

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.09.05.C

Śrīla Śrīdhara Mahārāja: ...of the real thing which is represented in the map. Otherwise it is only a book. *Gīta*, *Bhagavad-gītā*, if no awakening we cannot see the advice of *Bhagavad-gītā*. Only to a mad man, a foolish, or to a beast, it is only paper and ink. And important, the *līlā*, *śāstra*, what is it? So the interest, the degree of the inner awakening and connection with the real aspect, that is there. Vighraha, that is also like that, Vighraha. Ganges water, all these. That is they're there, but only misguided we are, we can't derive our real interest from them.

*vana dekhi' bhrama haya – ei 'vrndāvana', śaila dekhi' mane haya – ei 'govardhana'
yāhān nadī dekhe tāhān mānaye – 'kālindī', mahā-premāveśe nāce prabhu paḍe kāndī'*

[When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vr̥ndāvana'. When He passed over the hills, He took it for granted that they were Govardhana.] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 17.55]

[Similarly, whenever Śrī Caitanya Mahāprabhu saw a river, He immediately accepted it as the River Yamunā. Thus while in the forest He was filled with great ecstatic love, and He danced and fell down crying.] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 17.56]

*yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās
te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ
[sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau
revā-rodhasi vetasī-taru-tale cetaḥ samutkaṅṭhate]*

["That very personality who stole My heart during My youth is now again My master. These are the same moonlit nights of the month of Caitra. The same fragrance of *mālatī* flowers is there, and the same sweet breezes are blowing from the *kadamba* forest. In Our intimate relationship, I am also the same lover, yet My mind is not happy here. I am eager to go back to that place on the bank of the Revā under the *Vetasī* tree. That is my desire."]

[from Śrīla Rūpa Gosvāmī's *Padyāvalī*]

Exciting towards that, towards reality, they're all futile thing, exciting.

[?]

*nārāyaṇam ayaṁ dhīrāḥ, paśyanti paramārthinaḥ
jagad dhana-mayaṁ lubdhāḥ, kāmukāḥ kāmīnī-mayam*

[A devotee sees everyone and everything in relationship with Nārāyaṇa (*nārāyaṇam ayaṁ*). Everything is an expansion of Nārāyaṇa's energy.] [Within *Śrīmad-Bhāgavatam*, 7.7.55, purport]

So according to the interest we draw the apparent interest, compelled by local interest; another vocabulary, our vocabulary of enjoyment we thrust into the creation of the Lord. The spectacle is to be blamed, not the thing. It may show me in different ways.

sarvatya krsne murti kari janmal se dekhi te kai kal ja akhila mor [?]

andi bhuta cakra yar visaya duli te karmone se para tattva pai duti se [?]

It is He and His paraphernalia, and covered by all prejudiced spectacles we are seeing things as if they're mine, or belongs to a party that are friends of mine; in this way. But really it is all:

*īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat
[tena tyaktena bhujñīthā, mā grdhaḥ 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]

Only difference in the stages of our interest of different kinds, Bhūr, Bhuvar, Svar, Mahar, Janar, Tapar, Satya, and different sub-planes in the plane of enjoyment or exploitation shows different colours of the things around. And the wholesale *māyā* removed, everywhere it is He and He only. And the conception of the law removed... ..everything is receiving his impetus of activity from Kṛṣṇa consciousness, it is Vṛndāvana. No consciousness of this body or the mind or the country conception, the nation conception, the globe conception. All crossed: soul to Supersoul all deeper soul enters there. Everything you will find there.

Yaḥ kaumāra-haraḥ sa eva hi varas, goes to Vṛndāvana, Rādhārāṇī and Kṛṣṇa. Is that false? Is that poetry? This is a poetry, this imagination. Only our deeper nature, only our self identification, everything depends self determination, who am I? Hegel's language, self determination: that is the end of all of us, self determination, *svarūpa-siddhi*. Who am I, my deeper self? My mind, or my intelligence, or more than that? Where am I? Who is my real self? Who is the real party in me? Whose interest? My eyes interest, ears interest, or mental interest or the interest of my intelligence? Going inner, inner, then self interest, self determination, *svarūpa-siddhi*. That is to be attained. I must enter, I must get back my proper self. And in His connection I will come in the environment and see the world, what is it?

I am given some wine or some poison then I am besides myself and I am seeing things. And no sister, no mother, actuated by my animal motive, I am seeing a thing all for enjoyment. The crude tendency of lust, that is mustering everything, then I'm seeing what? Then when sober I am seeing so many things changed. In this way go deeper, deeper, and find who you are, what is your interest, and try to see the paraphernalia according to your interest. Self determination and you'll see things opposite as you are seeing it now. And that how, that may be affected. How can I go back to my self determination, proper? How to find out my own lost self, long missing link, long lost self? We may talk like that. How to find, or get back? And by His interest then we shall try to go back to home, back to God, back to home.

For a madman, only his brain disease should be removed, and he will find his home, his wealth, his everything is there. Only disorder in the brain, so disorder in the mind and the self diseased, *bhava roga*, this is a kind of disease. The central disease is *bhava roga*, the spirit of enjoyment. Spirit has made, separate interest has enticed me and has made me mad, and I'm roaming. And that disease should be removed. And the doctors must come outside. And by result the disease removed I'm quite at home: self determination. So many entanglements, questions, questions, all will finish at one stroke. When the brain disease is removed I am quite well. Everything is there. Like such nature.

Bhakti Caru Swāmī: *Bhidyate hṛdaya-granthiś.*

Śrīla Śrīdhara Mahārāja:

[*bhidyate hṛdaya-granthiś,*] *chidyante sarva-saṁśayāḥ*
kṣīyante cāśya karmāṇi, mayi dṛṣṭe 'khilātmani

[“The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead.”]

[*Śrīmad-Bhāgavatam*, 11.20.30]

That is somewhat, again more:

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 well-wisher of ours. We are quite at home there, sweet, sweet home. In our innate and innermost existence, we are members of that plane.”] [*Śrīmad-Bhāgavatam*, 2.10.6]

Mayi dṛṣṭe 'khilātmani, with my interest: first with me and my first environment, then different environments; with all. How? God save me from our friends. Our charm for this material world of enjoyment should vanish. That is the trouble, to save us from the friends. That is the question. We love them. That is the enemy within. The enemy is within, that I have got attraction, I love this paraphernalia, I like them, that is the enemy. And those that do not like to enjoy there is also another mania of renunciation. They do not admit the reality, that a part and parcel of the whole, he has got respective duty for the whole organic, service, a life of service. Mere renunciation, *dharmagat*, a strike: that is no solution.

The real engagement we must have got. And all engagements are not bad. The engagement in the positive side, that is life giving. The whole thing may be conducted but the standard is *sukha, rasa*, quantity and quality. The quality of *rasa*, that is to be judged. *Raso vai saḥ*. Here also *rasa*, and there also *rasa*, but the difference in quality of *rasa*. By stealing also we can get a sort of pleasure. And by making gifts to all, we also feel a sort of pleasure. But there is a distinction. This is also *rasa* that is also *rasa*. This is extraordinary; this is gross, filthy. Then qualitatively *rasa* will be improved, it will be purer. Then it will reach to the acme of Kṛṣṇa consciousness, surrendering everything for Him and spontaneous service reinstated. That distributes the highest type of *rasa* in quality and quantity. That is the main conception underlying all this. *Akhila-rasāmṛta-murtiḥ*. All different types of *rasa* is harmonised in that Personality of beautiful goodness. Our goal will be that. This *Bhāgavatam* says and Mahāprabhu says. And our heart will also approve when we shall have the touch of that thing in any way or other.

Hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata, Manu says. *Vidvadbhiḥ sevitaḥ*, which is not current in the ordinary person, but those that are well experienced in Vedic *śāstra*, Vedic knowledge, that the knowledge which is transmitted from outside for our help, for our relief. One who is experienced in that sort of knowledge, *vidvadbhiḥ sevitaḥ*, and they follow the rules of life, that sort, *sevitaḥas. Sadbhir*, and those that have accepted those Vedic rules practically in their life, not only the exponents of the Vedic truth, but also those that are practising that truth, that advice of the *Vedas, sadbhir. Nityam adveṣa-rāgibhiḥ*, and their external nature will be that they do not care much for the duality of this *jay para jay*, the *sukha-dukha* what we meet in the ordinary life, they do not care for that, *adveṣa-rāgibhiḥ. Hṛdayenābhyanujñāto*, and what will get the approval of the innermost heart, of your innermost heart’s approval, that thing you should

know as real religion.

[*vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ*
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata]
 [Manu-saṁhitā, 2.1]

...

That is also *lakṣaṇa*. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya.

[Bengali (?) conversations for about nine and a half minutes]

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Mādhava Mahārāja: Someone asked me a question about the *Bhagavad-gītā*. In the eighteenth chapter Kṛṣṇa says: *Īśvaraḥ sarvva-bhūtānām, hṛd-deśe 'rjjuna tiṣṭhati*, "That you surrender," Kṛṣṇa was telling Arjuna that, "You surrender to the Supreme." In the next verse He tells him that, "The Supreme is controlling everyone and that Arjuna should surrender to the Supreme," as if Kṛṣṇa Himself were not the Supreme, as if He were speaking of a third person.

Śrīla Śrīdhara Mahārāja:

īśvaraḥ sarvva-bhūtānām, hṛd-deśe 'rjjuna tiṣṭhati
bhrāmayan sarvva-bhūtāni, yantrārūḍhāni māyayā
tam eva śaraṇaṁ gaccha, sarva-bhāvena bhārata
tat prasādāt parām śāntim, sthānam prāpsyasi śāśvatam

["O Arjuna, the indwelling Supreme Lord, by the potency of His deluding energy, causes the living beings to wander hither and thither (in many postures), as though each were merely a puppet on strings, riding on a carousel. Verily, that Lord is dwelling within the heart of all living beings."] [*Bhagavad-gītā*, 18.61] ["O Bhārata, surrender unto Him in all respects. By His grace you will attain the supreme peace and the eternal abode."] [*Bhagavad-gītā*, 18.62]

That is Kṛṣṇa's function. Paramātmā we may think represents one of the functions of Kṛṣṇa, and the immediate superior to *jīva*, in the rank of Kṛṣṇa, rank of Nārāyaṇa. So He asked him, "Try to find..."

...

upadraṣṭānumantā ca, bhartā bhoktā maheśvaraḥ
paramātmēti cāpy ukto, dehe 'smin puruṣaḥ paraḥ

["Within this same body (distinct from the soul) the Supreme Person or Parama Puruṣa is present as the soul's intimate witness, sanctioner, supporter, guardian, and Lord. He is known as the Supersoul."] [*Bhagavad-gītā*, 13.23]

"Your immediate Master is there in your heart to guide you. You try to connect with Him... "Surrender to Him. Then He will... "Rightly... "With the concern of these worldly affairs, so come, go through the proper channel. My connection with you is something else. I say you go. He is also My representation, representative, but rather try to find Him and His direction. Then you will find peace. That local God who deals with local affairs, go to Him; that is entailed. I as a friend advise to you go and follow His direction and you will get your peace thereby. *Tam eva śaraṇaṁ gaccha, sarva-bhāvena bhārata, tat prasādāt parām śāntim*. Then you will have a peep into a particular world which is independent of this world of good or bad, superior or inferior, as

you say. Droṇācārya Ācārya, Bhīṣma, my Guru, and you are not feeling encouragement to hit them. So you will come over the surface of this world duality if you can have His direction. It will give you immediate relief of this duality of good and bad in this world: take you above the calculation of good and bad of worldly sense. Accept His guidance that will be safe to you.”

Hare Kṛṣṇa. Gaura Haribol.

Tam eva śaraṇam gaccha, sarva-bhāvena bhārata, tat prasādāt parām śāntim. “You’ll be able to rise above the consideration of good and bad of this world and exclusively devote yourself to His direction. That will be helpful to you to get out of this worldly entanglement.”

*upadraṣṭānumantā ca, bhartā bhoktā maheśvaraḥ
paramātmēti cāpy ukto, dehe ’smin puruṣaḥ paraḥ*

[“Within this same body (distinct from the soul) the Supreme Person or Parama Puruṣa is present as the soul's intimate witness, sanctioner, supporter, guardian, and Lord. He is known as the Supersoul.”] [*Bhagavad-gītā*, 13.23]

“His function we can experience in these different forms, *upadraṣṭā*, He’s observing everything you are doing. He is deputed there, by Me it may be called, for that purpose. *Anumantā*, and willingly or unwillingly He can check you but little indifferent in His, indifferently He’s watching your movements in every detail. *Upadraṣṭā*, *anumantā*, and He is indifferently giving approval, not always very satisfied or dissatisfied, anyhow approving your free actions. *Bhartā*, and He does not leave you but He accepts, continues in your guardianship. That position He has got. Though you do not obey always inner direction but still He does not leave you. He continues to be your guardian, *bhartā*. *Bhokta*, and also He has to feel something about you. If you follow His direction, He will be happy and if you ignore Him, He will be little disturbed, *bhokta*. *Maheśvaraḥ*, but He has got His special power to force you to do anything and everything, but still He does not use that special power over you. But still He’s there within your heart. That is My particular function in every *jīva*. Just as the sun, without considering any gratitude or ingratitude of the world, he goes on giving light. So *hrd-deśe ’tiṣṭhatam*, that is My one function who exists in all the hearts of all the *jīvas* that are to be found anywhere, *Īśvara*. *Aṅor aṅīyān mahato mahīyān* [*Kaṭha Upaniṣad*, 1.2.20], all-pervading aspect, *aṅor aṅīyān*, the smallest of the small. Everywhere He’s residing inside. “The highest plane where everything is standing that is Brahman, and the smallest all-pervading space, that is also My aspect. That is also Myself, the smallest of the small, *aṅor aṅīyān*. All-comprehensive and all-pervasive aspect, Brahman, Paramātmā: the infinite of the infinite and the knower of the knower. This is My two aspects in the relativity of the world thought.”

And there is another, *bhajanīya*, a new awakening in the soul. Here we are accustomed to enjoy anything and everything, to utilise anything and everything, whatever we come across, to our interest. How I can utilise this thing for my purpose, of such pleasure. Whatever we see, we connect with that.

But the Lord’s nature of existence is just opposite. Whenever He’s seen by anyone, he wants to sacrifice for the pleasure of Him, *bhajanīya*, *guṇa-viśiṣṭha*, that is Bhagavān. The conception of that substance when we come in His connection we want to give us all to produce His satisfaction. That is the characteristic of Bhagavān. And that is developed to the highest in Kṛṣṇa, *bhajanīya*. Here whatever we see we want to enjoy, the excitement we feel for enjoyment, but the God’s position is just the opposite. Whoever comes in His connection he wants to make Him enjoy. That is just the opposite aspect of this world. *Bhajanīya guṇa-viśiṣṭha*. He’s my Lord and I

am to supply His enjoyment. Such nature He has got, attractive in all respects. That is just the opposite aspect of the world: *bhajanīya guṇa-viśiṣṭha*, Bhagavān.

And Paramātmā is like this, indifferent guardian, everywhere in every *jīva* He's there dictating, not forcing, but He can force. *Prakṛtis tvām niyokṣyati* ["By your nature, you will have to be engaged in warfare."] [*Bhagavad-gītā*, 18.59] *Kartuṁ necchasi yan mohāt kariṣyasi avaśo 'pi tat* ["Compelled by the work born of your own nature, you will act all the same."] [*Bhagavad-gītā*, 18.60] "With a special power He will come and engage you in this fight, if you fail to cooperate in the last moment. But you can't avoid, the force is there. But it would be better for you to obey Him consciously. You ask your inner guide."

Hare Kṛṣṇa. Hare Kṛṣṇa. Today we may stop here.

Jai Om Viṣṇupāda...

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