

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.05.01.B

Śrīla Śrīdhara Mahārāja: It is in a harmonious existence not in a separate existence, harmonious. And to have a life in harmony, what is really necessary, that is self surrender. Surrendering. Surrendering is your friend. And aspiration of independence is your enemy. We are to understand this. Which apparently seems to be our friend, this is independence, no, that is your real enemy, and you must learn how to live together. You cannot separate yourself from the environment, it is not possible. That is death, or that is *samādhi*, or the infinite slumber. That is no life, that is no the answer, that is no solution. You must live with many. You see that you are a part of the whole, and what's disturbing you, that is your spirit of independence, and you must try to save you from the hands of your friends. God save me from my friends, so-called friends. And surrender can only give you relief, and can get you the real higher life. From inner most heart you will be able to understand that.

*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]

In *Gītā*, *Bhagavad-gītā*, Kṛṣṇa has hammered over only this *rāga-dveṣa*. Apathy and sympathy, those two are your enemies. Apathy for something, and sympathy for something, that is your enemy. Be independent of that, those two enemies. And concentrate you towards your guardian, and think that he's not partial. Guardian is not partial. First consideration you must have that.

*[bhoktāraṁ yajña-tapasām, sarva-loka-maheśvaram]
suhṛdam sarvva-bhūtānām, jñātvā mām 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]

"I am guardian, but I am friendly to you all. Don't go away from this thought. I am your guardian, but at the same time I am your friend. Don't forget this. That is the danger in your whole life. *Suhṛdam sarvva-bhūtānām, jñātvā mām śāntim ṛcchati*. Be optimistic; don't be pessimistic. You are good, and all around is bad, and withdrawal from them, that will give you real bliss; don't be so selfish thinking. That is your environment. They should be relied on. They also have goodness in them, so try to adjust yourself."

*tat te 'nukampām [susamīkṣamāṇo, bhuijāna evātma-kṛtam vipākam
hṛd-vāg-vapurbbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]*

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."] [Lord Brahmā]

[*Śrīmad-Bhāgavatam*, 10.14.8]

And especially with the Guardian, Who is at the bottom of all movement and all creation. Have faith in Him, and through Him you approach your environment. Then it will be all right. In *Bhāgavatam* it is said,

*sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ
bhūtāni bhagavatya ātmany, eṣa bhāgatottamaḥ*

["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]

The highest position is in such a way, we can get. *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam*. Whatever we come across, we must see it in the central interest. Not from provincial or local interest. Go straight to the centre. *Bhagavad bhāvam*, then *ātmanaḥ*. You try to see the centre everywhere, and then in connection, or through the centre, you come to approach your environment. First go to the centre, and from centre, your relationship with the centre, and then through centre you come to adjust with your paraphernalia. *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam*. What is his relation to the centre, and what is my relation to the centre, the calculation of these two, then by this process, I shall ascertain what will be my connection with him. My connection with everyone, everything, will be calculated through the centre. Whatever I see; "O, who is he to the centre, and who am I to the centre, then what will be my relation with him?" *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam*. First his relation with the centre, then *ātmanaḥ*, accordingly, what will be my relationship with him. This must be calculated from the central interest. Not partial, local interest between them. That will be wrong, and that is the root of all evil. These separate relationships; that is not wholesome. Only go straight to see things through the eye of the interest of the centre, and your relationship with the centre.

sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ / bhūtāni bhagavatya ātmany

Vice versa. What is God's relationship to the things, and what is the things relationship with God, and according to that calculation, you come to adjustment with them, with your environment. You are out of danger. But eliminating the central interest, if you want to mix together to get your local benefit satisfied, eliminating Him, then you will be in danger.

*yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati
tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati*

["For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me."] [*Bhagavad-gītā*, 6.30]

Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ / bhūtāni bhagavatya ātmany, eṣa bhāgatottamaḥ. So, environment is not bad.

*na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, [durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmnī 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]

We're suffering from misunderstanding, *māyā*. And that *māyā*, misunderstanding should be cleared. We shall try to live anywhere and everywhere. All-loving, if we have that deep vision to see Who is at the bottom of all of us; to find Him. To find Him.

Madhu vata itaya te madhu karunto sindhava madhye na tosanadhi madhuna santosasa[?]
 Madhu do rasanatha priya madhye garbho bhavanti na madhu madhu madhu [?]

This also comes from *Upaniṣad*. “Try to find out that your circumstance is full of honey; nectar. Don’t try to see the outer cover only, but your sight must be deep enough to see the real position and you will find that everything is like nectar to you.”

Śṛṅvantu viśve amṛtasya putrāḥ. The clarion call coming from the *Veda*. “Oh, you sons of nectar, *amṛtasya putrāḥ*, sons of nectar, you attend, listen to my words. *Śṛṅvantu viśve amṛtasya*. You are really sons of the nectar lake. Why should you be like poison? You are poisonous unit, now you are all trodden to be units of poison, but your real, innate self, you are a drop of nectar ocean. *Śṛṅvantu viśve amṛtasya putrāḥ*. Awake, arise! Arise to your self-consciousness that you are a drop of the nectar ocean. Try to realise. Your outer cover, the attachment to the cover, of not only outside, but of you also. All covers here, cover-calculator; dive deep into your own self, and as well as in the existence of your environment. Dive deep, and you will find all nectar, and no poison. Poison is a superficial thing in your conception.”

Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ. Making much of the cover of things, ignoring the substance within, not giving attention to the substance within. All cover-transaction; that is poisonous.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Any question? Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Any question from any side? Gaura Hari bol. Gaura Hari bol.

Jayatīrtha Mahārāja: The beauty that we see in this world, in relationship to the concept of *sundaram*, Kṛṣṇa is *sundaram*, and in this world also we something which we find to be beautiful, so what is the connection?

Śrīla Śrīdhara Mahārāja: The beautiful in local interest, that is not beauty proper. We are to see like that. The local interest, and the central interest. Beauty for individual or for provincial, that poison. And we are desirous of independence to enjoy that beauty, local beauty. That is the trap. Beauty means for the service of Kṛṣṇa. Everything is for Himself, everything is meant for Him, then that is the real beauty. The nature of real beauty is there which is attractive to Kṛṣṇa. From the central consideration the beauty should be measured, not for local, and that is the danger. That separate consideration of beauty; beauty means what? Object to be enjoyed. To be enjoyed by whom? If by me, then I am gone. Everything meant for Him, and we are to enjoy beauty like that, if possible, we are all right. Whenever we see any beauty, it must come in our minds, “Oh, Kṛṣṇa will be able to enjoy this very much.” That should be our mentality. Mentality should be centre centred, Kṛṣṇa centred. Whatever, “Oh, it will remind me, at once it will remind me that Kṛṣṇa will enjoy it very much, the tasteful; how Kṛṣṇa has enjoyed this curry, I shall enjoy. Subsidiary, dependent, my position is dependent, how Kṛṣṇa has enjoyed this.”

Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ. Next mine, mine should be, how Kṛṣṇa has enjoyed, it may be enjoyed by Kṛṣṇa very well. I must be Kṛṣṇa centred. Then other centre, by any other person, it is a beauty to be enjoyed by some such than Kṛṣṇa, that is also risky, and that will be poison, what to speak of ones own self. Beauty, everything to be enjoyed by Him, it is meant, it is created, it is sustained, and it is meant for Him. This understanding we must reach, and that is in the deepest position, deepest plane. That is *nirguṇa*, otherwise, superficial, *saguṇa*. Get out of the *saguṇa*, the local waves, waves of local interest, that is also to a family, a village, a country, a section, human section, eliminating the beasts and birds, insects. The circle may increase, but it is limited. So nothing less than Kṛṣṇa, and everything should be connected and seen through His interest. *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ*.

Accordingly, what my interest will be there. Not any independent friendship with anyone. Everything on Kṛṣṇa’s account. Full negotiation, transaction, and future prospect, everything for the centre, for Kṛṣṇa. So, Absolute good. Percolated through Absolute good, everything will come to me. Absolute good. Then all poison eliminated and nectar, mixed with nectar, that will come to me. So,

whatever it may be, must come via Kṛṣṇa to me. Or His bona fide servants. Gurudeva, Vaiṣṇava, whose case or cause is inseparable with Kṛṣṇa, we may rely on them. So, anyhow, that must be percolated through Absolute good. Not vulnerable or limited goodness. Absolute good. Via that, through that; all the transactions between the plurality must be checked and sent as *prasādam* from the centre. That should be the attitude. Gaura Hari bol. Gaura Hari bol. And that is really sweet, and if we can come to that plane, then we can feel that, otherwise, it is a duty, scriptural advice, and something like that. But if we can reach that plane, then our own soul, our own existence will verify for us. That will stand witness for us. The practical life will stand witness, evidence, that it is *the* best. And without that we cannot live.

Esaba choḍata parāṇa hārāu. Bhaktivinoda Ṭhākura says, “The Vṛndāvana, or whatever I see, where they give so much intensified memory in me about Kṛṣṇa and if these things are taken away from me, I shall lose my existence, my very life. They are sustaining, because they are encouraging me to take to Kṛṣṇa consciousness.” He says that, “Govardhana _____ [?] They’re all encouraging me, helping me, taking me towards Kṛṣṇa consciousness, and in different attitudes. *Govardhanaparvata yāmunatīra. Rādhākuṇḍata-kuñjakuṭīra.* Whatever I see, that reminds me how in a sweet way, taking me towards Kṛṣṇa conception and His *līlā*, and giving, spreading nectar in my heart. If I am to leave them, then I shall leave my existence. So encouraging, so life giving, so fulfilling my life they are all, everything around me, they’re more than my life. *Kusumasarovara, mānasagaṅgā, kalindanandinī vipula-taraṅgā.* _____ [?] *gokula, govardhana, yāmunatīra.* All these things, how sweet contribution they are doing towards me, and taking Kṛṣṇa as if very near to me. By eliminating them I shall die. No existence at all. So beauty there, whatever brings, direct take me at lightning speed towards Kṛṣṇa consciousness, His *vilāsa*, His relationship, His pastimes with them, that is direct nectar, and that will come in me, that is Vṛndāvana.”

[From *Śaraṅgati*, by Śrīla Bhaktivinoda Ṭhākura. SCSM Kīrtana Guide, 4th Edition, p 140-141]

[From *The Songs of Bhaktivinoda Ṭhākura*, ISKCON PRESS, 1980, p 39-40]

[From the Collection Śrīla Śrīdhara Mahārāja’s verses, p 322-323]

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. So friendly, so sweet, so near to us, and so well-wisher of us; quite at home. Sweet, sweet home. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Back to God, back to home, sweet, sweet home.

Svarūpe sabāra haya, golokete sthiti. In our innate, inner most existence we are a member of that plane. Now we are come out, scattered, our consciousness on the cover. Covers cover, covers cover, so many layers, and dry things. And the substance, the spirit is within. And mind also, eliminating this cover, bodily cover, mental cover, the liberation cover, the Vaikuṅṭha cover, then I may enter into the Vraja, the Vṛndāvana resident in me, if I find I have friend everywhere, that our friends and relatives, they will give me all-pleasing experience, ecstasy. That is what is.

Mahāprabhu came with that news to us. “Oh, you are a child of that soil, why do you suffer here My child, My boys? Why do you suffer? *Amṛtasya putrāḥ.* You are a son of nectar. You are a child of that soil, and you are suffering so much, coming in the desert? Your home is so resourceful, so sweet and you are running in the desert? What is this? Come with Me. I shall take you to your home, sweet, sweet home. come! Leave this poisonous charm, suicidal charm. This charm, *māyā* charm, misunderstanding charm, this is suicidal. Leave this apparent charm. This is poisonous. This is like witch, a witch has charmed you here, spellbound. Come along with Me, I shall take you to your home which is so much sweet.”

That is the general call of Mahāprabhu and Nityānanda Prabhu. “Don’t think of being master of so many *siddhis, animā, laghimā, vyāpti*, I can play with miracles. That is all lower things. Then *mukti*, then *siddhi*, then so many obstacles there, your existence will be at stake. The *ajagara*, there is the *yakṣa*, the magician. There will be *bhīmarūla*, the *karma-kāṇḍa*. Come, with the least energy I shall take you from the eastern side to the wealth which is within your heart.”

This is universal, this is most spacious, generous, and sweet, and very intimate, all these things, come home. All well-wishers there around you, mutual. That is the gift of *Bhāgavatam* and Mahāprabhu. Gaura Hari bol.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: [The question being asked is not heard clearly]

Śrīla Śrīdhara Mahārāja: What does she say?

Akṣayānanda Mahārāja: Did you finish? What's the question?

Devotee: [Again, the question being asked is not heard clearly]

Śrīla Śrīdhara Mahārāja: What is her question? Who can say? Akṣayānanda Mahārāja?

Parvat Mahārāja: She says that she can understand that we can see a relationship with the pure devotee, understanding his relationship to Kṛṣṇa. But what about the general masses, the general persons, how can we see their relationship with Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: She can understand the relationship of the devotees with Kṛṣṇa, but she can't understand the relationship of the non devotees with Kṛṣṇa? That is her question?

Jayatīrtha Mahārāja: Yes, basically.

Devotee: With herself Mahārāja.

Jayatīrtha Mahārāja: From her point of view, how she should see.

Śrīla Śrīdhara Mahārāja: The relationship with Kṛṣṇa, is just as a disobeying son of a father. Obedient sons and members of the family to the guardian, that is of one type. And those that have revolted against the guardianship, and are seeking their own fortune, and getting trouble, the father's heart, or mother's heart, cries for their welfare. But by their independent action, they are far from his direction and can't help. Gone out of the house and living in another place, and also suffering there, but they can't help, but from the core of their heart, they want that they may come back and remain in the family peaceful life. That should be. Not completely separated from inside, but externally separated and suffering, and that gives some affliction to the heart of the guardian. Something like that.

When they've gone astray from the direction of the guardian and suffering, the guardian is not satisfied, but cannot but try to help him, and sends some of his men in the garb of friendship to dissuade them from their wrong path. In this way the relationship is maintained. But he does not enjoy fear with the freedom, endowed with his existence, he may misuse. To misuse one's free will, that is inherent in every *jīva*. And Kṛṣṇa does not like to take away the freedom from any conscious unit. Then he's reduced to a stone, and He does not like to punish him permanently in this way. In the time of eternity he has gone astray, he will again come back. So, just as the affectionate guardian, because the son has disobeyed and gone out and joined the enemy camp, still he wants that he may come back, He doesn't like to kill him. Tries to take him back. Such sort of relationship of Kṛṣṇa towards the outgoing children, servants. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: But, in a general way, our relationship to that category is to try to help them to come closer to the centre, to bring them towards the centre, our responsibility to them is to bring them towards the centre.

Śrīla Śrīdhara Mahārāja: Yes, and that is by the will of Kṛṣṇa. So, there is gradation, those that are revolting most intensely, they will have far, and less revolting, they will be tackled first. In this way; by groups, by instalments they'll be taken, and the transaction in the infinite. So, no limitation. It is continuing, it is eternally continuing. No finish, because it is infinite.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So you have postponed the batch who were going to Nepal today, it is postponed?

Jayatīrtha Mahārāja: Not until Monday, they can't _____ [?] the coach until Sunday.

Śrīla Śrīdhara Mahārāja: Monday. Today is Saturday. Tomorrow is Sunday. Then next, Monday, you're thinking of?

Jayatīrtha Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Conveniently you may do.

Jayatīrtha Mahārāja: Things are progressing in that way.

Śrīla Śrīdhara Mahārāja: But it depends upon the return of Kedar Prabhu, financially, no?

Jayatīrtha Mahārāja: No, not financially, but because of Dhīra Kṛṣṇa Mahārāja my own _____ [?] is in question.

Śrīla Śrīdhara Mahārāja: Not your question, but I was told that a batch of twenty five, approximately, is starting to Nepal this morning. But that is cancelled?

Jayatīrtha Mahārāja: No. Tomorrow morning perhaps, twenty five, and then on Tuesday, no, on Wednesday, the balance are supposed to go to Nepal.

Śrīla Śrīdhara Mahārāja: You are thinking of going on Wednesday, but that is depending on the return of Kedar Prabhu, your departure?

Jayatīrtha Mahārāja: No, my departure, Kedar could go directly to Nepal.

Śrīla Śrīdhara Mahārāja: [Herr] Schulze [later known as Sadānanda dāsa] asked our Guru Mahārāja, "Generally we do any work, after we have a program one month before, but here at least if you inform me one week before, what to do, it will be convenient for me."

Then Guru Mahārāja answered, "I get intimation from my master five minutes ago, how can I inform you a week ago?"

So, His will, it is reserved there. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari bol.

We're in expectation what direction comes from there. And that is also to do duty, to remain silently in expectation of the order from inside. Outwardly it is no work wasting time.

But that *cataka*, that bird, "I won't do anything until I get direction from the higher."

So, non-cooperation with the mental system, the ego, the tendencies for so many things, for the eyes, for the ears, for the touch, so many calls they are coming, but ignoring them, to watch for the call from above.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

The Name, the Holy Name, the sound representation of the Lord, extended to here. We can easily take recourse to that. Śrī nama cintamani tu hoi samana _____ [?]

And taking the flag of the *Nāma-saṅkīrtana* we are to do other duties. *Nāma-saṅkīrtana*, the sound aspect, most benevolent. Even it is said so here and there that the sound Kṛṣṇa, the name Kṛṣṇa is more benevolent than Kṛṣṇa Himself towards the fallen.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

What to do? He has given. without His will, nothing can happen. So, He has given. And why? To increase more thirst in our hearts for service. That is His object. He has stolen away - engage yourself again more intensely in the service, to give that He has taken away. *Mahā-Bhāgavata*, they see like that, what is the purpose of stealing, of Him, to engage us more intensely and deeply, the room created for service. Ha, ha. That we are told by Guru Mahārāja. The infinite vision. Do your duty. *Mā phaleṣu kadācana*.

*[karmany evādhikāras te, mā phaleṣu kadācana
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]*

[“I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties.”] [*Bhagavad-gītā*, 2.47]

That is in the hand of Kṛṣṇa, that is not in your hand, in the hand of Kṛṣṇa. And He likes more eating by stealing. Stealing is His favourite *līlā*. Not in direct way. The Lord is such. No room of any complaint. Hare Kṛṣṇa.

Not only that. There is a story that in Purī, there was one Mādhava dāsa, a renowned sage.

Jagannātha, that is Kṛṣṇa, one night came to him, approached him, “Oh Mādhava, let us go to steal the jackfruits from that particular *pāṇḍā*'s house.”

“What do You say my Lord? I don't know what is in Your mind. You shall take me to steal in this dead of night to a *pāṇḍā*'s house, the jackfruits? But what can I do? Whatever You say I must obey.”

Then he went. Then Kṛṣṇa climbed up the tree and Mādhava was below, and He snatched one or two jackfruits, and making more noise, He leapt on the ground, so that the *pāṇḍā* he was roused by the sound and he came to see, and Kṛṣṇa made a jump and fled away, and Mādhava was caught.

Then the man came, “O, you Mādhava dāsa? You are so hypocrite? You show yourself as a saint and a saviour and eat begging, and at night you have come to steal jackfruit?”

“No, no, no, I have not come, Jagannātha took me here”

“You fool! Rogue! Jagannatha came to steal jackfruit from my house! Am I a fool like You?”

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