

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

82.02.28.B

**Śrīla Śrīdhara Mahārāja:** ... *dīkṣā* Guru, *śikṣā* Guru, *śāstra* Guru. So he's a beggar. He's indenting from one side and...

...

... went to serve the prostitute. Why? For the satisfaction of her husband!

So, Rādhārāṇī says that, "I'm ready to serve those opposite, seeming, apparently opposite camp, if they can really satisfy My Lord. I'm ready to serve. But they can't. But they have got some demand. I differ in that point. Not that My share is being lessened. That is not My attitude."

So, wherever any unfavourable circumstance comes it is always Her *durdaiva-vilāsa*. It is coming from within, and not anything to be traced outside. That should be the attitude of a true devotee of Kṛṣṇa, and thereby, we will invite, we will be able to invite good ideas within. We shall attract good things, collect good things from the environment to purify me and my position. Always, though it is not very easy, but still, the energy, if possible should be devoted only to collect good wishes, good will, from the external circumstances. Try to indent as much as you can, good will, to purify your own position.

*Tat te 'nukampām susamīkṣamāṇo [Śrīmad-Bhāgavatam, 10.14.8].* We are encouraged to look deeper. Try to look deeper and then you will find your friend. Be liberal in your attitude towards the environment, and you cannot but come in connection with the plane which is really liberal. That is Kṛṣṇa consciousness in its ultimate reach. You'll find Kṛṣṇa consciousness, home.

Prahlāda boldly met all the adverse circumstances, but ultimately he was victorious. And Prahlāda's father's calculation about the environment was falsified. And Prahlāda's calculation came out in flying colours to show that it is his calculation, his deeper vision could read correctly. There is Hari everywhere. Kṛṣṇa consciousness is commanding the whole.

So, we must not allow ourselves to be discouraged under any circumstances, however acute apparently it may seem to us. He's there. As much as the circumstance seems to be apparently very serious and very apathetic to us, but it is not so. The smiling face will come behind the screen of the Lord. Kṛṣṇa consciousness, Kṛṣṇa, the type of Kṛṣṇa, He's beautiful, He's aggressor. He's waiting for us. He's infinite. His consumption has no limit: eagerly awaiting to accept our services. Only the screen should be removed, and our preparedness must be to that degree of intensity. And that inner wealth can be discovered only by the help of the *sādhu*, Guru, etc, and such scriptures, association. Association can help us, but the fact is such, the *śāstra* will also say, the Guru, *sādhu*, they are all one, to say like this.

"That is all nectar, and you have drawn a screen between the nectar and you are tasting the poison, thinking that this is very useful to you."

On the whole, think it, that no blame is to be put to another part. No difficulty, but it is the truth. We are responsible for our disgrace, our fallen stage. And the path is also of similar: self-condemnation and appreciation of the environment, especially God and His men, and then

gradually everyone. None can be given authority to harm me. All superfluous and misleading, that one can do harm to another, that is misleading on the superficial plane. Ultimately it is not so. All friendly: when we reach the highest stage of a devotee we shall see that all our apprehension was wrong, was concocted, *māyā*. Misconception, *māyā*, misconception, *mā yā*, what is not, that what is not, *māyā*. *Mriyate, anaya*, all measured from the standpoint of measured vision, from that localized or provincialized interest, and not Absolute Interest.

I was guided by provincial or local interest, selfish, and not by universal interest. So that was the cause of all these troubles, *mriyate*, by measured, not by Infinite consideration, but by measured consideration. My angle of vision was guided by measured consideration, *mriyate anaya*, but not from Absolute or Infinite consideration, so I am suffering, I was suffering. But now that I have come to understand my interest included in the Absolute, or the infinite interest, I am released; no trouble, it will be like that.

So, a bad workman quarrels with his tools. According to my *karma*, this environment I am producing, the environment which I'm going to blame, that is created by my own *karma*. So as I used the food, so the stools have come, so I should not go to quarrel with the stools, it is the effect of my own feeding. So, I did *karma*, the result has come as environment. So a bad workman quarrels with his stools. Stool is innocent, that has got no fault. So, *karma* is such, it is like stool. As we eat, so the stool comes. So, that is useless, waste of energy.

With the help of the *sādhu*, and the scripture, try to get out of the diseased hankering, diseased food, selection of the food. Take *prasādam, Bhāgavata prasādam*. Connect everything with Kṛṣṇa, not only imaginary connection, the connect everything that is – try to connect, it has no connection, not so. The connection is there, but you can't detect. Try to detect that, everything. Try to live in Kṛṣṇa, not in measured interest. Then everything will be all right. Whatever, you may take *Hari-Nāma*, you may preach, you may write, you may work, you may meditate, you may worship, you may cultivate, but:

*yajñārthāt karmaṇo 'nyatra, loko 'yam karma-bandhanaḥ*  
[*tad-artham karma kaunteya, mukta-saṅgaḥ samācara*]

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa-bhakti*)."] [*Bhagavad-gītā*, 3.9]

It must be for the sacrifice, for the satisfaction of Kṛṣṇa, representing the whole of the whole, Kṛṣṇa consciousness. Do everything in Kṛṣṇa consciousness, and you will be released in no time, and you will be reinstated as a member of the Kṛṣṇa conscious world. Gaura Haribol. Gaura Haribol. So, Kṛṣṇa consciousness is infinite, it is not monopoly, but still it is monopoly of the *sādhus*, Guru and the scriptures, that have promised to distribute it to the misguided.

*Ahaṁ bhakta-parārdhīno* [*Śrīmad-Bhāgavatam*, 9.4.63] "Those that take bath by the feet dust of My devotee, that is the door to enter into My land, in a submissive way."

*Vinā mahat-pāda-rajo-'bhiṣekam [Śrīmad-Bhāgavatam, 5.12.12]*

*[rahūgaṇaitat tapasā na yāti, na cejyayā nirvapaṇād grhād vā  
na cchandasā naiva jalāgni-sūryair, vinā mahat-pāda-rajo-'bhiṣekam]*

["O King Rahūgaṇa, the perfectional stage of devotional service, or the *paramahansa* stage of life, cannot be attained unless one is blessed by the feet dust of the great devotees. It is never attained by austerity, Vedic worship, acceptance of the renounced order of life, the discharge of the duties of household life, the chanting of the Vedic hymns, or the performance of penances in the hot sun, within cold water or before the blazing fire."] [*Śrīmad-Bhāgavatam, 5.12.12*]

**Akṣayānanda Mahārāja:** *Niṣkiñcanānām.*

**Śrīla Śrīdhara Mahārāja:** *Niṣkiñcanānām na vṛṇīta yāvat.* And also,

*naiṣām matis tāvad urukramāṅghriṁ, sprśaty anarthāpagamo yad-arthaḥ  
mahīyasām pāda-rajo-'bhiṣekam, [niṣkiñcanānām na vṛṇīta yāvat]*

[Prahāda Mahārāja states: "Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, Who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination."]

*[Śrīmad-Bhāgavatam, 7.5.32]*

In Prahāda and in Rahūgaṇa, in two places it is mentioned very clearly. That only taking bath in the pure dust, divine dust, of the feet of the Guru and Vaiṣṇava, *sādhu*. That with a humble and a prayerful mind, if we try to show our allegiance and surrender to the smallest advices of the Guru, Vaiṣṇava, that is the door through which we can enter into that world. By our submissive acceptance of the smallest meanings of the words coming from the Guru, Vaiṣṇava: that is the door we can enter into the Vaikuṅṭha, and Goloka, etc. That is here, no dearth of that peaceful life. It is ample, it is infinite. Only we are finite. We are finite; there is no dearth of that what we aspire after.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.  
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaurāṅga, They came with that news, tidings. "Come home. Come to Kṛṣṇa consciousness." Their earnestness to take us to that domain was unparalleled, unprecedented in the history of the world. And also we are told that Their coming also repeatedly occurs, every *asta vinca yuga* of Brahmā, every Kali-yuga, generally *Hari-Nāma*.

Anyhow, we should not miss the present. *Sama ei sarvat praman* [?] The present time, that is the real capital. Trust no future. Trust no future. Act, act in the living present. *Anuvṛitya yavat*\_\_\_\_\_ [?] Only the days, the number of days that is this side your death. That is, you may think at your hands, that is your capital, this time, this side the death. After death, where you will be posted, that is uncertain. Don't go to depend on that, it won't be judicious. Only this side the death, the time, that you may have some consideration.

*mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ.*

[As a consequence of such sinfulness, men are condemned (*mandāḥ*), their intelligence is unclear (*sumanda-matayāḥ*), they are unfortunate (*manda-bhāgyāḥ*), and therefore they are always disturbed by many problems (*upadrutāḥ*). This is their situation in this life, and after death they are punished in hellish conditions.] [From the purport of *Śrīmad-Bhāgavatam*, 6.2.5-6]

These are adverse circumstances. So many diseases are there. Then unfavourable circumstances may be created, so many hindrances. But still, human birth and only just before the death, so many days you may expect, that is your capital, you may think. The real capital of course is *sādhu-saṅga*, and your cooperation, and the days also. About the time, not so much trace has been given.

Sukadeva Goswāmī, *varaṁ muhūrtaṁ viditaṁ*. One moment properly understood, that is enough to begin with, to connect with. That fortunate moment, fortunate second, that takes you in connection with the right thing, that is valuable. *Kiṁ pramattasya bahubhiḥ parokṣair*. Hundreds of births, barren, may pass away, already passed. But that time is the most fortunate moment, and most valuable moment, when we come in connection with Kṛṣṇa consciousness through any sort of agency.

*[kiṁ pramattasya bahubhiḥ, parokṣair hāyanair iha  
varaṁ muhūrtaṁ viditaṁ, ghaṭate śreyase yataḥ]*

[“What is the value of a prolonged life which is wasted, inexperienced by years in this world? Better a moment of full consciousness, because that gives one a start in searching after his supreme interest.”] [*Śrīmad-Bhāgavatam*, 2.1.12]

One gentleman, one Parvat Mahārāja or who told? He got one book from the dustbin.

**Parvat Mahārāja:** Trash can.

**Śrīla Śrīdhara Mahārāja:** From the dustbin, he collected a book, and that took him to Kṛṣṇa consciousness.

Bhāvānanda Mahārāja told that, “I was looking at that festival, dancing and chanting around the *ratha*. What is this?”

Tamal Kṛṣṇa told, “You don’t know? Have you heard of Kṛṣṇa?”

“Who is Kṛṣṇa?”

“*Gītā*: the book you have...?”

“No. What is *Gītā*?”

In this way, he went enumerator and reject everything.

“Oh, do you know India?”

“Yes, I know India. I have heard the name of the country.”

Well there the God came as incarnation of Kṛṣṇa, this thing and that thing.”

“But anyhow, the circumambulation and dancing and chanting Hare Kṛṣṇa, but I don’t know why I associated, I entered in that circular dancing. Then I became unconscious for some time,

then when I had my lost consciousness again, that they are putting some water into the, here, all these things, and I was chanting Hare Kṛṣṇa Hare Kṛṣṇa, I became devotee. I became devotee suddenly.”

Gaura Haribol. Gaura Haribol. Gaura Haribol. “I can’t leave Hare Kṛṣṇa.”  
Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.  
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Bilvamaṅgala’s connection, that is more wonderful. He used to come to a prostitute. And the prostitute remarked, “In such unfavourable circumstances you have come to me in this dead of night in hail and storm. If a slight portion of this sort of attention you had for Kṛṣṇa, then you will be how much benefited.”

But this struck the man within. “Yes, it is so. A hundredth part of such energy, desperate energy, to be used for the Kṛṣṇa consciousness, then how we will be benefited, saved.” That turned the man, created the turn. “Oh, yes.” He bowed down to that prostitute and began his journey for Kṛṣṇa.

So, from the smallest incident, the most negligent incident also can connect us with Kṛṣṇa consciousness. Everything is surcharged. Just as the enemy camp puts some underground bomb, time bomb here and there, and bursts! So, here and there, everywhere, such bombs are posted, placed, and when the bomb burst, then Kṛṣṇa consciousness comes in. Gaura Haribol. Underground arrangement we find in many places.

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

[*advaita-vīthī-pathikair upāsyāḥ,*] *svānanda-simhāsana-labdha-dīkṣāḥ*  
*haṭhena kenāpi vyaṁ śaṭhena, dāsī-kṛtā gopa-vadhū-viṭena*

[“Although I am worshippable by the wanderers on the path of monism, and although I have received initiation into ascending the great throne of self-satisfaction, I have been forcibly converted into a maidservant by some deceitful paramour of the *Gopīs*.”]

[Śrī Bilvamaṅgala Ṭhākura, from *Śrī Śrī Prapanna-jīvanāmṛtam*, 7.20]

*Karṇāmṛtam*. Kavi Karṇapūra he says. And Śukadeva says,

*pariniṣṭhito 'pi nairguṇye, uttamah-śloka-līlayā*  
*grhīta-cetā rājarṣe, ākhyānam yad adhītavān*

[“O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses.”]

[*Śrīmad-Bhāgavatam*, 2.1.9]

Śukadeva says, “My case was more hopeless than a *viṣayī*. There they have got mal-engagement, but I had non-engagement.”

Non-engagement, that fate which has got no engagement, aspiration of perfect rest, no engagement: that is said to be more dangerous. Idle man’s brain is devil’s workshop. The idleness to its extremity in *sāyujya mukti, samādhi*. The greatest type of atheist, that *brahma*

*samādhī*, that most pessimistic, the most pessimistic section, there, there cannot by any goodness, only to equate to zero, that to get relief. All troublesome, only complete withdrawal to non-existence: that is the highest aim of life, to everyone, the most pessimistic.

And Vaiṣṇavas, they are most optimistic, most optimistic. *Karmīs* are generally misguided fools, and the intelligentsia, the *jñānīs*, they dig their own grave. They are very eager to dig their own grave. The highest aim is pessimism; nothing can be used, no utilization, no good exists; what exists, that is all bad. So complete withdrawal, so consciousness means conscious of bad things, so, no other alternative but to enter the grave, death. That is their ultimate aim. But optimistic are the Vaiṣṇava, everything good. What is bad it seems, that is only with my indiscrimination, mal decision: that is responsible. But the world, the creation, it is infinite good, worth living life to its extreme highest attainment, especially the Kṛṣṇa conscious people. Nothing which does not contribute for the satisfaction of the whole, including myself. Including myself everything is meant to contribute satisfaction for the whole, including myself. A cooperative goodness and blissfulness: that is the world. World means that, the cooperating good units are working together, and there is the Master. He's the source of all goodness, the most optimistic conception, the Kṛṣṇa consciousness.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.  
Gaura Haribol. Gaura Haribol.

*yadi gaura nā hoita, tabe ki hoita, kemone dharitām de* [Vāsudeva Ghosa]

It is a peculiar sentiment. *Yadi gaura nā hoita, tabe ki hoita, kemone dharitām de*. "But why so long you have, you are carrying your body? You have come in connection of Gaurāṅga in future? But how you have carried your body so long, you had no connection with Gaurāṅga? Now you think that it is impossible to live without Gaurāṅga, but before this, before you invented Gaurāṅga, how could you live?"

So, the centre is here. The past life, the conception of our *svarūpa*, of our real self is in the centre. And without that connection, everything is redundant. That is no life, that is death. That is a dead man's dead body.

"Here I found that I am living, my life is worth living. I got back the clue of the existence of my life here in Gaurāṅga's advice and the association. The centre is here. The past and future is not the centre; present is the centre. We may think that centre might have been in the past, but that philosophy has been denied here. The present is the centre, and from there the future and the past may connect, go on. It is eternal, life eternal. Everywhere there is centre, nowhere circumference.

We find that here in Kṛṣṇa consciousness, "Oh it is, my self is here! Who says that without Kṛṣṇa consciousness that I lived? It was impossible, I am here, I am living here." This is astonishing, wonderful, when one awakes from his slumber he finds that, 'I am here.' So when one gets back to Kṛṣṇa consciousness his feeling is like that. "That this is my beginning, this is my future, everything here. That was, all others concoction. That was taking me from here, just as in dream, we're sleeping in a bed, and I was taken to some jungle, to some mountain, to some other country, but when we get up, I find I was in the bed. I'm in the bed, but I was wandering here and there.

*So: gaura nā hoita kemone hoita prema-rasa-sīmā rādhāra kemone dharitām de. "Without this conception, this prospect, the life of such a highest prospect I am meant for. I went away from my prospect of life, how wonderful, that is all imaginary, not real. The reality is that I am living at the feet of Gaurāṅga. That is reality, all others concoction. From here, in a dream I am going and sometimes vegetable kingdom, sometimes bird kingdom, sometimes animal kingdom, sometimes ghost kingdom, human kingdom, wandering. But here I am in the feet dust of Gaurāṅga."*

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

What's the time?

**Akṣayānanda Mahārāja:** Nine o'clock.

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

Any question? \_\_\_\_\_ [?] Mahāprabhu Govinda Sundara.

**Devotee:** Mahārāja, how is your finger today?

**Śrīla Śrīdhara Mahārāja:** Finger? Gradually in the curing process, it was pressed in the door, here. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

**Devotee:** Mahārāja, what was the dissatisfaction that Śrīla Vyāsadeva felt after compiling some of the Vedic literature, even though some of these literatures had some pastimes of Kṛṣṇa in them?

**Śrīla Śrīdhara Mahārāja:** Yes, why the dissatisfaction?

**Devotees:** Dissatisfaction.

**Śrīla Śrīdhara Mahārāja:** If we go to construct a building, then, and over the plane why we dig the earth and begin our foundation from the lower position, something like that, a reaction, a setback. When one does something, he gets satisfaction, and after doing so much, he felt dissatisfaction, that is to dig the ground, to put the structure there.

"I have given so much, but the subconsciousness, dissatisfaction says that you have done nothing."

A reaction came. And then the structure was placed there, so dissatisfaction. Satisfaction of the fulfillment of one's life if possible, so the dissatisfaction of un-fulfilment, non-fulfilment of one's life; that is dissatisfaction.

“I have done nothing. Life is wasted. In the garb of doing so many things, I have deceived the people, ultimately, I’m told. A background for that.”

And the Nārada also came with such stricture.

*jugupsitaṁ dharmma-kṛte 'nuśāsaṭḥ, [svabhāva-raktasya mahān vyatikramaḥ  
yad vākyato dharmma itītaṭḥ sthito, na manyate tasya nivāraṇaṁ janaḥ]*

[“You have committed a great wrong. In your injunctions of religious duty for the masses, you have sanctioned condemnable worldly works for fulfilment of mundane desires. The masses are already by nature attached to condemnable worldly works for fulfilment of mundane desires. It is a great wrong because the worldly masses will conclude that your messages alone are the central religious duty. Even if they are taught by other knowers of the truth to refrain from those worldly works, they will not accept those teachings, or, they will not be able to understand them for themselves.”] [*Śrīmad-Bhāgavatam*, 1.5.15]

“What you have done, that is most filthy thing. *Jugupsitaṁ* means gave hateful things. Hateful things you have given, you have distributed to the world in the name of their real benefit. You are treacherous. In the garb of an Ācārya you have given delivery to things which is all sham; not any real thing you have given to the world. And reality is He, Kṛṣṇa, the Absolute Good. Not His halo, nor the explanation of the description of the negative side of the world. The good and bad in the wholesale is wrong. In a dream, good or bad, everything is bad, everything is false. So you have dealt with *sattya, raja, tama*, Bhūr, Bhuvar, Svar, Mahar, Janar, Satya-loka, Mahar-loka, Janar-loka, all in the negative side. And you feel great satisfaction that you have given much to the world, but that is within the jurisdiction of the negative side.

And about positive, what you have told that is non-understandable, a vague thing, a Brahman what is Brahman? In Brahmāpura, in the domain of Brahmā, everything is there, so many jewels there buried in the Brahmloka. Brahmloka means the halo of the real world of love divine. That is Brahmloka from outside, only the halo. On the verge, on the last point, last plane of this mundane world of exploitation, you say there is something, Brahman, and some Puruṣottama, all these things, vague things. But you have not given delivery of the real thing. God, the beloved, the lover of the whole world, and every *jīva* has got his fulfilment in His service. What’s concrete, the life’s fulfilment, you have not distributed to the world. So many forms and fashions and ornaments, and in dignified language you have distributed, all empty things.”

In this way he came, *jugupsitaṁ, gaditam, ninditam*. “What you have done, that is blameable, *dharmma-kṛte*, because the stamp is religion, but ultimately the thing is not, bogus. It is the parcel, over parcel this is nectar, but we find this is poison. *Dharmma-kṛte 'nuśāsaṭḥ, svabhāva- raktasya mahān vyatikramaḥ*. You’ve done a great misdeed to the world. *Yad vākyato dharmma itītaṭḥ sthito, na manyate*. Because, you were respected by the whole scholarly world that you know the best what is religion. Now if anyone comes to give the delivery of the real thing, people won’t accept him at all. So, I have come to you and you...

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