him, nothing will be necessary any more, it will be of utmost satisfaction. Then I go to the *sādhu* who are after such searching,

and with their influence I begin my life of searching, *kṛṣṇānusandhāna*, *athāto brahma-jijñāsā*. In Jaimini, *dharmajijñāsā*, what is our real duty. And *Vedānta*, *brahma-jijñāsā*, who is the most accommodating thing, my biggest thing? Who? Why? What is the characteristic of the all accommodating thing, this *brahma-jijñāsā*, *bṛhata*?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Bṛhata*, who can accommodate everything in it, that is Brahman. And Paramātmā Who is present everywhere, *aṅor aṅīyān*, minutest of the minute, Paramātmā within, searching within Antaryāmī, the subtle most existence within, within atom, within electron, and most accommodating Brahman. From where I came to here: Brahman? *Yasmin vijnante sarvam idam*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ah! *Dharma-jijñāsā*, duty, what is my duty. Vedavyāsa *Vedānta* is *brahma-jijñāsā*, Who is the all comprehensive entity, *brahma-jijñāsā*. And Mahāprabhu's *kṛṣṇānusandhāna*: *Kaha jal kaha tan* _____ [?] Then the searching, Kṛṣṇa means searching who is the enjoyer, not accommodating element, nor all permeating, nor all accommodating aspect of the environment. But who is my owner, who is my enjoyer, for whom I am created, who will fulfil my whole aspiration? For Itself, in the words of Hegel. For whom I am created, who can fulfil my existence, to search, the development towards that. He's all in all, not the all accommodating space, nor the all permeating atom. But my highest need is to fulfil whose satisfaction I am created. I can get the corresponding satisfaction only in that plane. *Bhokta ami bhoga ama bhokta ke* [?] Who is my enjoyer, *kṛṣṇānusandhāna*, Kṛṣṇa conception of the ultimate reality is who can enjoy. The *rasa*, *raso vai saḥ*, *akhila-rasāmṛta-murtiḥ*, *rasa* is in the enjoyment, not in the enquiry who is the ultimate, *vidura kashaya*. Most accommodating or most subtle permeating, Paramātmā and Brahman, but the transaction in the fulfilment of taking and giving *bhoga*, in that we as a *sisti karta*, generally we go to Nārāyaṇa, and as the enjoyer if we want for the fulfilment of our everything.

*bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati*

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

"Everything for Me, you are for Me, you are My own."

And He's my friend. To seek for a friend, not for the geographical expression of the environment, but to find a friend, find a friend of universal interest in this world.

Mahāprabhu taught that. "Search after friend, not for duty, and nor for knowledge, not for *karma*, nor for knowledge, but for your friend you search."

Bhāgavata teaches us that. *Purāṇa* generally teaches us that. Search for a real friend. The search of your heart, not for brain, brain's satisfaction, nor for the satisfaction of the muscle, *karma*, or brain, but heart, the most important. And try to satisfy your heart, search for the heart for heart. There is heart, noble heart, and try to search for the higher heart to help your tiny heart. Your inner most necessity is to satisfy your heart, not brain.

So science cannot satisfy you. Without this civilisation, scientific civilisation of grand characteristic one can find satisfaction in a hut, in plain living fully satisfied. Science means exploitation of the nature, and to get a loan from the nature, and they will have to clear the debt. To every action there is equal and opposite reaction. So this civilisation that is incurring loan, debt, no contribution, all negative contribution: movement in the negative, progress in the negative side, this civilisation.

So plain living, high thinking, as it was in the *yuga* of the *ṛṣi*, in the day of the *ṛṣis* in India, plain living. *Ṛṣis*, they tried to search something grand and beautiful, but beauty was not so much laid stress on. But when *Bhāgavata* came by the instruction of Nārada Goswāmī, and from *Bhāgavatam*, Mahāprabhu took it to be the highest goal of all animation.

“You don't know you are searching after love, loving heart. Loving heart can satisfy you: affection and not knowledge.”

jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām bhavadīya-vārtām
[*sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām*]

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: “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 (*kathā*), 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 hatefully the quest after knowing things of your environment. But try to fulfil your thirst, your heart, your hankering for *rasa*, for *ānandam*, for beauty, for love, for charm, for harmony.

Westerners have used the word harmony, some philosophers, in place of beauty and love. They say harmony is beauty, harmony is love. And discord is the opposite, undesirable. So beauty, reality the beautiful. Martineau, the European scholar Martineau, who has written the *Ethics*, one book *Ethics* written by Martineau.

The reality the beautiful. *Satyam, śivam, sundaram*, we want *sundaram*. Mahāprabhu says *jñāne prayāsam udapāsyā*, knowledge is not necessary at all for the fulfilment of our life. Only through *śraddhā* we can attain everything, our earnest hankering desire for *rasa*. *Rasa* is the only thing for which, knowingly or unknowingly, every one of us are earnestly praying. That is *rasa*, not knowledge, not energy. Neither energy nor knowledge, neither power nor knowledge, but the *rasa*, satisfaction, ecstasy. That is our...

na te viduḥ svārtha-gatiṁ hi viṣṇurṁ, [durāśayā ye bahir-ārtha-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]

[Prahāda Mahārāja says: “Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or Guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.”]

[Śrīmad-Bhāgavatam, 7.5.31]

Prahāda Mahārāja says, *bahir-ārtha-māninaḥ*, we’re making much of the cover, and not which is within the cover, *śas*, substance within the cover. We are enchanted by the glamour of the cover only, of everything, but we must penetrate into the substance which is contained in the cover. That is Viṣṇu Who is permeating everything. What is His nature? How loving and affectionate He is for us? His sympathy, His love, His sacrifice, all these things we shall try to discover, and accordingly to fix our path what way we should select and make progress on.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. So *jñāne prayāsam udapāsyā, jñāna-sunya-bhakti, Eho bahya*. When the, independent of knowledge, our devotion which has eliminated any calculation, only through faith, Mahāprabhu was, “Yes, it is here.” Faith is not frustrated, because the all consciousness atmosphere is present.

[*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]

If you are sincere the all consciousness is ready to help you. You may not be afraid. So *śraddhā, jñāna-sunya-bhakti, śraddhā*, go on with...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Jñāna-sunya-bhakti, jñāne prayāsam udapāsyā*, when he, that is, *jñāna-sunya-bhakti* means he wants to offer himself, not to take the advantage of his knowledge of the environment, as a subject. *Jñāna* means he is laying stress on his subjective position, and *bhakti* is anti *jñāna*. Become object, to be a doll in His hand. He will handle you. You try to become a doll in the hand of the Supreme Power, objective, become passive, no active attainment, ‘that I shall gather what is really useful to me. I know everything.’ Don’t indulge in that sort of attitude within you. Surrender to the Absolute Knowledge, Absolute Affection. Then, you as a subject you cannot come in touch with Him. He’s *adhokṣaja*, He can come to you but you cannot go up to Him. You are very gross consciousness, you cannot make the subtle consciousness as the object of your sense; but finite...

Once in Karachi one Ārya Samāji leader came to me while preaching that side: “If finite can know Infinite He’s no Infinite.”

I answered, ‘If Infinite cannot make Himself known to finite He’s not Infinite.’

Just opposite, so He can come but I cannot go to Him. This is the fact. I’m of lower stuff. So

to attract Him towards me, that is surrender, devotion, negative side, to increase the negative side of our aspect so that the positive feels attraction and comes down to embrace me, to accept me. That is the path of devotion, to invite Him.

“Come to my lower level. I can’t go to the higher level where You are.” So the search of the higher for the lower will be of such nature. “I am very low. I hold the lower position. And You are so high. You can come, You can purify, You can take me, You can utilise me for Your higher purpose. I am otherwise, I am helpless, neglected. Be pleased.”

That is the path of *bhakti* and that can help us really to come in connection with the Superior Existence, and not by knowledge, ‘That I can bring everything within and make prison within my area of knowledge.’ We can’t make Him prisoner, to keep, to catch, and to keep within the cage of our knowledge. It is not possible at all. So the path of devotion can only help us. He’s so high and so infinite in every respect, so great, and we are so small. So the mercy, sympathy, love, grace, that is the only plane through which we both can come together.

What do you say Akṣayānanda Mahārāja?

Akṣayānanda Mahārāja: Yes, very nicely put, beautiful.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Mahāprabhu came with such news to us, so take His Name and think you’re most meanest of the mean. You desire immediate help otherwise I’m gone. Try, not artificially but sincerely feel your helpless position, and also try to intimate it to the centre Who is Infinite Love, sympathy. That is the most plain way to attain our fulfilment, most simple, no artificiality. No science is necessary here. Heart’s earnestness! “Help me.”

Devotee: Heart’s earnestness! A beautiful concept, heart’s earnestness!

Śrīla Śrīdhara Mahārāja: Earnestness of the heart, automatic, spontaneous, and you will be taken within His family life.

“No, no, My boy, you are not so low. You are My own. You are My own.”

Hare Kṛṣṇa.

*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai*

[“One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me.”] [*Śrīmad-Bhāgavatam*, 11.29.34]

*dīkṣā-kāle bhakta kare ātma-samarpaṇa, sei kāle kṛṣṇa tāre kare ātma-sama
sei deha kare tāra cid-ānanda-maya, aprākṛta-dehe tānra caraṇa bhajaya*

[“At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself.”] – [“When the devotee’s body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord.”] [*Caitanya-caritāmṛta, Antya-līlā*, 4.192-3]

Brahma bhūyāya kalpate, ātmā bhūyāya kalpate, "I accept him as My family member."

The *gopīs* also in Kurukṣetra: "We are not *jñānīs*, we are not *yogīs*, we are not *karmī*, that You give consolation that we may take that path and pass our time, kill our time. We are not to be dismissed by that sort of cunning attempt of You. We have already lived a life as Your family member, and nothing less than that can satisfy us. You remain sure we can't be deceived by any other offer, however dazzling and charming You may send to us."

Geham juṣām api manasy udiyāt.

*[āhuṣ ca te nalina-nābha padāravindaṁ, yogeśvarair hṛdi vicintyam agādha-bodhaiḥ
saṁsāra-kūpa-patitottaraṇāvalambaṁ, geham juṣām api manasy udiyāt sadā nah]*

["The *gopīs* spoke thus: 'Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshipped and meditated upon by great mystic *yogīs* and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.'"] [*Śrīmad-Bhāgavatam*, 10.82.48]

& [*Caitanya-caritāmṛta, Madhya-līlā*, 13.136]

"Our demand is fixed, and we want You as a family member in Vṛndāvana. Nothing less can satisfy us, we are such and such. We are in Vṛndāvana. We are plain thinking persons, half savage, but we understand this as the highest point of our interest, to have You amongst us as a family member. And neither an abstract meditation and nor the temporary relief worker in the mundane activity of self elevation; neither *karmī* nor *jñānī*. We have got the taste of getting You within our family life. We can't forget that any time."

And Kṛṣṇa says: "That rest assured I am yours, because the whole world of different sections, saints, they think that they're fortunate if they can come in My connection. Everyone thinks that he's fortunate if anyhow he may come in connection with My affection. And that man, or that person, or that entity I am, I think it My fortune that I came in your connection. I consider Myself to be fortunate because I came in connection with you, so simple, so surrendering, so loving, so self forgetful, you are. I can't forget you. I thought that I'm really fortunate that I came in your connection. The world thinks if they come in My connection they're fortunate, and such am I that I think that I'm fortunate that I got your connection. So I'm always yours. My appreciation for you is to such intensity, so rest assured. Only to minimise or remove some trouble in the earthly affairs I am waiting here. I am always with you."

That was His secret advice or response to the *gopīs*. And they came back:

Se śloka suni radha kandila sakha baddha krsne prapte priti te haila [?]

Rādhārāṇī could understand this purpose of the saying of Kṛṣṇa and She thought that, "Kṛṣṇa is fully Mine. He's within My affectionate zone. I need not bother Myself for any imaginary despair or disappointment. He's Mine, wherever He is He's Mine."

With this faith, Rādhārāṇī came back from Kurukṣetra to Vṛndāvana.

And Mahāprabhu in Jagannātha taking from Kurukṣetra to Nava-Vṛndāvana, to Guṇḍicā Mandeer with that spirit, taking Kṛṣṇa from Dvārakā, “Dvārakā Kṛṣṇa we take Him to Vṛndāvana.”

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

In Dvārakā Kṛṣṇa constructed, just as Swāmī Mahārāja, ‘New Vṛndāvana,’ so Kṛṣṇa constructed a ‘New Vṛndāvana’ in Dvārakā, within the area of Dvārakā, in the pattern of Vṛndāvana. And sometimes to, for His internal peace He used to walk in that garden that was built in the model of Vṛndāvana. To find His internal peace He used to walk in that Vṛndāvana. And so perhaps Dvārakā is mentioned there. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

_____ [?]

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: Lord Caitanya told Vāsudeva Datta, “That simply by your desire any living entity can be given love of God, or liberation.” Can we also develop the same potency as Vāsudeva Datta?

Śrīla Śrīdhara Mahārāja: What is his...

Akṣayānanda Mahārāja: Caitanya Mahāprabhu told Vāsudeva Datta, “That by your desire anyone can get Kṛṣṇa *prema*.” So can we also become as powerful as Vāsudeva Datta? Is it possible for us to become as powerful as...

Śrīla Śrīdhara Mahārāja: Powerful?

Akṣayānanda Mahārāja: Yes. *Śakti shali*, as Vāsudeva Datta, that by our desire others will also get Kṛṣṇa *prema*, is it possible? He’s enquiring.

Śrīla Śrīdhara Mahārāja: It depends on the intensity of devotion of a devotee.

Mahāprabhu told, “You can sell Me anywhere if you like. You have tied Me with your door of affection so much that like ordinary property of sale you can sell Me here and there. I’m so much indebted to you through your serving attitude. I’m your own. Whatever you like you may do with Me.”

That type of devotion was found in Vāsudeva Datta. And that is also, there are also superior type of devotion we can understand of Caitanyadeva. But that was a peculiar type of devotion in Vāsudeva. We can trace his special desire, sympathy, for so many suffering souls at large.

And Haridāsa Ṭhākura also came to help Him.

Mahāprabhu told that, “Vāsudeva, if the whole world is released, then do you mean that the world will be non-existent forever?”

Then, it was told that previously Rāmacandra also took the whole of Ayodhyā with Him, but again Ayodhyā was filled up by the supply from the Causal Play.

So Haridāsa Ṭhākura says, “When You have chanted Kṛṣṇa *Nāma*,” Haridāsa Ṭhākura says to Mahāprabhu, “You Yourself are chanting the Name of Kṛṣṇa and whoever is fortunate to hear that, that sound enters in the ear of whatever the man be, however sinful, and he may be conscious or unconscious, stone, trees, and so many, everyone will be released. And then again the supply will come from the *sukṣma*, this Brahmaloaka, the *taṭasthā* plane, it will come to take place, to fill up the vacuum.”

Mahāprabhu told then, “Kṛṣṇa is not bankrupt. When a devotee of your type has sincerely filed a petition to Kṛṣṇa to release all the existing souls, they must have to be released. He fulfils the desire of His devotee. It is His nature. And you offer that you’ll have to go to eternal hell for their relief, but He’s not so bankrupt that for this little grace He will have to show He will take help from you as reaction by sending you to hell He will have to release all these souls. It is not such. A finite within infinite, what is its position? Nothing! A drop in the ocean – one drop taken up, we can’t understand from where it is again filled up. So the Infinite will is such. When you want it, they’ve already been released. But still, the surrounding has again filling it up instantaneously. Instantaneously the vacuum is filled up. It is the manner of the Infinite. So what we finite will go to calculate by applying our logic or mathematics? Hare Kṛṣṇa.

_____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ *paripraśna* – enquiry is always allowed. Enquire! Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

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