

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ...small thing that to become a slave to Him, that will go to hell. “It is better to go to hell,” Milton says, “It is better to reign in hell than to serve in heaven.” The Satan told, “Better to reign in hell than to serve in heaven.” As opposite, Kṛṣṇa dāsa, the real dignified position, that is real position of yourself, the most dignified, that is to be one with Kṛṣṇa, of one interest. He’ll look after you. As much as you are given to Him, His concern is to look after you, to that degree. This is really theism. The nature of theism is such. There is faith, but faith in what? That is all imagination. When it comes in reality, in transaction of real giving, the self will shudder. “Oh!” Then what degree of faith you have got for Him? It’s a fashion, a faith of a fashion of faith. Gaura Haribol. Gaura Haribol.

*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]

Don’t entangle with the result, because it is in the hand of the Infinite. Your contribution is infinitesimally small, and you want to control the whole infinite by your small contribution. That is so foolish. Remove this folly from you forever, that your smallest contribution that will control the whole infinite. Such a fool you are. So never think of the result. The result is the resultant of so many forces in the world. So *karmaṇy evādhikāras te, mā phaleṣu kadācana*, never in the consequence of your contribution of the point of labour. *Mā karma-phala-hetur bhūr*. Never connect yourself with the result. Do your duty. Never connect with the result. *Mā te saṅgo ‘stv akarmaṇi*. That does not mean that you’ll disconnect with *karma*, with contribution, with your duty, because the result is not within your fist. Never go that side; great danger. This is devotion. The very basic principle of devotion is here.

*aham hi sarva-yajñānām, bhoktā ca prabhur eva ca
[na tu mām abhijānanti, tattvenātaś cyavanti te]*

[“-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death.”] [*Bhagavad-gītā*, 9.24]

“It is Me who is the enjoyer of everything in this world. I am that principle who can absorb the whole production of the whole infinite. I am so and so. But I’m your friend. Don’t be afraid that an injustice may come to you.”

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

[“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 Worshipable 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]

Only when in this attitude you can live in peace, can find peace, appropriate to your position you'll get the maximum. That is the clue; that is the key to life. Do you follow? Any unreasonability?

Bhāratī Mahārāja: No. Sometimes the Maṭha Commander will use this; he will say that, "You are slave and you have to do what we say, no questions asked." So what is the case there?

Śrīla Śrīdhara Mahārāja: Then that is a relative and absolute consideration always. If he's in a right superior position then it is all right, but if he's a bogus then we are to avoid. We must appeal to my clear conscience, with my sincere understanding within, my master within, *caitya* Guru. Something, if he's a hypocrite, he's not sincere, true to his thought and word, then I shall avoid. And if we find that he's true then of course I shall approach more intensely towards his direction that this is the nectar. Where shall I go to get such guidance to take me up to the higher sphere? That is a boon if I go to get guidance, real guidance, proper guidance. That is to be very fortunate in our life to get a proper guide. No other higher fortune can be conceived than to have a good guide, real guide. That is our best wealth in life, *sādhu-saṅga*. *Sat-saṅgaḥ śevadhir nṛṇām*. *Saṁsāre 'smin kṣaṇārdho 'pi sat-saṅgaḥ śevadhir nṛṇām*.

[*ata ātyantikam kṣemam pṛcchāmo bhavato 'naghāḥ
saṁsāre 'smin kṣaṇārdho 'pi sat-saṅgaḥ śevadhir nṛṇām*]

[King Nimi asked the nine Yogendras: "O sinless ones! We therefore enquire from you about that which is supremely auspicious for all living beings, for in this world of birth and death, association with saints - even for half a moment - is the most valuable treasure in human society." [Śrīmad-Bhāgavatam, 11.2.30]

For a moment if we can come in contact with a real *sādhu* it is like jewels in this world. It is a jewel if even it is for a moment _____ [?] very rarely to be had. *Śevadhir* means jewel. *Sat-saṅgaḥ śevadhir nṛṇām*, *kṣaṇārdho 'pi*, proper guidance, the trace of my home. I'm wandering like a madman hither thither. Proper direction towards my home: one who can give, he's my real friend. That is the real jewel in the world, that intimation for my home. To take my own real position, desirable position, that guide. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, what is the proper conception of *kartavya buddhi*?

Śrīla Śrīdhara Mahārāja: That will, the responsibility is in him according to his stage. He will gather from scripture, from *sādhu*, all these things, and adjustment. Otherwise what can be there? He's responsible ultimately for him, his free will, his previous experience, his sincere hankering, that is acquired by previous activity, that *sukṛti*, knowledge, *bhakti*. *Bhaktiyā sañjātayā bhaktiyā* [Śrīmad-Bhāgavatam, 11.3.31] *Bhakti* produces *bhakti*. Nothing else can produce *bhakti*. *Bhakti* can produce *bhakti*. So whatever little experience you have got in every point of life we are facing such problems as you are. In whatever line you'll want to approach to make progress, what you say that will be the common difficulty, and you cross.

[*pārtha naiveha nāmutra, vināśas tasya vidyate*]
na hi kalyāṇa-kṛt kaścīd, durgatim tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."]

[*Bhagavad-gītā*, 6.40]

If I'm sincere to myself none can do any harm to me, for long time. And a small time also because something was anomaly with me so I'm detained for some time, my progress is detained for some time, you take that way. I want, if I'm sincere, none can oppose in this world. He's there, His vigilant eye is everywhere. So bad agents, good agents are also there, under Him.

Dāsa Goswāmī says: "When we're in grave danger cry aloud for the help of the Vaiṣṇava, the sentinel appointed by the Lord." *Ata padi beti kori* [?] The going, travelling through your way and there are so many _____ [?] Who falls on the travellers and robs them?

Bhāratī Mahārāja: Thieves, rogues.

Śrīla Śrīdhara Mahārāja: The other day you told. Not only rogue, rogue indifferent, they're plunderers on the way. When plunderers come to rob you they will cry for help from outside. So *kāma, krodha, lobha, moha, mada, mātsarya*, and so many other things to disturb the traveller one is going towards the domain of Kṛṣṇa. Then he'll cry at the sentinels, the Vaiṣṇavas are there and they will come to help, the Vaiṣṇava, the Guru, Vaiṣṇava. By their: if we cry aloud for their mercy they will at once, their ideal will come within our heart and help to do away, to drive away all those undesirable elements that hinder our progress.

Na hi kalyāṇa-kṛt kaścīd, durgatim tāta gacchati. [*Bhagavad-gītā*, 6.40] That light should always be kept in our heart. If I don't like to deceive me none can deceive me. There is the Lord for every party. That free will is given to me and the misuse of that is in the bottom of all sorts of danger. Otherwise He's there, He won't allow others to rob me unlawfully. With my participation, cooperation, whatever little it may be, that is at the bottom of all defects, free will.

So, the *sādhus*, in advanced stage, they only blame their own self. They don't waste their energy to blame others, no time, only blaming his own self. "You are so magnanimous, so great, but I am so low." That is the tenor of their thought, general tenor. "I am lowest of the low, and you are greatest, noblest of the noble." That is the royal road to approach for the Vaiṣṇava, *sādhu*.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

...

... for the satisfaction of departed generation. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, Kṛṣṇa and Kṛṣṇa's pastimes, they're usually considered *mādhurya-līlā*. So Caitanya Mahāprabhu *audārya-līlā*, so what is the specific difference or characteristic?

Śrīla Śrīdhara Mahārāja: *Mādhurya-līlā* means pastimes within a limited circle, and when that is

planned for distribution on the outside then the colour of *audārya* comes. The *mādhurya* within and the attitude of distribution, that is outside, added to that, *audārya*. *Audārya* not independent of *mādhurya*, the *mādhurya* is there, distributing what? The highest thing, when the attitude of distributing the highest thing that is *audārya*. And that is also eternal, every pastimes eternal. With the eternity everything is eternal, not bound in particular time. It's coming from eternity and will go on for eternity. Only limited circle we are very inquisitive to know the birth and death because we are accustomed with that thought. But in the land of eternity it is astonishing that how a thing is born and again dies. There is no question, that everything is eternal, no question of death. Death is a strange thing there – end, beginning and end unknown to that land, that plane. We are very eager to cast in it our historical experience within the history.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Our Guru Mahārāja told once that, a boatman in ancient time, generally they are trading, walks with the big boats that are used for trading purpose. So those that are in charge of that sometimes they had to, with the rope, with the help of the rope tied with the mast, they used to draw, two or three drawing when the boat is passing against the current, they were engaged to draw the boat. Then one of them has got some thorn within his foot. He thinks, 'If I become rich then I shall pave the way, make the way *pukha* so that no thorn can penetrate in my sole. I shall arrange to for the pavement of the road where we are to draw.' But he can't conceive that if he becomes rich then the drawing won't be necessary at all. The drawing of the boat, this sort of labour would not be necessary if he becomes rich. No question will be of drawing but in his present position he thinks, 'If I become rich once then I shall construct the ways by which to draw the boats, so that no thorn can enter into the sole.' But he can't conceive that if I become rich then no necessity will be. So there are so many problems here, when we attain that position these questions won't arise at all. This is only meant for this mundane.

Another he told that one who is born in the darkness of a prison house, then when grown up he's there in darkness, everything to be seen with the help of light. Then a man coming from outside, "Oh you come, I shall show you the Sun."

"Yes, let me take the lantern."

"No, no, to see the Sun no lantern is necessary."

"You are fooling me. Nothing can be seen without the help of the lantern. What do you say, fool? I don't like to be fooled by you."

Then will snatch him from there and forcibly take him. "See the Sun."

"Oh! Is it so?"

Something like that.

*ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
vyartha 'pi naivoparameta pumsām, mattaḥ parāvṛtta-dhiyām sva-lokāt*

[One party says: "God exists!" The other says: "God does not exist!" *Śrīmad-Bhāgavatam* says that the *ātmā* is self effulgent, but still we find that one class of men say, "He exists, we see Him, He can be seen," and another says: "He has never existed." This quarrel has no end because one of the parties hasn't got the eye to see what is self evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever.] [*Śrīmad-Bhāgavatam*, 11.22.34]

Ātmā parijñāna-mayo, full of light, self effulgent *ātmā*, it does not require the help of anything else to study, to understand that, him. *Parijñāna-mayo* _____ [?] A mass

of light, mass of consciousness, *parijñāna*. *Vivādo*, *hy astīti nāstīti bhidārtha-niṣṭhaḥ*. So the *ātmā* exists, soul exists, and some say not exist. Why this question is here? *Hy astīti nāstīti*. Surely it is absent, it does not exist. Another says it exists surely. *Hy astīti nāstīti bhidārtha-niṣṭhaḥ vyartha 'pi*. This is useless. Why? Because it is confined in a particular section, *vyartha 'pi naivoparameta*, this is useless, still, this sort of contention, quarrel, won't cease. Why? *Vyartha 'pi naivoparameta*. It has got no end, it will continue. Some say, 'No, it is.' And some say, 'No, it is not.' It will go on. *Mattaḥ parāvṛtta-dhiyām sva-lokāt*. Only for those, that section, who has deviated from My consciousness as well as his own consciousness, self consciousness: God consciousness as well as self consciousness. To them the question of whether it is or it is not. But those that are in self consciousness they will be conscious that *ātmā* is there, and those who are in God consciousness, they will also see that there is God and there is soul. Just as those that have no eyes, so many insects without eyes... _____ [?] Lengthy, has got no sense, only touch, no eyes...

Devotee: Earthworm.

Śrīla Śrīdhara Mahārāja: Earthworm. For them no Sun, there is no Sun for them, no eyes no Sun, no eyes no Sun. *Mattaḥ parāvṛtta-dhiyām sva-lokāt*. Deviated from God consciousness and necessarily self consciousness: for them the question, the doubt. But those who are already in God consciousness and self consciousness there's no question, no quarrel amongst them, within that society. So a particular group, they're quarrelling, those that have no idea at all, no experience.

So a man who is born and brought up always in darkness and habituated to see everything with the help of the light, to him the Sun he'll say, "Oh, we must take the light to see the Sun." It will be in his case. But those who are already there it will be ludicrous to those who are in that self consciousness or God consciousness. They feel Him, experience, direct experience.

*ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
vyartha 'pi naivoparameta puṁsām, mattaḥ parāvṛtta-dhiyām sva-lokāt*

Jīva Goswāmī has quoted all these things in *Sandarbha*. This is the medicine for the atheists. If the atheist has come to argue and make argument then this is the weapon.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.

...

Mattaḥ parāvṛtta-dhiyām sva-lokāt. "Deviation from Me first, and the effect of that, consequence of that, deviation from self consciousness, *sambandha-jñāna*, eliminating Me to see one's own self that is not the complete estimation or vision of him, partial, not proper."

So by the light of the Sun we can see ourselves also, and the outside. Knowing is possible. If He withdraws Himself then nothing can be seen, nothing can be felt. No experience is possible if He withdraws. If Sun withdraws everything is dark, of course if there is no Moon or stars or any other light. And also, other lights, the source is the same, that of the Sun. One, I have produced the candle light, I have produced such light, but light as a whole can only show us. So light can show.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Generally *jīva* comes from Brahmaloaka, *taṭasthā-śakti*. You have read in *Bhagavad-gītā*? “*Jīva* soul is My *paraśakti* and the world is *aparaśakti*.” The combination of both has given us this world. Within the *jīva-śakti* and outside the *aparaśakti*, combination of two potencies has made this world to us.

*apareyam itas tv anyām, prakṛtiṁ viddhi me parām
jīva-bhūtām mahā-bāho, yayedaṁ dhāryate jagat*

[“O mighty hero, Arjuna, this worldly nature known as external, is inferior. But distinct from this nature, you should know My marginal potency, comprised of the individual souls, to be superior. This world is accepted by this superior conscious potency as an object of exploitation for sense enjoyment, by the agency of each individual’s fruit-hunting actions and reactions. The divine world emanates from My internal potency and the mundane world from My external potency. The potency of the living beings is known as marginal, on account of their medial adaptability - they may choose to reside either in the mundane plane or the divine.”]

[*Bhagavad-gītā*, 7.5]

This material world is meant, the *paraśakti*, the principal potency has entered into the lower potency and making it moving, has made it a moving one.

Devotee: _____ Brahmaloaka?

Śrīla Śrīdhara Mahārāja: Ah! Its original position is Brahmaloaka, *taṭasthā-śakti* means.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Kṛṣṇaloka is far above. Brahmaloaka and Śivaloka, Vaikuṅṭhaloka, in this way, Ayodhyā, Dvārakā, Mathurā, Vṛndāvana, gradation, gradually up, up, going up. According to the degree of *rasam*, *ānandam*, it is measured. What is high, what is low, it is measured by the standard of *ānandam*, both in quantity and quality. *Raso vai saḥ, rasa, sukha, ecstasy, ānandam*, the utility of anything, or the superiority of anything should be measured by that standard only. It is universally admitted that we all hanker after *ānandam, rasam, sukham*. None will say that, ‘I don’t want happiness,’ no one. Everyone is trying hard to get maximum joy. This is admitted by the extensive section. So in whatever way one is moving he thinks that, ‘Joy I shall _____ Better joy I shall get from here.’ But they’re erroneous, may be error, and so the reaction. Proper guidance is necessary how we can get the joy of highest quality and quantity. And the measurement, measure has been considered accordingly. This material happiness is trifle so it is rejected, and spiritual only pertaining to *jīva* soul of the lower type of spirit, that is also limited. And higher type of spiritual existence can emanate highest quantity of joy and of higher quality also. So the question of Brahman, the Paramātmā, Nārāyaṇa, Vasudeva, Rāmacandra, Dvārakeśa, Mathureśa, Yogeśa, Nandanandan, Rādhikāramaṇa, in this way it goes. Those that are exclusively given for scientific search of *rasa*, they come to flock together by the expert of that department. “I want *rasa. Raso vai saḥ. I want rasa, pure, purest rasa. Highest type of rasa I want.*” So the elimination and acceptance; *sādhana* means elimination and acceptance of the new and rejection of the old, the progress of *sādhana* means that.

Bhāratī Mahārāja: Mahārāja, the *jīva-śakti* is from *taṭasthāloaka*?

Śrīla Śrīdhara Mahārāja: Yes.

Bhāratī Mahārāja: So what determines what *rasa* the *jīvātmā* develops?

Śrīla Śrīdhara Mahārāja: *Jīvātmā* by his free adopt-ability he can develop while entering into *māyā*, this plane of exploitation, a lower type of *rasa*, that is *vikṛta*, that is a *rasa*: *vikṛta* means? What is *vikṛta*?

Devotees: Perverted.

Śrīla Śrīdhara Mahārāja: Perverted, yes, perverted, and with the cooperation of his own free will if he moves with that of renunciation then some weak self experience of his own soul, and when merged into that then nothing remains. And similar, just as he has got adopt-ability he – plane of exploitation, he can adopt the serving attitude also, get the influence of the plane of dedication, and thereby if he goes he will thrive. A different type of *rasa* he will feel and make progress, in this way. Adopt-ability, the consent, first participation is only consent, and then he's helped by the upper or the lower agents. In this way the connection and development, and once entered lives together goes on in that wild goose chasing here and proper search there.

Bhāratī Mahārāja: So the *jīvātmā* is normally *śanta-rasa* in Brahmaloka?

Śrīla Śrīdhara Mahārāja: That is not considered *śanta*. *Śanta* means positive association with the higher; that is *śanta*. But no such association he has got in Brahmaloka. In Brahmaloka almost like *sāyujya*. Self consciousness not awakened there, very feeble, not workable: only through push, very few self consciousness freedom, very meagre. Anyhow there is the two opposite things, exploitation and dedication, and the meeting place is there, very fine, the marginal potency. And we are told that from there general *jīva* comes.

Bhāratī Mahārāja: Mahārāja, we also hear that the spiritual body is eternal.

Śrīla Śrīdhara Mahārāja: Yes.

Bhāratī Mahārāja: So when does that - that means that it is already developed also in Brahmaloka.

Śrīla Śrīdhara Mahārāja: Of course. Brahmaloka as a whole is eternal. Here also *māyā* is eternal, the particular potency undeveloped, that is also eternal. The possibility, finite is eternal, infinite and finite both combined makes absolute; that is eternal. *Māyā* is eternal, the *śakti*, but the development is not eternal, in one sense, that is changing, but this changing is also eternal. So in that sense everything is eternal: limitation within unlimited.

Bhāratī Mahārāja: The spiritual body which the living entity develops, does that begin from Brahmaloka?

Śrīla Śrīdhara Mahārāja: Real spiritual body does not depend on the development of the *jñāna*. It depends on the real development in the eyes of dedication, real *jñāna* is almost impossible. For a speck, for a drop, to get the knowledge of the whole, that is impossible. Only it can give its

own quota to the contribution in the activity of the whole, participation, so *jñāna-sunya-bhakti*. That is a futile attempt. That is also a disease. That is also a tendency of a particular disease. *Jñāna* is also a class of disease to the soul, because he runs after phantasmagoria. What is impossible he's running after that. Being a particle he wants to hold the whole within his mouth. It is impossible - wild goose chasing. So *jñāne prayāsam udapāsyā*, hatefully we must cast away our spirit of searching about knowing about the whole. That is useless attempt. It is impossible. So don't waste your time in quest of the whole knowledge. Whatever little is necessary you get that and go on with your service. By service you thrive, not *jñāna*, seeks to be master of the environment, but it is not possible. You cannot be master of your environment: never.

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