

## His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja

25.10.83

**Guru Mahārāja:** (recording too unclear for about ten minutes to transcribe)

..... from the Eastern side, that is devotion, that is the play of surrender. Don't utilise your own ability, you are finite, don't depend upon your own ability to know the Infinite. But treat it more to come to the Infinite for the finite, the best method is to surrender to Him. "Please accept me, please inform me who am I." We're subject He's super-subject. Give Him to take initiative for your good, don't take it in your hands. Try to look at the environment as your guardian. The chief *mantram* of *Ṛg-Veda* asks us to whenever we're faced to do anything to face sincerely. We are approaching towards something and we have our own conception of what we are.

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

"As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight 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)

You think of the environment, what relation that has on you. *Tad viṣṇo paramaṁ padaṁ*, the all-pervading entity, His lowest portion nearest to you, *param padaṁ*. *Sadā paśyanti suraya divīva cakṣur ātatam*, the spiritual scholars, experts, they see them as just like a big eye, like a sun, whose big eye is spread over your head, guardians eye. With this consciousness we approach to anything and everything. The guardians eye like the sun so much thinking that he's looking at everything taking care of you. With this consciousness you approach to anywhere and every action. The guardians searching eye is over your head, then any misdeed will be impossible for you. If you approach to anything and everything with this idea, "the vigilant eye over me of the Supreme," then how should we, we cannot conceive anything. The hypocrisy will be banished. Straight working will come, plane thing. We cannot but try to make ourselves one with simple, plane, true things, cannot conceive anything even in ourselves.

The environment is not blind or matter but it is conscious and it is friendly, it is like guardian. Try to understand and read the environment in such a way. Not only is it all-knowing but it is friendly, affectionate to you. Concern at every step, every movement, this consciousness. And in a short time your transformation will be good and thorough. Put yourself in the relativity of the highest consciousness as well as the highest affection. Affection is better than knowledge, higher than knowledge, affection, love, that is the finding of the devotional section. Heart is higher than brain. We are more in the heart than in the brain, our real existence is in the heart. So try to fulfil your heart's welfare, and approach in this way. Eliminating, neglecting the prospect of atomic energy, or brain behind the atomic energy but come to the position of the demand of our heart.

Humanity says, "give up such affairs, knowledge satisfaction." Now the general cry is like that, appealing to your heart that, "Give up your brains design luxury, brain's luxury, give up, appeal to your heart," heart will say. Solution of our heart, that is the highest achievement and we must try for that. Hare Kṛṣṇa, *prema*, love divine.

Dedication is love not exploitation. One is not great by the capacity of his exploitation but by the capacity of his dedication. This should be given position, whether good bad, high or low, how much he can dedicate. And dedication must not be misguided, dedication to the proper centre to the truth and truth is one with love. Truth, affection, beauty, this is not mere law, abstract law, but there that is the thing within, there is heart. Truth is person and the person as guardian, friend, not only commanding guardian but friend, heart to heart. And more than that, sonhood of Godhead, consortherhood of Godhead.

It has been found that how one lady during the time of (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja about one hundred and fifty came here and saw our regular lecture. And one lady among them told: "What has attracted us about Swāmī Mahārāja is this, that we are thinking, 'where is God? God is at infinite distance, unapproachable.' But when we heard that we can live with God as family man, we can serve with our affection the God Himself, such prospect drove me here and everything. That God can be so near as we can serve Him as family man, what more we want? This has attracted us here."

So He's friend, not only father but He's friend, He's consort, He's everything. He loves me more than I may hope to love me. We are to find out such plane of living where we can throw ourselves in the highest sentiment, that Dhāma. That Dhāma where slavery is unknown.

I think I read from history where Megasthenes (302-288 B. C. - he wrote extensively on the subject of pre-Christian roots of Vaiṣṇavism) came to visit India he gave some description of the Indians at that time. There was one, "slavery is unknown," and "the stealing and so many other dirty things were unknown to the Indians." Now also among the aborigines sometimes we find that they do not know to steal, do not know to lie, hypocrisy, so many things.

So there is a soil, there is a plane where all these deceptions, deceptive mentalities, tendencies are unknown. Rather positive affection is going everywhere at to the highest degree of confidence. We are to, with the help of our innermost plenary tendency, most fundamental tendency, with that help, *śraddhā*, we can find out that plane for our living.

*svarūpe sabāra haya, golokete sthiti:  
muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitiḥ*

("This is Vṛndāvana, Vṛndāvana is so friendly, so sweet, so near to us, and such a wellwisher of ours. We are quite at home there, sweet, sweet home. In our innate and innermost existence, we are members of that plane.")

Our inner existence is meant to live in that soil, it is like that, it is like that.

*Śrīmad-Bhāgavatam*, the things that were given of the ancient Indian Vedic culture came to inform this activity in the first chance. And Mahāprabhu Śrī Caitanyadeva took it from there. That this is the ripe fruit of the tree of knowledge, the tree of Vedic, or revealed knowledge. The acme, the highest, the fruit that has come naturally and which is ripe. Just in the highest form of utilisation. And Śrī Caitanyadeva pointed out all other processes of alternatives or proposals are stale, now the new thing has been discovered. Direct transaction with the divine love and the sort of fruit is this with the help of divine sound try to go to the Kṛṣṇa conception of Godhead, Reality the Beautiful.

He's commanding everything. The power is not commanding but love is all-commanding, that is controlling. The highest controller is not power nor justice even. Justice is present there where there are many partners, many demanding to the power in various ways. But where there is one authority, then mercy, the land of mercy. Everything belongs to Him. He's not to come under law in His behaviour to others. Everything is For Itself. Just as Hegel says: "Everything is For Itself. Reality is For Itself." Everything belongs to Him. He's the master absolute. Everything meant for Him.

So no law, no justice, only favour, so surrender and get favour. That is the simple transaction. And there is ample, no possibility that He's bankrupt, so no possibility of being dealt with any despair. This human birth is valuable and fit for such search. There are other hopeless alternatives of our existence, in Christianity or in Muslim, here it is not accepted generally that the animals, the trees, creepers, they have souls, the person within. They're of equal position, equal status with us, but by *karma* now this is true, such inert section, but internally they hold the same status with us. But this human birth has been said to be very special, very, very valuable, because, here with the help of the divine agents, we can advance to the greatest degree possible.

So such valuable time, don't waste with any other things, any other engagement than this attempt, this search of your Lord of heart. Lord of heart, try, because after a few days you may leave this chance, you may have to go to some other species, which is not impossible. Ball coming near the goal and if we miss then we repent, but when the ball is moving freely in the field then no repentance, no disturbance, disappointment, but if it's coming to the goal if we miss then we repent very much that we've lost the chance. So our birth has come to the human species near the goal. From here working safely, properly, we can go out of this life of bondage, and not only in the positive achievement.

So in any way we may, to help us and to help others. To help others Mahāprabhu told, *Bhāgavata* told: "Go to help others and you are automatically helped." When you go to help others in that direction you are to energise with your best ability and that influence comes within to work, so:

*kirtaniyat tato varam ?*

When you go to preach at the same time you preach automatically in yourself, in your heart. The greatest command of that energy you will have to acquire when you go to preach. So offensive for offensive, the environment is aggressive, they're trying to influence you from all sides, *māyā*, misconception.

*īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat  
tena tyaktena bhuñjīthā, mā gṛdhaḥ kasya svid dhanam*

("Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong.") (*Śrī Īsopaniṣad*, v 1)

Everything belongs to or is working on behalf of the Lord. That is the real thing but we consider that everything is moving how far to satisfy my self in bondage or so many others. Selfishness, extended selfishness, national selfishness, extended selfishness. Humanity, nation, something, that is extended. Fights between greater, bigger units has been, either small units or bigger units to infinite that bigger or smaller has got no value, no value. So try to preach, to break all sorts of separate interest and try to find in harmony the one interest, *īśāvāsyam*. Everything For Himself, I am For Himself. He has got every right over me, over everything. He can make or mar. The whole life concentrated with the centre and the centre Absolute Good, the prime centre is Absolute Good and as much power is concentrated the it is so much better for everyone. So that shows it is so and you try to read that Everything is For Himself, I am For Him and there lies my best chance and prospect that I am For Him, He's so good .....

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**Guru Mahārāja:** ..... as much power is concentrated there it is so much better for everyone. So that shows it is so and you try to read that Everything For Himself, I am For Him and there lies my best chance and prospect that I am For Him. He's so good that to become For Him it is the highest reward in one's life. He's so good, infinite goodness. So become pure optimistic to the fullest extent. Try to read the world in that way, no enemy. At present of course you are to find some sort as long as you are weak you have to consider something, that sort of warning also given. But the object, our destination is such, everything good.

*tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam  
hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk*

(Lord Brahmā says: "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.") (*Śrīmad-Bhāgavatam*, 10.14.8)

No apathy on the other side, you are responsible for your own past, present, future, you are responsible because you have detached yourself from the environment. State management when it is given to some particular party to the government, when the parties or company cannot conduct the institution, the gift to the government, like that. You give up your state management to the Supreme Authority, the best highest authority and live under Him by surrender.

Hare Kṛṣṇa. This is the general background of devotion that is the highest prospect of all. You try to be centralised, and the centre is such and such in all prospects it is the most desirable centre exists. So don't be afraid of being robbed or being deceived. Do good and you cannot but come in the association of the good because the goodness, good environment is conscious and judicious, affectionate, loving.

It is told that when the soul after emancipation joins the *līlā* of Kṛṣṇa, Kṛṣṇa accepts, welcomes him like a mad man, mad friend who is suffering so long his absence, separation. God receives a newcomer there: "That so long I am suffering your separation My friend. How could you live in the foreign land neglecting Me, My friend, how could you do it? I remember everything. When you began your journey to this side you were insulted by so many in so many variegated ways. You did such and such instead of charity, this thing that thing. I am conscious. You begged from door to door thinking of Me, taking My Name. I am fully awake to all those facts. But it was necessary, now you have come." That Lord, He embraces him and faints.

Sanātana Goswāmī has given this expression in *Bṛhat-Bhāgavatāmṛta*. When such a man enters the *līlā* of Kṛṣṇa, he hints in such a way. To the servant class He extends His feet, to the friendly He touches by the hand, to the motherly section He'll give kisses and as a consortherhood He embraces the newcomer. And with His divine affection to the highest intensity so much so He forgets Himself for the time being, so kind, so benevolent, so affectionate.

Anyhow we are to place ourselves, take ourselves to that plane of living. Different planes of living there cannot be ignored. In the human section also there is division, atheist, pure atheist, but atheist and moralist, moralist but not theist. Then an ordinary theist and moralist, in the human section, particular section. Then really theistic and moralist, there begins *varṇāśrama-dharma*, then approaches further towards Godhead. In the highest stage no question of morality, everything comes out from Him, everything belongs to Him. This conception eliminates morality even, but they have got morality in their own land, that is another thing. The decisions here cannot go there. There also, motherly affection, friendly affection, consort affection, that *rasa*, they have got their adjustment but that is another thing. Everything in connection with the satisfaction of Kṛṣṇa. *Rasābhāsa* gets clash with a different *rasa* is not desirable here also. There of course it is all right automatically, like computer everything is automatically done. But when we approach towards that these things should be considered by us in the way.

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

So you have come out to help such sort of understanding which to the people we do not know any greater benefit for the society or for the mankind. Or even more, the best help to the society is to give God consciousness, Kṛṣṇa consciousness. God consciousness in the highest position is Kṛṣṇa consciousness. Attracting everything towards Him, *kṛṣ* means attraction. So many atoms disorganised, only attraction keeps them together and gives the saying, 'from chaos to cosmos.' So attraction when living it is love, attraction, gravitation, attraction, all the planets, everything exists in some ratio of attraction. But attraction if endowed with life, that is love, attraction, conscious attraction, another consciousness, that is love. *Kṛṣ*, everything, the attraction of all, the centre of all attraction, *kṛṣ*, and *ṇa*, and giving pleasure, distributing joy, attracting and giving joy, He's pleasing, that is Kṛṣṇa, in the outer sense. And He's a person, He's loving, love personified and also distributes love to the outside.

And when He distributes *rasa* in a scientific way He becomes Caitanyadeva, Mahāprabhu, most magnanimous, the highest form. In love also there's gradation, the highest degree of love when in an organised way is distributed to the public, Rādhā-Govinda combined becomes Śrī Caitanya. Not by history or any other ancient characteristic or any fable but in fact, in the reality we can understand these things, *tattva-darśī*, by the vision, eye of our knowledge and love we can have recognition of things like that.

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

I had to talk much with those Ramakrishnaites, ha, ha.  
Further we shall again meet and I'll invite some questions of you also.

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

..... just when Mahāprabhu was going to Vṛndāvana via Rāmakeli, but at that time He had to come back from Rāmakeli. Again He had to go from Purī direct to Vṛndāvana. And going to Rāmakeli He called aloud: "Narottama, Narottama," while passing by the side of the birthplace of Narottama. Narottama Ṭhākura was not born at that time and very shortly he came in this world.

We are to understand internal *līlā*, internal aspects, characteristics of the *līlā*. *Līlā* means eternal. That is in the most fundamental plane, subtle-most plane. It is causeless and it is irresistible, *ahaitukī apratihātā*. The law of *bhakti*, the most pure devotion is *sat*, it is eternal, not even the factor of time .....

End of recording, 25.10.83.

(from here someone is discussing various astrological charts and gem stones)

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