

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.01.21.B

Śrīla Śrīdhara Mahārāja: ...tiger, they're not very ___ he wants to be, not a very furious character. They don't like to harm the boy. But boy is teasing the lion, sometimes taking out his tongue, sometimes drawing his ears, and the case of the manes sometimes tearing in this way he's fighting, teasing the lion.

Devotee: Fighting or playing?

Śrīla Śrīdhara Mahārāja: Playing. But the lion does not like that, but still boy won't let it off.

So Dusyanta saw him, stroke him, and he after seeing, he found that the boy's figure is almost similar to that of him, his eyes, nose, a facsimile. "What is this? If my boy in Śākuntalā: if she has given the birth of a child, and his age also would have been like this, and my facsimile."

At this time there were so many she friends of Śākuntalā there. They tried to help the lion and take off the boy. Boy won't come. Then they say, "We are giving, we are producing you a *śakunta*."

Śakunta means a doll bird, doll of a bird. That is in Sanskrit *śakunta*.

When he pronounced the word *śakunta*, the she friend of Śākuntalā, "Where is my mother Śakunta, Śākuntalā? My mother, yes, I shall go to her."

Then the king was again astonished, "Oh, *śakunta*, Śākuntalā, then Śākuntalā must be here." Then he came nearer and enquired about the matter and it was found that Śākuntalā is there living and this boy his own son. Then of course they were presented together and by mutual arrangement Śākuntalā and the boy – the name of the boy was Bhārata, and they were all taken in.

I wanted to come to one *śloka*, that when Śākuntalā is starting from the *āśrama* towards the king, at that time these two *brahmacārīns* who were asked by the leader of the *āśrama* Karna Muni, the guardian of the *āśrama*, "Tomorrow morning you will start, you three with Śākuntalā will start towards the capitol." Then in the morning they arose and seeing, there is a *śloka*:

Yate katosta se karam pati dosa dinam aviskrto dina purasara eka tat kara [?]

Ei yudya esya yuga padma pasamo daya ban loke niyam mata evatma dasam tadesu [?]

That *śloka* is there. Kālidāsa has described, giving description. The Sun is coming and the Moon is going down. *Yate katosta se karam pati dosa dinam* [?] The Moon is supposed to be the fosterer, the feeder of so many *auśadhi*, so many herbs, medicine that can cure many diseases miraculously. And they get their food from the ray of Moon. So such Moon who can cure so many catastrophe, he's forced to go down. And on the other side the Sun who has got his charioteer, Ulna [?], who is Ulna is born before full grown, and he's considered to be ominous. The untimely born child is generally taken as ominous. So the ominous personified just on his front, in his face, with this liability also the Sun is rising, on its rise, and the master of the miraculous medicine, the Moon, is going down. This is very peculiar thing. *Yate katosta se karam pati dosa dinam aviskrto dina purasara eka aka* [?] Both of them are luminary bodies, *tejan* [?] powerful, just, *yuga padma pasamo daya* [?] But one in danger and another in prospect. *Esya yuga padma pasamo daya ban loke niyam mata evatma dasam tadesu* [?] As if it is warning the people at large, "Be prepared that your present stage won't continue. If you're in danger, danger will not remain for long time. And if you're in prosperity, in good position, you'll have to lose that

in the course of time.” So this is teaching us, teaching the people at large, the public, the whole, especially the intelligentsia. “Read it from the law of nature that nothing remains permanent here, and be prepared accordingly.”

And here also giving some hint to Śakuntalā, “You are going with some great prospect that you’ll be queen there, but beware of the hand behind. What you want to enjoy, going to enjoy your prospect, that you may lose your fortune.”

So, and a similar *śloka* we find in *Marga* [?] the *kavya*, where the famous poet he has described Kṛṣṇa *līlā*, *Marga* [?] *Kundavan apas sri sri madam bhoja kandam leti mokam kadam* _____ [?] The red flowers which at night with the ray of the Moon flourishes, but in day they’re a little discouraged. And *padam*, this lily, lotus, it flourishes in daytime with Sun rays and when day is gone they’re a little discouraged. So the morning coming the _____ [?] they were so much pleased by the Moon light they’re going down. And on the other hand the lotus section they’re being very cheerful. Simultaneously one part is discouraged, another part is encouraged, here side by side. By changes of events someone feels encouragement, someone discouragement. *Kundavan apas sri sri madam bhoja kandam* _____ [?] And the Moon going down and the Sun rising!
_____ [?]

When the night passing the owls they’re naturally morose, disappointed. On the other hand the *chakrava* section their custom is that at night the male and female they must be separated by nature. It is the nature when night falls, the evening, the pair must be separated, and when day will come they will meet. This is the fashion of that class of birds. Generally they stay at the side of the river, and when night comes if one remains this side, another will go the other side of the river. This is the fashion. And daytime then again they will meet. ____ When they can see at night so when day comes they’re disappointed. At the same time the *chakrava* section they’re very much cheerful, now they’ll meet. _____
[?]

Whether we like it or not this is the very nature of the nature. This is inevitable so we must be prepared for such differences in time, and in our fate. And *Bhagavad-gītā* has come to adjust us here. You have no hand on the external thing. What is necessary to you to adjust yourself with these dualities, the duality is there, *man apa man jaya para jaya* [?] Good, bad, this, you can’t interfere. Then what precaution should you take? Your internal adjustment without any care, you can thrive. It cannot affect you really. It is some wave, external wave. Because you give much attention to that superficial wave you are discouraged. But don’t care for that. Your real improvement is independent of this good or bad what is seen on the surface. Your prospect, real prospect is within, not on the surface where such things are inevitable to come. So don’t care for that, in any, whatever the physical circumstance may come. You neglect it. It will come and you will of course have to tolerate but don’t be much attentive to that. You go on with your internal affairs and that is the key to the success of your life. And many times it is repeated in *Bhagavad-gītā*. This sort of advice has been repeated in many places.

And one, I forgot his name, one German scholar he told that, “This is the peculiar advice of *Bhagavad-gītā* and this is the only remedy to emulate our lot, to gain, to improve our lot. And this is the highest theology in the whole of the world. This is not found anywhere so explicitly as it is suggesting in *Bhagavad-gītā* that you can’t change the superficial incidents, circumstance.”

But that does not mean that you are lost. Only don't care for them and take your mind to your own thing without caring these dualities of the world. You can't fight with them, that is to fight with your own shadow. It is unnecessary at all, this dual thing, *rāga-dveṣa*, because you have got affinity for something and you have got jealousy for something. The both, jealousy and your, the two kinds of prejudice, in favour and in opposition, you must conquer this sort of feeling. And then you march on to your goal, otherwise your energy will be hopelessly lost. And this is the key to success of your life, this *rāga-dveṣa*, affinity and indifference, this jealousy, something, *rāga-dveṣa*. *Man apa man jaya para jaya* [?] They will be always, you don't care for that, go on your own way, that is the:

*rāga-dveṣa-vimuktais tu, viṣayān indriyaiś caran
ātma-vaśyair vidheyātmā, prasādam adhigacchati*

[“However, a true devotee on the path of renunciation in devotion (*yukta-vairāgya*) acts exclusively for My transcendental satisfaction. Abandoning attachment and envy, although accepting sense objects with his controlled senses, he attains full contentment of heart.”]

[*Bhagavad-gītā*, 2.64]

If you want really the peace of mind which is independent of the incidents of any kind of the phenomenal world, the peace is independent, it does not depend on the external events at all, the peace of mind. It is a separate thing. One may find peace of mind in very unfavourable circumstances, and another man in his very favourable circumstances he may not find peace in his mind, always anxiety, anxiety. ‘If I lose it, if I lose it,’ he’s in possession but still, ‘I may lose it, I may lose it.’ The anxiety is making him suffer. So peace is independent. What is the object of the search of all of us, that peace, real peace, that is independent of the incidents which apparently seem to be favourable or unfavourable; it does not matter at all. Don't care for that.

*sukha-duḥkhe same kṛtvā, lābhālābhau jayājayau
tato yuddhāya yujyasva, naivam pāpam avāpsyasi*

[“Knowing pleasure and pain, gain and loss, and victory and defeat to be one and the same - fight. You will be unaffected by sin.”] [*Bhagavad-gītā*, 2.38]

Whatever you do you don't entangle with these two waves, these superficial waves of the world. Don't care for that. Ignore them; trample them under your feet. You create your mentality in such a way that you trample down this favourable, unfavourable, and go on with your duty. That will fetch the real value for your labour, your energy. You're devoting your energy cent per cent for His duty. Don't care for the success. If you're devoting sincerely your energy that will be counted, and those things won't be counted, the success or un-success won't be counted for you. So be indifferent to the external events and go on internally discharging His duty. That is the clue to success. Don't enter into the world of success, world of peace. *Rāga-dveṣa-vimuktais tu* [*Bhagavad-gītā*, 2.64], our sympathy or apathy for external things, one who's liberated, independent of this sympathy and apathy to the worldly event, *viṣayān indriyaiś caran*, in this indifferent way he's taking his food, bath, working, all these things: indifferent. *Ātma-vaśyair*, and he's more concerned towards inner world, his *ātmā*, soul. *Vidheyātmā*, and can control by the interest of his soul he can control the interest of the mind and that is world interest. *Prasādam adhigacchati*, he's sure to reach the plane of real peace. He will find that one day he will find himself settled in the plane of peacefulness. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

...

...two Bhārata at least, one R̥ṣabhadeva's eldest son was Bhārata who left his kingdom and went to the forest to the *r̥ṣis* and who had to take another birth by nurturing a deer, infant deer, and again got the birth of a deer.

And then next Jaḍa Bharata, a *brāhmaṇa's* son who was saved by the goddess Kālī when he was taken by the *dacoits* to sacrifice before her in Kurukṣetra, Badra Kālī. The *dacoits* picked up Bharata. He was non resisting, and very good figure, auspicious.

They thought, 'If we can give sacrifice before the goddess of Kālī then we'll be fortunate enough to get a chance of looting.'

He did not resist, Bharata, "Whatever the dispensing of the Lord let that happen." He did not give any resistance. "Take." Going, and when putting they will cut him asunder. "All His will," thorough submission to the will of the inevitable Lord!

But the goddess Kālī could not tolerate this. She came with her sword in her hand to cut up the *dacoits* and let lose that Bharata.

In the last moment the nature revolves against truth mongers. We are to wait for the reaction in the nature for reasonable time. That is what is necessary. Up and down, up, down, up, down, so that is in extreme cases he comes out. Inevitable, change is inevitable here, Satya, Tretā, Dvāpara, Kali. The very nature of the time and space, in this way it is set by the nature.

tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ
[*tal labhyate duḥkhavad anyataḥ sukham, kālena sarvatra gabhīra-ramhasā*]

["Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them."] [*Śrīmad-Bhāgavatam*, 1.5.18]

It is turning, and the nature, good, bad, good, bad, good, bad, in this way it is adjusted. So you need not attempt for any pleasure, as you do not attempt for sorrow, misery. Misery comes of its own accord to you, so happiness will also come of its own accord to you. You need not take any trouble to earn happiness. It is there, adjusted, good, bad, good, bad, good, bad, in this way, action reaction, action reaction. In this way it is adjusted. That is the very nature of things. So you won't be mindful for this thing, good, bad. But you must be all attentive to something else, the third thing. What is that thing? *Tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ, tal labhyate duḥkhavad anyataḥ*, to discover your own nature. The gems are covered there, jewels are covered there. It is buried within your mind, or your intelligence, or your soul. Gradual process you will be gainer there. Be indifferent to the plane where you are very wakeful now, very attentive now. This is not a plane to give your attention for any real benefit. Dive deep into the internal world and there you'll find most valuable, more and more valuable things. That is the tenor of the discourse of Mahāprabhu and Rāya Rāmānanda. Go deeper, go deeper, go deeper, deeper. Dive deep within you. There you will also find so many assistants, the *sādhus* there you'll find.

...

Nitāi Gaura Haribol. Long journey, long journey to the infinite, so many happenings may come on the way, so we must not be dejected here. We are also a member of the infinite world,

a particle though we are, but the nature of infinite with us also. So we must not be discouraged by the finite waves of good, bad, calculation, false calculation. After all this is *māyā*, it's measurable. Nothing on this surface has any infinite value. So we must not be, must not waste our time making us busy with the finite character of the world. Try to come in the consideration, enter the consideration of the infinite, eternal, of infinite prospect. We must draw our attention towards that, and neglecting the present intimacy with the finite aspect of the world, the superficial.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

asato mā sad gamayo tāmaso mā, jyoti gamayo mṛtyor mā amṛta gamayo

["I am mortal, make me eternal. I am ignorant, filled with nescience, take me to science, knowledge. And I am threatened with misery, guide me towards bliss."]

[*Bṛhad Āraṇyaka Upaniṣad*, 1st *Adhyaya*, 3rd *Brāhmaṇa*, 23rd *mantra*]

From non-existence to existence, eternity, that is from mortality to eternity, then from darkness to light, and from misery to ecstasy. The three phases, the existence, the consciousness, and the bliss. Essential three elements we found in our experience: existence, mere existence, and then conscious existence, and then peaceful conscious existence, ecstatic conscious existence. So ecstasy, or happiness, joy: that presupposes the other two, consciousness as well as existence. But existence may not be endowed with consciousness and blissfulness. Mere consciousness that has got existence and also feeling, but not feeling of peace is guaranteed there. But peace is a full thing, it has got both consciousness that is feeling, and existence. That is the integer proper. And these are dependent. That is independent. That is the full thing, that peace, or that blissfulness. That is the conception of the full thing. And mere consciousness is not full, because from feeling means hankering for peace, and mere existence, the stone, fossil, has got also that existence. It is incomplete. But the existence of peace, that contains within it feeling as well as existence, *ānandam*, *sat-cit-ānandam*, *āmṛtam*, *ānandam*.

Mṛtyor mā amṛta gamayo. How should our endeavour be systematised in this way by *Upaniṣad*? Try to get out from mortality, from ignorance, and positively try for peace. This should be the tenor of our attempt, everywhere. We must be conscious of our gain, of our interest, our interest to acquire peace, not mere consciousness, not mere knowledge. Knowledge hankers after something. What is that? That is peace. Knowledge seeks peace, peace we should, blissfulness.

sukha-rūpa kṛṣṇa kare sukha āsvādana, [*bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa*]

["Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.158]

The happiness Himself it is personal. Happiness is not a property. We are person and we are enjoying happiness, it is not like that, just the opposite. Happiness has got personal conception. When we can understand that, we cross *māyāvāda*, 'that *brahma-vāda*, the happiness, the

peace is static, not assertive, not personal. Happiness is not personal. Blissfulness is not personal. It is like a thing, a substance, and we are the owner, we can play on it, we can enjoy it.' It is not that. That blissfulness that is the highest entity, and the highest entity must be endowed with personal conception. He's super person, so we're to become slave to Him if we want that. So dedication, service is necessary if we want peace, we want bliss. And bliss is person, if we can understand, then we've got no other alternative but to submit, to surrender and to be acquired and engaged by Him. The whole thing will be changed. We cannot make Him object of our experience any time. Then we must be thrust down, thrown down in this mundane world. If you are master then you can control only things that are lower in status to you. You go to that mean circle, become master there. But if higher association you want you must approach there as a lower substance. It is quite scientific. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. So:

trṇād 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]

Hari *kīrtana* will be in its right way, the proper method, if you couch yourself, adjust yourself in such temperament. Otherwise you cannot enter into the plane of Hari.

Sevonmukhe hi jihvādau [Bhakti-rasāmṛta-sindu, 1.2.234]

Praṇipātena sevayā, pariprasnena sevayā [Bhagavad-gītā, 4.34]

Sevā, the necessity of serving attitude there we must have to appreciate on the whole. We can enter there as a servant, as a servitor we can enter the plane. So we must make ourselves fit with the attitude of accepting eternal servitor-ship. Otherwise that is nothing to me. So subtle and so dignified I won't be cared there, won't have any visa there. Visa only for the interest of that plane: that is natural. So *sevonmukhe*, whatever we do that will be *bhakti* if *sevonmukhata* is there. If serving attitude is there, any form that may take up the nature of devotion.

And the mastering temperament, 'I'm monarch of all I survey,' then that is sealed, barred. So not only are you to get out of that false vanity, 'I am monarch of all I survey,' and not even with any attitude of indifference, 'I don't care for anything,' this abnegation spirit that is also your enemy.

You must have earnestness to have the association of a good plane. At the same time you must be prepared that if you want to enter into higher plane you can enter only as a lower, and then serving for the interest of that. The visa will be issued only for the interest of that plane; that land. We must be conscious of this fact. So *sevonmukhata*, whether I chant the Name, or do some job by the hand, or worship the Deity, but to approach and enter into that plane this is compulsory that we must be prepared that we want to serve Him, to serve the land. For the interest of that plane we can only get admission. The broad fact, ignoring that, all other exercises will be false, *tuṣāvaghātinām*. Just as we press only the *tuṣā*, the cover where there's no rice, *tuṣā* means the cover of the rice, paddy, the cover of the paddy is called *tuṣā*, and the substance within that is rice. Rice and paddy, and if so many *tuṣā*, the cover of the paddy we press no rice will come, *sthūla-tuṣāvaghātinām*.

*śreyaḥ sṛtiṁ bhaktim udasya te vibho, kliṣyanti ye kevala-bodha-labdhave
teṣāṁ asau kleśala eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātinām*

["My dear Lord, devotional service unto You is the only auspicious path. If one gives it up

simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless." [Śrīmad-Bhāgavatam, 10.14.4]

& [Caitanya-caritāmṛta, Madhya-līlā, 22.22]

If you eliminate the serving attitude and go on exercising your intellectual side it won't produce any desirable result. Your labour will be useless, in vain, if you go on with *jñāna*. Only intellectualism won't bring anything for you. But you must surrender, then the *bhakti*, devotion, dedication, that will bring the desired end to you. You want higher things which are above you.

Gaura Sundara. Gaura Sundara. Gaura Sundara. Gaura Hari. Gaura Hari.

Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Bhakti-rasāmṛta-sindu, 1.2.234]

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Mahāprabhu prema vilasa gaura prema vilasa gaura niskincana bhaktivinoda nama [?]
Gopistitu bhakti kutira kuste smṛta nisam nama guṇa murari [?]

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Aranya Mahārāja: Guru Mahārāja, who was the person who inspired Bhaktivinoda to preach in the west; begin his preaching in the west?

Śrīla Śrīdhara Mahārāja: None did inspire Bhaktivinoda Ṭhākura as we can understand, but he saw, he felt in his pure heart that such things will happen, *mantra drāṣṭā*. Just as the *Upaniṣad*, *Veda*, the truth contained, that is not created by anyone, but that was there and they first detected and expressed: something like that.

.....