

## His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.02.17.A

### Śrīla Śrīdhara Mahārāja:

*om tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam  
[tad viprāso vipanyavo jāgrvāṁśāḥ, samindhate viṣṇor yat paramaṁ padam]*

[“As the Sun and Sun light is continuous over the skies as light-giver to us (for that Sun light is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head.”] [*Ṛg-Veda*, 1.22.20]

The holy, the divine feet of our holy master is just like the Sun, an eye, a big eye like the Sun, which is above our head. A vigilant eye of a guardian, grand guardian, it is hanging on our head and we are living under that vigilant eye of the guardian.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Not that the objective reference, but the subjective reference. We shall try to live always in subjective relativity, not objective. Not under the feet that I have got hard ground to stand so I am big. Because under my foot there is hard land I can stand erect, not that. But over my consciousness is super-consciousness, the vigilant guardian’s eye. I am living under the shade of that eye. Not below, but up side, above, our *āśraya*. We are hanging. We are hanging with our support in the substantial and upper world. Always be conscious, consideration with the guardian. And only on their direction we shall come to connect with servants, that is which is considered to be of lower realization. But main support we shall think about to have from the upper world.

*Tad viṣṇo*, so this *Ṛg mantra*, this is a principal *mantra* in *Ṛg-Veda*. Whenever anyone will approach to any new duty he will think himself, just before that what is he, who is going to approach a particular duty, what is his position? His position has been given to think out in such a way: that you are under the vigilant eye of your guardian. And it is as living as the Sun. A great eye just like the Sun spread over your head. Light itself, it can pierce through to see anything within you. And with this identification of you, you approach anything whatsoever as your duty.

But not encouraged that you are on a solid Earth you are standing and you are going to do this thing and that thing, never, so subjective relationship. We have, really, just as the Sun’s ray, where does it stand, the Sun’s ray? It stands on the Sun. The ray stands on the Sun. That is its source.

So also we are to think that our stand is on the, we are so many particles of consciousness, and our stand, our motherland is that conscious area, God consciousness, Kṛṣṇa consciousness. Kṛṣṇa consciousness, that is our relationship, we shall always be conscious of the fact. We are connected with Kṛṣṇa consciousness. We are members of the Kṛṣṇa consciousness world. And we have come to wander in the foreign land of material consciousness. This *māyā*, misconception, that we are one unit of this material world. It is not so. We are unit of the conscious world, Kṛṣṇa conscious world. And anyhow we have come in this material conception

of things. And matter is where we can exploit our objective side. And the subjective side, which we should revere, and our relationship with of that of reverence, devotion, with the higher entity and not that of exploitation or enjoyment. The real enjoyment, enjoyment divine, that comes from service, not from exploitation. All these basic things we are to understand.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.  
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Swāmī Mahārāja told in New York, “The engineers they have built so many houses that will stand for ages. But they did not mind that their body may stay how long, the engineer’s body how long. The houses will stand for long, long period. But those that will live in the houses, their body how long it will stand and how the vitality can be improved, longevity can be improved, they had not cared for that at all.”

The objective side, very busy with the objective side, neglecting the subjective value will use them. No cultivation is necessary for the user of the objective world. All importance to the objective side; not neglecting totally the subjective side, who will utilise the object, they’re neglected.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa.  
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

**Devotee:** Parisevana has come.

**Śrīla Śrīdhara Mahārāja:** Parisevana. But our Bhāratī Mahārāja gone to Durgāpur, or where?

**Akṣayānanda Mahārāja:** So he said. No news yet though.

**Śrīla Śrīdhara Mahārāja:** For a week he has gone. Hare Kṛṣṇa. Who is at Māyāpur now, Bhāvānanda Mahārāja or Jayapataka Mahārāja?

**Devotee:** Only Bhāvānanda and Jayapataka.

**Śrīla Śrīdhara Mahārāja:** Both?

**Devotee:** Yes. No one else has arrived.

**Śrīla Śrīdhara Mahārāja:** Eh?

**Devotee:** No one else has arrived.

**Śrīla Śrīdhara Mahārāja:** No one, only two.

**Devotee:** I did not want to explain my position to them.

**Śrīla Śrīdhara Mahārāja:** Not even a courtesy visit, a formal visit for courtesy?

**Devotee:** I was staying there for one month. And they understood that I was coming for your

*darśana* in the morning every day. So they asked me, 'Please leave Māyāpur. Please go to Japan.' So I said all right. But I did not go to Japan, I came here. But now they understand that I am here. So they are saying, 'So please come back.'

**Śrīla Śrīdhara Mahārāja:** That is general expectation in a sane man. Especially, their guardian, his guardian has asked him to do so.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.  
Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa.

What are other two letters in the name of Mahamuni?

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Sun ray that touching the Earth. Then, where is its home? A Sun ray considered play is touching the Sun, is touching the hill, touching the water. What should be the considered his home? Necessarily the Sun: and not the Earth where it is. That is our position. We pertain to conscious world, not the material, home connection there, the Sun; the spiritual Sun. We are being advised to consider that though you are in a hole of this Earth, but still your soil is in the Sun proper. You emanate from there. You are sustained from there. And your prospect is there; though you are in a hole of this Earth, or water. We have to conceive like that. Because we are consciousness so our home is the source of consciousness. Wherever we are; birds, beasts, the mountain, whatever position, the consciousness, this conscious existence. Your source is there, just like Sun.

You are not a child of this soil. You may be captive here, captive, but not your home, a foreign land. All your prospect and aspiration can be applied from that side because your nature is of that order. Your food, your everything will be of that stuff, and this will be all poison to you.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Pertaining to consciousness, that is our immediate, our nearest nature or acquaintance, but if we are to go deeper, then we shall find something else. Crossing the vision of light or consciousness, the necessity of the existence, that is happiness or ecstasy, *prema*, on the other side. Following *cit*, we are to go and establish ourselves in the realm of *prema*, love, more than that, *ānanda*, beauty, *sundaram*, and never in this side.

So *ānanda* is above light. *Rasa* is above consciousness. Beauty, charm, that is above mere consciousness, mere understanding. Feeling, feeling is not complete in itself. Feeling for something, feeling. So perfect thing, the fullest conception of thing is in beauty or ecstasy. Consciousness cannot be the perfect thing, just as not mere existence, but *ānandam*, ecstasy is perfect, *prema*, love, beauty. That presupposes consciousness as well as existence, *sat-cit-ānanda*. *Ānanda* is the final conception of substance. It can stay by itself, it can exist by itself, or he or she can exist by himself or herself, *ānandam*. But feeling, consciousness, and hankering for ecstasy, and existence without consciousness and *ānandam*, that is useless. Mere existence is useless, it's to no purpose. But endowed with consciousness somewhat can search for its own good, and the goodness itself is *ānandam*, ecstasy. And that is independent and complete thing, because the feeling as well as the existence, both subservient to its existence,

*ānandam. Ānandaṁ brahmaṇo vidvān, na vibheti kutaścaneti.*

[*yato vācho nivarttante, aprāpya manasā saha  
ānandaṁ brahmaṇo vidvān, na vibheti kutaścaneti*]

[“As one gets subjective realisation of the transcendental blissful aspect of the Supreme Divinity, he sheds fear completely for all time. Such a realised man of wisdom is freed totally from negative thoughts. Having his thoughts fully attentive to the All-Blissful Divinity, he is spared from such torture. Such is the secret doctrine.”] [*Taittirīya Upaniṣad*, 11.9.1, p 522]

When you are to realize that, *raso vai saḥ*, you need not be afraid of anything, from any apprehension that can arise here. *Ānandaṁ brahmaṇo vidvān, na vibheti kutaścaneti*. The apprehension, the fear, fear of death, fear of the threatening of non-existence. Not only I shall have any fulfilment but my existence is also at stake. I may be devoured by non-existence. So disappearance will be banished, *ānandaṁ brahmaṇo vidvān*. Where I’m trying to find it, it is not located here.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Gaura Haribol. Gaura Haribol. Gaura Haribol.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

Apparently when Mahāprabhu is looking at the Śrī Mūrti of Jagannātha Deva, apparently it seems that His aim, He’s fixed in the, what we look at the Vighraha. To our vision, only a doll of wood, and Mahāprabhu is fixing His eye there. But He’s shedding tears, and tears flowing in a current, no end: incessant current. What, where is it He’s connected? What we see as a wooden doll, and He is looking at that and incessant current of tears coming down. His connection where located? He’s on the opposite side, in the subjective. Subjective! So when we shall approach to have a *darśana* of the Śrī Mūrti, what attitude should I approach, to have a look of the Śrī Mūrti? So we should learn to have *darśana* of Śrī Mūrti. It is meant, it is not a mundane thing, try to see with the opposite connection. It has come down to help you, you fallen souls in the material world. And He has come down as if in such a plane to take you up to His domain, He has come down.

*Paravyūha vaibhava antaryāmī arcā*. Rāmānuja has classified the expression of the Supreme Entity in these five forms. *Para*, the central conception of the highest entity. *Vyūha*, then He extends Himself, His extended self, extends Himself in different functions. In different figure, if you may call it. *Vaibhava*, by further attempt He comes down here in this mundane plane as Avatāra, Matsya, Kūrma, Varāha. *Antaryāmī*, by another function He is present at every heart of every soul. Every conscious unit holds within, His presence. That is the fourth function of Him. And the fifth is *Arcā*. He comes down in the plane of our physical perception. I can touch, I can see, I can have scent, there. But it is He. He has come.

And to help our understanding, Mahāprabhu looked at the Vighraha and He was inundated with His own tears. That His eyes were not fixed on the wood, but with the touch of that

superficial wood characteristic it is connected high to Kṛṣṇa consciousness, deep with Kṛṣṇa consciousness. That He has come here and making arrangement for the deliverance of the *crores* of fallen souls, especially by extending His own *prasādam* to one and all. In a great magnitude, His magnanimous presence here: for the relief work, for the relief work of this world. Hare Kṛṣṇa.

*Durvikṣā*: that is famine. Our Guru Maharaja used mostly this word, “the famine, *durvikṣā*.” What sort of *durvikṣā*, famine, food want? Want of food, *Kṛṣṇa katha* will be. The world is suffering from the famine of Kṛṣṇa consciousness, Kṛṣṇa talk, Kṛṣṇa *kīrtana*. So, here try to open so many food distributing offices, stocks. Distribute food of all the souls. Talk about Kṛṣṇa.”

*Yāre dekha, tāre kaha* [*Caitanya-caritāmṛta, Madhya-līlā, 7.128*] Mahāprabhu also told, “Whomever you come across, talk of Kṛṣṇa. Give him food. And the food is Kṛṣṇa consciousness, Kṛṣṇa *kathā*.”

“The famine period, that is only, famine stricken, the world, the whole we find all famine stricken people. Famine stricken and distribute food, right and left whomever you come across, say about Kṛṣṇa.” *Ke?*

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** That was the feeling of our Guru Mahārāja. And Swāmī Mahārāja did that in the west, distribution of food to the souls. They are famine stricken, all, everywhere.

*Kṛṣṇa-kathā-durvikṣā*. Our Guru Mahārāja told, “I do not admit of any other conception of famine. But only famine is here and that is of Kṛṣṇa *kathā*, Kṛṣṇa *smṛti*, Kṛṣṇa consciousness. Only that famine is here and I don’t admit any other conception of famine or want in this world.”

So, with so seriousness he could conceive the necessity of Kṛṣṇa consciousness in connection with us. We are suffering from famine. For want of food, that is only our food, we can thrive there, Kṛṣṇa *kathā*, Kṛṣṇa *kathā*. So Kṛṣṇa is such to us, of such importance to our existence, to live, to move, vitality. Kṛṣṇa can supply vitality to us, Kṛṣṇa consciousness.

So Vasudeva Datta says, “Śrī Gaurāṅga is my vitality. How could I live if Gaurāṅga did not appear? I could not live.” *Yadi gaura nā hoita, tabe ki hoita, kemone dharitām de*. “If Gaurāṅga did not appear then how could I live? I have come in connection with such a valuable thing, valuable food, now I think that without this my life is sheer impossible.”

So vitality of the vitality, Kṛṣṇa *kathā*, Kṛṣṇa consciousness! And Swāmī Mahārāja went to distribute that vitality of the vitality of the soul, the soul of the soul, in the western world. And Prabhupāda did his best here. And so we have come.

And it is also told by Haridāsa Ṭhākura to Mahāprabhu that, “You have chanted Kṛṣṇa Name, cultivated Kṛṣṇa consciousness here. *Stava jangam* [?] Animate, inanimate, the whole world is supplied with food of Kṛṣṇa consciousness there. Their life is fulfilled in whatever position they may be. I heard of Your Jhārikhaṇḍa campaign, the elephants, the tigers also danced and chanted with Kṛṣṇa *Nāma*. So what wonder there will be if I say that the stones, the trees, they are also, have attained their highest end of Kṛṣṇa consciousness when You chanting, You yourself chanting. What degree of intensity Kṛṣṇa consciousness has been produced here by Your own

chanting.”

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol.  
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Primary education is also education, but that should not come in hitch with higher education, no, should not enter into compete, competition, with higher education, primary education. We must be careful about that. At the same time, higher education and lower education, the differentiation between the two must be genuine also. Primary education may not be thought that this is the highest education, then that will also be dangerous thing. *Alpavidyā bhayaṁkorī*. In Sanskrit there is a saying: what is the English idiom? *Alpavidyā bhayaṁkorī*.

**Akṣayānanda Mahārāja:** A little knowledge is a dangerous thing.

**Śrīla Śrīdhara Mahārāja:** Yes, a dangerous thing. We must be careful about that, otherwise it will be suicidal. The question of offence comes there. When primary stands against higher education, asserts, that sort of assertion is committing offence. Commitment of offence means that, the lower stands against higher. Offence arises from that tendency.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.  
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.  
Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare,  
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.  
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

*Amāninā mānadena, kīrtanīyaḥ sadā hariḥ*. We should take resort to *kīrtana* always, but our attitude should be such, Mahāprabhu recommends,

*tṛṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, [kīrtanīyaḥ sadā hariḥ]*

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”] [*Śikṣāṣṭakam*, 3]

But generally upwards, *tṛṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena*, we will be, our attitude will be humble all towards high. And if we think that we’re being done wrong, still also we shall take to patience, *amāni*. And under no circumstances we shall work for our own position and prestige. That should not be our aim. From above, *amāninā mānadena*, and we shall try to respect everybody. It is all mostly connected towards upper world, *tṛṇād api sunīcena, taror api sahiṣṇunā*, towards Vaiṣṇava world. Our conduct will be always like that. Then only we can thrive well in our campaign.

Slow and steady wins the race. It’s a long journey, not a journey to finish within a few hours,

or a few days, or a few years, a continued appointment. It is to go on a long way, so we are to adjust accordingly. But we should run quickly and then we shall stop and sleep, it's not a matter of that type, but it's a long way we'll have to walk on. And so our attitude will be such, then we'll be successful. *Tṛṇād api sunīc*, no cause, we should not extend any cause for resistance, which will create resistance. Won't create such circumstance that invites resistance; *tṛṇād api sunīcena*. Still if any resistance unexpectedly approach me; I shall try my best to forbear, being conscious that my guardian's eye over me. He's also eager to help me in my campaign. I'm not alone. So I may make, or go on confidently that there is person above to redress the wrong that can be shown to me. So I may not take initiative in the beginning, *sahiṣṇunā, amāninā*. And no other object will come and pollute my aim, the pure purpose of my life. I won't allow any...

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