

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

81.09.26.A

**Śrīla Śrīdhara Mahārāja:** ...is intense, most intense here. Everything, all her movements are controlled by that feeling, the centre of interest, centre of interest. Centre of interest that is the highest thing to her. So what is our centre of interest, that should be changed; centre of real interest. Or to give position to this, that, one, two, ABCD, that is very trifling thing. Interest, heart's quench, heart's thirst to be quenched, the thirst of the heart, where located. That is all important. We may give respect to so many outsiders. That has not got much value.

Sonhood of Godhead, Sonhood of Godhead, so also consorhood of Godhead, that is rather our centre, the consorhood of Godhead. We're closest, we're nearest, and we get most in the consorhood of Godhead. Less than that, Sonhood of Godhead. Consorhood not husbandhood. Husbandhood in Dvārakā, and consorhood may be rather used for Vṛndāvana, consort, *parakīya* also included in consorhood. And husbandhood in Dvārakā. And Sonhood in Mathurā, but that is also having *parakīya* touch.

"Some say the Gopāla is not my child. I don't like it. I know fully well that He's my child. There are so many, there's a rumour, 'No, no. Devakī's child is He.' And they're my enemy. I can't tolerate them. The Garga Ṛṣi came, as sent by Vasudeva, to make, to give name to my child, and the words he said something I don't know. A rumour has been spread that Vasudeva sent his child here. What are all these things? I don't like. Why do these people, they're very envious of my position, they can't tolerate that I've got such a beautiful child, so all these rumours and speculations are roaming about the environment."

This sort of *parakīya*, not with apprehension that, "He may not be mine." That draws the affection more intensely, *parakīya*.

And in *sākhya* also in Vṛndāvana, "Some say that Balarāma and Kṛṣṇa, They have connection with Mathurā. They may not stay with us. How shall we pass our days if Kṛṣṇa Balarāma They may not remain with us? I shudder for the scene. No, no, that we don't admit. They're our friends." Climbing on the shoulders and sometimes giving a slap and getting slap. So closely connected how can they?

*Kṣatriya* Mathurā, what to speak of God, etc. Though they see that Govardhana was carried over and supported by His finger, sometimes they tend to say, "The Hill You did not keep up alone, carry alone. We also supported so it was possible for You to keep that Hill up. You alone could not bear the, bear so much burden, so much weight. We also helped." In this way.

And what is false, what is real? We must say that this is the highest form of reality. How? How? That this is the centre, this is the highest plain of truth, this *parakīya*, and not that *svakīya*. Only through *mantram*, or only a particular form, that cannot make anything of one's own. The highest degree of affection, that should be the real criterion to judge who is who's. Who is who's nearest friend, that is to be judged by the degree of the intensity of the attraction between \_\_\_\_\_ [?] and not by any form. The law of gravitation, the law of attraction, that should be the highest consideration if we go to explain the nature of cosmos. The cohesion, integrity, solidarity, the attraction, that should be given the most importance in our calculation, all others subsidiary. Gaura Haribol.

Whom I love, he's my own. Whether formally I get him or not does not matter. That is the nature of Vaikuṅṭha dealings, infinite relationship. In the infinite that should be the measurement of our closeness or nearness or farness, distance, whom I love best, whom I have

got affection for most intensely. That should be the criterion of our judgement. Who is who, near or distant?

Gaura Haribol. Gaura Haribol. And the transaction between them will also be only through their affection. By a form I may be near to England, to America, but a village one mile off that may be far to me, distant. I get the form through relationship with something else I immediately can connect with the distant place, that is near to me. And the village, a man, I shall have to arrange a rickshaw, and two hours time it will take, that will be far. So the affection, that is, that makes us near. In that plane we are nearer. Hare Kṛṣṇa. Hare Kṛṣṇa.

**Bhāratī Mahārāja:** Mahārāja, that's a very high platform, advanced. Very advanced platform you're describing. You're describing a very advanced platform.

**Śrīla Śrīdhara Mahārāja:** Advanced, philosophy.

**Bhāratī Mahārāja:** So what is, when we're praying to Kṛṣṇa in that way, where is the spiritual master? What is his position? We're praying through him?

**Śrīla Śrīdhara Mahārāja:** Yes. Through – actually it is in a general way, but when we shall come to particular things then of course here Kṛṣṇa means Kṛṣṇa's group, whole system. Then when it will come in details to our personal question for a man of our stage, or workers for the unit of our stage: then the mediator. Direct approach and connection is not possible, so only through mediator we can get Him nearer. Otherwise we cannot feel Kṛṣṇa, what is Kṛṣṇa.

Kṛṣṇa in His group, the *mādhurya-rasa* He has got His paraphernalia, otherwise Kṛṣṇa is nowhere. Kṛṣṇa is seen always in a relative position, either in the friendly circle, or in the consortherhood, or in the filial affection. Kṛṣṇa means, presupposes His own group, for us. We cannot have any direct connection with Him. In *sākhya-rasa* also the Śrīdam, Sudam, so many must be there. Then the *rasa* is playing there and we can taste there. In *vātsalya-rasa* Nanda, Yaśodā, the first group, and the transaction is there and we can feel. We have got secondary position. In *mādhurya-rasa* also, in all the *rasas*, the group, the first group always there eternally, otherwise not a full play of His pastimes is to be found. It presupposes in particular *rasa* He's, it presupposes that so many others to make that *rasa*, that *līlā* possible, is already there within Him. That is also calculated within Him in different *rasas*.

And we are onlookers and we are order carriers of them, in this way we can. Our approach must be always through some. And Kṛṣṇa in every *rasa* that is in His own group, not alone, never alone. So if we want to have alone then we shall have to see Him as a master, far away, not easily approachable. It is not approachable by us independently, always through Guru on different times.

And sometimes also it will be better to get a hierarchy of Guru, according to our position it will be best for us. So it has been said *rūpānuga-sampradāya*, the Rūpa, Lalitā, Rādhārāṇī, and then Kṛṣṇa. In *vātsalya*, in all the *rasas*, something like that. Our interest will be best dealt when we, according to our position we shall approach in a proper channel to a particular post, not exerting. Sometimes of course we may have to connect with the first agent, but there is a hierarchy of agency and generally second or third position we shall connect, then our interest will be best represented, so *rūpānuga*. And in other *rasas* also something like that.

The eternal agent is there and to see we shall select some other by whose recommendation we can go to the first agent of a particular *rasa*. So our Guru, our immediate agent will be our Gurudeva who has been sent to recruit us. There we must go and gradually we'll be able to see that what I saw in him first he's not confined there, but according to my development I shall see

that Guru is also developing, developing to me, or rather, I am getting more improved position so that to find his higher self.

My eyesight that was under cataract and the eyesight is improving and I'm seeing the doctor more as he is. And when my eyesight was not very clear, vaguely I used to see him. So also with Guru, first I thought rather just as a student he sees his teacher in the beginning very small acquaintance, and as much as he gets more education he can understand how much education his teacher has got, he can appreciate, in this way. According to our internal development we'll be able to see the higher and higher position and aspect of Gurudeva. In different births also it may continue. Hare Kṛṣṇa. Hare Kṛṣṇa.

*So rūpānuga-bhajan*, ours is *rūpānuga*. Narottama Ṭhākura he says: "When my Gurudeva Lokanātha Goswāmī he'll be propitiated with me and take me by my hand, take me to Rūpa Goswāmī, 'that please give some engagement to this girl,' Rūpa Prabhu, to Rūpa Mañjarī. When my Guru will hand me over to Rūpa Prabhu, 'please give engagement to this servitor,' when he'll take me there?"

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. So *śraddhā*, faith: automatic attraction. Hare Kṛṣṇa. Hare Kṛṣṇa.

**Bhāratī Mahārāja:** Mahārāja, you said once that one should not limit the Guru.

**Śrīla Śrīdhara Mahārāja:** Nothing is limited. Ha, ha, ha, ha. Nothing is limited. The part of infinite is all infinite. Limitation is *māyā*. Sand has got no limit, a particle of sand, analyse, analyse, analyse, atom, electron, proton, neutron, again go on analysing, no end. So to see limited that is in illusion. So see everything as infinite, so everything is greater than you. Ha, ha. Or everything representing infinite. The part of infinite is infinite. So don't go to analyse in the way of knowledge, then no end of enquiry, be *asādhān vṛtti*.

The function of taste will have no chance in any time. You'll go on enquiring and enquiry will go to infinite, so the taste function that won't get any chance. So give up enquiring habit and begin your tasting sense. Through faith, engage yourself in your tasting, department of taste, *ānandam*, not much of *cit*, *sat-cit*, not much of consciousness, but consciousness, what consciousness wants to show. Consciousness wants happiness. Wherever there is feeling that is hankering for happiness, pleasure, ecstasy. So try to have connection with ecstasy as soon as possible. Don't lose your time, much time with consciousness. *Sat-cit-ānandam*, *hlādinī*. Try to approach as much as possible direct to *hlādinī*. Then *sat-cit* in the existence and the consciousness of the existence they will waste your time \_\_\_\_\_ [?]

You go to study the nature of fossil, the fossil will keep you engaged life after life. You won't be able to come out of the fossil fashion, fossil idea; mania, so give up fossil. Come to consciousness, spirit, and if you go to make research in the spirit only that will take you lives together, no end of searching. So you will have no time to utilise, to come in association direct with happiness, that is the *hlādinī*, *ānandam*, or beauty, or *hlādinī*. So as much as possible \_\_\_\_\_ [?] Try to have closer connection with the third, *satyam*, *śivam*, *sundaram*, the very central existence, the central substance of the whole existence, the very gist that is *sukham*, *ānandam*. And then surrounding it there is conscious, *cit*, and surrounding it there is solid existence, something. Enter into that as soon as possible, directly, keep direct towards that through *śraddhā*, through faith. Approach as quickly as possible towards the centre, *satyam*, *śivam*, *sundaram*. *Sat-cit-ānandam*. Willing, thinking, and feeling, through feeling we get *ānandam*. *Ānandam* is the *raso 'py asya*, *raso vai saḥ*.

*na te viduḥ svārtha-gatim hi viṣṇum, durāśayā ye bahir-artha-māninaḥ  
[andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni 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]

Those unfortunate sections they do not diagnose their own heart, that it is hankering for happiness, maximum happiness, and where it is located. They make much of the cover of things than the substance within the cover. They’re very unfortunate people, Prahāda Mahārāja says. *Ye bahir-artha-māninaḥ*, makes much of the over cover. But what is within most valuable, go and search, connect with that. That is very difficult here, the apparent side attracts us and we don’t find any leisure to go leaving and find the higher substance, real substance. That is the difficulty in this world, making much of the coating, the dress, the garment, and not within \_\_\_\_\_ [?] reality \_\_\_\_\_ [?] Gaurasundar. Gaurasundar.

**Bhāratī Mahārāja:** Mahārāja, the quotation you often use, *satyam, śivam, sundaram*, who has given that?

**Śrīla Śrīdhara Mahārāja:** In *Upaniṣad*, I forget in what *Upaniṣad* it is, but it is a famous expression in *Upaniṣad*, *satyam, śivam, sundaram*: and *sat-cit-ānandam*. Hare Kṛṣṇa. *Ānandam, sundaram*, and *prema*, the love, beauty and ecstasy all similar thing, same almost: third plane in the general calculation. Hare Kṛṣṇa. Hare Kṛṣṇa. Charm, real charm is there.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

*yadi gaura nā hoita, tabe ki hoita, kemone dharitām de* [Vasudeva Ghose]

If Śrī Caitanyadeva did not appear, then what would be about our fate? We could not know the real purpose, the real gist of it. There is Rādhārāṇī, there is Vṛndāvana, Vraja, Kṛṣṇa. Then how could we live if once connected then how could we live if we did not have connection with these happiest things? And that Śrī Caitanyadeva has brought out.

Oh, you’re feeling disturbed. Should we go inside the room?

**Bhāratī Mahārāja:** No problem.

**Śrīla Śrīdhara Mahārāja:** No problem. Nitāi. Nitāi. Gaura Haribol. Nitāi.

**Bhāratī Mahārāja:** It’s very difficult to start to taste. The propensity is there to always enquire; enquiry, that is always there.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Bhāratī Mahārāja:** But then afterwards, to make the taste come about it's always difficult. Sometimes the taste is not there.

**Śrīla Śrīdhara Mahārāja:** Taste?

**Bhāratī Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** *Ruci.*

**Bhāratī Mahārāja:** Yes. It's not coming. Lower taste comes.

**Śrīla Śrīdhara Mahārāja:** I asked Prabhupāda, our Guru Mahārāja, once when I came newly, one evening about seven, eight, I went to his room and found alone. With my *praṇāmas* I asked him, 'How, eliminating the undesirable things within me I can approach as much, as quickly as possible towards the goal. *Anartha-nivṛtti*, the elimination of the undesirability, *anartha*, no *artha*, no *prajoyana*, which is not necessary, to eliminate the unnecessary elements within us, how it is possible, to go on, to advance quickly?'

Then he told, replied: "*Anartha-nivṛtti*, the successful elimination of the undesirable elements in us; that is the result of a particular action. What is that?"

*ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā  
tato' nartha-nivṛttiḥ syāt [tato niṣṭhā rucis tataḥ  
athāsaktis tato bhāvas tataḥ premābhyudañcati  
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramah]*

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindu*, 1.4.15-16]

So *sādhu-saṅga*, *bhajana*, *tato' nartha-nivṛttiḥ*. So we are to give our more attention towards *bhajan*, *sādhu-saṅga*, *Guru karan*, then *bhajan*. *Bhajana* means *śravaṇa-kīrttanādī*, under the direction. Everything may be *karma*, everything may be *bhakti*, everything may be *jñāna*.

When *Bhāgavat* explanation is going on I am attending, but my listening to *Bhāgavat* may be many things. Variegated result it may bring for me. Suppose if I've got any aspiration for any worldly things, "Oh, I'm attending *Bhāgavat* class. *Bhagavān* will be propitiated and it will be easy for me to get that." With this spirit if I attend *Bhāgavat* class it will be *karma-kāṇḍa*.

But if we want to have knowledge, the *tattva*, *jñāna*, the ontological side there, I'm satisfied and I shall be able to distribute amongst the scholars and I shall get some position thereby, with this idea if I listen, attend the *Bhāgavat* class I shall acquire *jñāna*, the knowledge is my objective.

But devotion, it will be under the category of devotion, the *Bhāgavat-śravaṇa*, only when whatever benefit I will derive from this action it will go to Kṛṣṇa, not to myself in any way. He's

the receiver. He's the master. Just as an animal, a cow, or a horse, whatever he has got, he can earn, by his health, or by any way improvement, it brings something for the master, not for him. *Vikṛta viśhar vaśho* [?]

I am slave. Whatever I shall earn my master will get that thing. I have not got independent separate interest or existence. I'm totally his property. So with this idea one should attend *Bhāgavat* class. And whatever he'll do this should be the underlying attitude or spirit, that whatever I do the benefit will go to my master, my Guru. Kṛṣṇa means, Kṛṣṇa is distant. My Guru will be the owner what I acquire. So nothing, no result I should digest, *karma-phala*, the *phala* is only – belongs to Him.

*karmaṇy 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]

It is a general thing. Clear, general advice is given in *Bhagavad-gītā*, but it is very, very difficult actually to observe. *Karmaṇy evādhikāras te, mā phaleṣu kadācana*. "So I won't work," that is renunciationist, *jñānī, māyāvādī*. And the devotee they feel encouragement, "Oh, the result for Kṛṣṇa and work for me." They will feel encouragement with this idea, with this principle. *Mā te saṅgo 'stv akarmaṇi*. Not as a reaction he'll become idle, not that.

"*Karmaṇy evādhikāras*, You are My slave. You must work. Because you are not the owner so you will, *karma* \_\_\_\_\_ [?] that is strike, that will be reactionary. So *karmaṇy evādhikāras te*, I am *bhokta*, you are My potency. I am enjoyer, and you are energy. Your position, your constitutional position is to satisfy Me. And My constitutional position is to be satisfied by your labour. This is the constitutional position."

It is very difficult to be adjusted in such an intrinsic position, so *bhakti* is there, it is to be found, *sudurlabhaḥ*. Who will run to sign this bond? The whole – I am to labour and He's to enjoy the fruit of the labour. Such sort of abnegation, such sort of sacrifice, sacrifice I'm giving something and He will give gratitude to me, and I shall feel proud, "I'm giving things so much." But to sacrifice his own position eternally, "That I am none, I am only to labour, and He's to enjoy." To sign such a deed, such sort of emptiness, such type of sacrifice, abnegation, that is very, very, rarely to be found. That is the very rare plane.

*muktānām api siddhānām nārāyaṇa-parāyaṇa*  
*sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune*

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [*Śrīmad-Bhāgavatam*, 6.14.5]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.150]

The degree of such type, sacrifice of such degree of such type, is very rarely to be found in the world. The wholesale, and that is the truth, that is constitutional position of everything, so

that is natural. All diseased condition, all has got reaction. But this has got no reaction, being health promoting, this position. But who will come to admit such position in the constitution, in the whole? Sacrifice of such nature, and broad heartedness, such sacrificing spirit, where should it be found?

*Karmany evādhikāras te, mā phaleṣu kadācana, mā karma-phala-hetur bhūr.* So never entangle with the consequence of any action. *Mā te saṅgo 'stv akarmani.* There is the ditch, the danger, that when such fact will come to your notice about the environment you will stop working. “Why should I labour?” Don’t - such curse may not come down on your head, I’m afraid. *Mā te saṅgo 'stv akarmani.* Never approach that dangerous pit, *akarma*, that, “Because I’m not to enjoy why should I work?” That dangerous alternative, never allow you to go that side. Then the *māyāvādī*, “I’m not master.”

“There’s no taxation without representation.” That was the Washington, slogan of Washington during the American Independence War. “No taxation without representation.”

“If I’m there in the highest position I shall pay tax. And another he will manage and I shall give money for his management, his power mongering, one is power mongering and I shall give food to that power mongering of a particular person, never.” So *māyāvādīs* are of such nature. “If I am *so ham*, if I am at the highest position then I can admit that sort of philosophy of the world. But if I’m not represented in the highest position, I’m only a slave, I won’t accept that. I’ll never accept that philosophy.” That is the trouble. I won’t call a spade a spade. I shall call a spade a hoe.

So we must approach towards that sort of knowledge, that whatever I shall do, my master will be owner of that. With this creed we shall do anything and everything, and that will be devotion. And there will be degree also, intensity. The *prema* comes out of that. And this sacrifice, die to live, Hegel says, “Die to live.” Don’t be afraid of dying. You’ll be able to live there, real life, die to live. I like Hegel very much. “Reality is by Itself and for Itself.” A very liberal world: Reality, that must be by Itself and for Itself. He’s not for you. You are for Him. This attribute you must have to give to the Reality. He exists to fulfil His own purpose, then what sort of Reality He is. He’s self existent and exists for Himself, not subservient to any other. This must be in the prime cause, otherwise it is not a doll of your play, reality. And die to live, self determination means die to live. Learn to die, then you’ll find that you are to have a proper life, real life. Don’t be afraid to sacrifice. Die. Gaura Haribol.

*Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'*, [Caitanya-caritāmṛta, Madhya-līlā, 20.108]

Mahāprabhu announced to Sanātana Goswāmī. There are so many controversies about the real position who is *jīva*, *jīva* soul. He declared, *kṛṣṇera 'nitya-dāsa'* means plain, eternal servant, that is plain...

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