

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

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**Śrīla Śrīdhara Mahārāja:** ...done on it as a dissension all this. No valuation we can do out of that. Hare Kṛṣṇa. The gradation there must be, and there is. Competition in a *dacoit* and competition amongst the free fighters, more and less, back and front, there must be. Freedom fighters amongst them also may be competition, and also for the *dacoits* also there competition, high and low, forward and backward. *Vilāsa* means competition and competition means high and low. And both of them are supporting a particular aim, it may be. We must be, make ourselves prepared with that, general rules of existence, so we must not be misguided by that.

‘Because Kṛṣṇa could not control His subordinates, they fought amongst each other and died, all finished, so how Kṛṣṇa can be the highest personage?’ This is redundant, irrelevant, unnecessary and irrelevant, to understand what is true and what is not true. No contribution we can find from here. The criterion you’ll have to find in another plane of understanding, whether He’s high, why He could control, but why He did not control the situation? A man is not judged by this type of his activity.

Why Kṛṣṇa fled away from the battle eighteen times from Jarāsandha? Jarāsandha attacked Mathurā and Kṛṣṇa fled away. What is at the bottom? He was a coward, we are to think? So, we should not go to judge things in this process. That process is rather quite different. The criterion of, this mundane criterion may not be tried there with that.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

This is misleading, we’ll be very warned against committing such error to apply the criterion of one thing to another, to apply it to another. The physical power if we apply in the case of the intelligentsia we shall have to fail. They’re different standpoints. Lion is great from one point, elephant is great, man also great from another point, man is greater from another point, in this way. The great power, previously the land animals, then navy, and now air, then bombing, then the gas war, now atomic war, and then electronic, in this way it is going differently, no end.

Gaura Haribol. Gaura Haribol.

What is what? What is what? Bhūr, Bhuvah, Svaḥ, Mahā, Jana, Tapa, Satya, Virajā, Bramhaloka, Śivaloka, Vaikuṅṭha, we are to, the process, these are the processes that have been sent to us. Try to know by this process what is the main, the backbone, where all sorts of knowledge is, connected over. Why, what is this Bhuvahloka and Bhūrloka? Bhuvahloka - how it is more, it is better - how? Then Mahā - what is the special quality there? Jana, Tapa, Satya - what is the speciality? On the whole, the exploitation is diminishing gradually, but that is also by different stages. Then exploitation finishes, vanishes in Virajā. Then, hazy conception of the other dedicating land, then, we can get Śivaloka - the lowest portion, of some independence, some serving attitude, not wholesale. Then, awe and reverence and serving in Nārāyaṇa. In this way the standard will be gold, between marks, yens, and roubles, and pounds, and dollars, rupees, that *sukha, ānandam, ecstasy, fulfilment*, that will be the standard. And we are to have self-approval to accept that standard first; that is *śraddhāmayo ’yaṁ loka*.

If you have got regard for that earnestness then that *loka*, that plane may come to you. But the world of colour can only come with the eye, the world of sound that comes only with the ear. So, through *śraddhā* we can approach a world, a type of world, not by other, by ear, eye, touch, etc. Or even by the mind of who is full with the thoughts of this world of exploitation experience, not by that. Even our reason; that is only connected with the experience - that also cannot give us that idea, in this way. But faith can take us to higher existence, and we shall, we are to find out a science in the faith. The faith has also got its science, faith, its nature, its analysis, its quality,

its development, different stages. But there is another thing. Analysis of the eye experience, analysis of the sound experience, analysis of the reason experience, so analysis of the faith, science of the faith is also there. That how *śraddhā* goes, what way, and what finds it around, it side by side.

**Devotee:** Mahārāja \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

**Bhāratī Mahārāja:** Mahārāja, you once said that it's very difficult to differentiate between the intelligence and the soul, *buddhi* and *ātmā*, very fine dividing line.

**Śrīla Śrīdhara Mahārāja:** Not very fine, but of course fine, *buddhi nistha atmika* [?] The faculty within us which gives decree and dismissal, dismiss. This is this, this is that, this cannot be this. This sort of faculty is *buddhi*, reason, faculty of judgement, this is. And *ātmā* is light. The light focussed from above, then the reason can see, 'this is black, this is white, this is rotten, this is fresh.' The *buddhi* he gives decision - 'this is good, this is bad.' But light in the background is absolutely necessary, *ātmā* is of that light type, *ātmā*, otherwise no activity is possible without light, *ātmā* is the light.

*Yayedam dharyate jagat [Bhagavad-gītā, 7.5]* Entering into this world, the *ātmā*, the *ātmā* is a party and this exploiting experience another party, exploited experience another party. And *ātmā*, it is difficult to understand the real characteristic of *ātmā*, but it should be compared as light, knowledge, background. And because the knowledge is there, the light is there, then discrimination about anything, it may be rubbish, it may be a rotten thing, or it may be a flower, it may be stool, but discrimination is possible, whether it is good, whether it is helpful, it is non-helpful, it is injurious, all sorts of discrimination is found, comes from *buddhi*, reason, the reason.

The reason, in Western philosophy, they say, reason applied in this mundane world, this generally we say as reason. And that is, in the higher sphere, the name is conscience, that is their view. The conscience when it is utilised in the higher sphere, and reason when it is applied in the lower sphere. But anyhow, the decision is with *buddhi*, but it is called *buddhi* in reference with this mundane loss or gain, here. And *ātmā* is light, nothing to do, no interest, real interest with this system of experience of the mundane pleasure. *Ātmā* has no real interest, but only is a party for its choice, erroneous choice, *ātmā*.

**Devotee:** Mahārāja \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] The weakness in *ātmā*, that is rather the cause. *Ātmā* really finds no interest here in exploitation, but his weakness, his curiosity, has connected him with this world of exploitation. That is the subtle-most connecting link, the very subtle, most subtle, through weakness, the curiosity, joining him with this. But he cannot be happy. Without him no feeling is possible, everything is blind, all energy has no fulfilment. Because he is there, therefore he is the party, but he's minor. \_\_\_\_\_ [?]

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Very weak, and that is the fundamental position we are to draw out all

reasoning from that basis, that data. So soul should not be entangled with this mundane interest, wholly, because he's above that. And also because he's in connection with this side, margin, this side margin, so somewhat connected. So we cannot consider itself the part of this world, but by the influence of this side it may be considered that he is in our side. And from the Vaikuṅṭha, the other side others also they may think, seeing his marginal position, that he may be in our side, the peculiar position of the soul, *taṭasthā*.

[*jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'*] *kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa'*

["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The *jīva* souls are the marginal potency of the Lord."] [*Caitanya-caritāmṛta, Madhya-līlā, 20.108*]

The general idea has been given like that. So we cannot think that he's a member of this mundane world, and we shall go to apply our mundane laws over him, that won't be, he's above. At the same time without his connection these things cannot be concocted, as the light is necessary. A party may be minor, but anyhow a fictitious party must be established, to explain all these things. So *jīva* soul is just like a point, has existence but no magnitude, something like that, a line, no breadth, length no breadth. So he's marginal line, neither it is member, this mundane law can be applied over him: nor this mundane activity can be explained without his passive support.

So we cannot, the other day he may be changed, he may say, "No, I don't want, *sarva-dharmān parityajya*, [*Bhagavad-gītā, 18.66*] I have no connection with you," he may assert in one second, it may be possible. The buffer state can be occupied by the higher power on the other side in a second. But still we should consider it to be buffer. So without *ātmā* no party is there. Who is the enjoyer, of good and bad, or pure or impure? The question, the *bhoktā*, the enjoyer is necessary. That this is detrimental, the feeling is necessary in the background of all these affairs, that this is pleasing me, and this is not pleasing me, this is pleasing and non-pleasing. Who's the party who will say? Then the case will stand, otherwise no case. One feeler, either pleasure or pain, the feeler, the party must stand, otherwise no case can stand. Enjoyer, *puruṣa*, but *puruṣa* is of such type without him nothing can be explained, nothing can be set up, got up. And he also, we cannot rely him to be the full party, the full support from him, any moment he may withdraw. He may say, "I am a subject of the other land, not yours."

So such background we are to, our position, otherwise we have no hope. If voluntarily we have any place here, then we have no hope to go up in the upper world. We can go there clear, no contamination we have to carry, it is not within our nature, our existence, this *māyā*, this exploitation. Otherwise if we have something, permanent element of this exploitation within us, we could not go there with clean hands. We are to carry that nasty thing with us - it is not permanent within a soul, but the connection for the time being. Making here enter with something like curiosity, not real interest. That is this world, a position of the soul in this world, because he has his prospect, higher prospect that side.

If the whole world is abolished, soul may not be affected, but it may stand with so many just as in the time of a sound sleep, no necessity we feel of the world in sound sleep. But in subtle form it is there as long as the touch in the finest form, again the consciousness comes and feels awake and the interest also comes out. The memory comes out of the previous day, of the previous time, and takes up in the world. But the sound sleep apparently all connections cut off, no feeling of any necessity at that time. In *samādhi* a very, very long time, a pure type of sound sleep, but entrance into the other world that is a revolutionary prospectus, fulfilment for the

soul.

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

Just as intoxication, our connection with wine, without wine we can live well, but if I enter into intoxicating habit then some sort of uneasiness, but if cut off, then it is all right. So wine may not be thought as a necessary part of my mental system, 'without wine I can't live, my mind cannot exist,' not that. But still, any good or bad goes ultimately to me through the wine, he has that sort of habit, pernicious, intoxication. Something like that. It is not a part, but still, without myself in the background, no calculation of good or bad, nothing can exist.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Ke? Parisevān?

**Devotee:** Mukunda-mālā.

**Śrīla Śrīdhara Mahārāja:** Mukunda-mālā. Where is Parisevān?

**Devotee:** Here Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Here, ha, ha. I can't see, ha, ha, ha. A great drawback, every moment, 'who is you, who is you?' A tedious thing, every day meeting, and still, 'who are you, who are you?' Ha, ha.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.  
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.  
Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

**Devotee:** Your vision is in the spiritual world.

**Śrīla Śrīdhara Mahārāja:** Spiritual world?

**Devotee:** You're always seeing Kṛṣṇa.

**Śrīla Śrīdhara Mahārāja:** If you see that, that I'm seeing Kṛṣṇa, so you have got that direction also. Well and good. Gaura Haribol. By the blessings of you all I may attain that, that vision. Always taking Him into consideration I shall see, move, live, everything. The standpoint will be there. Kṛṣṇa, Mahāprabhu, Gurudeva, *āśraya-vigraha*, highest *āśraya-vigraha*, Rādhārāṇī, so many: to fix our eye and accordingly move. The point of interest is there. With this view we shall live and move. The interest, point of interest, the point of interest must be wakeful to the point of interest. That will regulate all our movement, every movement, every step we shall take fixing our attention, fullest attention as much as we can collect, the centre, the centre of our interest. And it may be by the grace of all, in Kṛṣṇa, Mahāprabhu, Nityanānda, Rādhārāṇī, of same type, more or less. They're akin, not antagonistic, they're in harmony. No hitch, there may be competition but no hitch, not any incurring displeasure because all centred in the interest of one.

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

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 Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

So, it is taken off?

**Devotee:** Yes. I have it here. I'm holding it. Ha, ha, ha, ha.

**Śrīla Śrīdhara Mahārāja:** Gaura Haribol. Now, what's the time?

**Devotees:** Ten to ten.

**Śrīla Śrīdhara Mahārāja:** So today we retire here. Nitāi Gaura Haribol.  
*Jaya om Viṣṇu-pāda Bhaktisiddhānta Sarasvatī Goswāmī Prabhupāda kī jaya.*

**Devotees:** *Jaya.*

**Śrīla Śrīdhara Mahārāja:** *Śrīpāda Bhaktivedānta Swāmī Mahārāja kī jaya.*

**Devotees:** *Jaya.*

**Śrīla Śrīdhara Mahārāja:** *Sevā vṛnda kī jaya.*

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... protector: the approach that, "You please give me shelter, please give me shelter." That is the salient thought. Others are extension, *vaibhava*, *anga*, limbs. *Gopṛtve varaṇam*, the prayer, "Please accept me. Please give me shelter." And what is favourable, to accept, what is unfavourable, to reject: and to throw one's own self towards that direction, *ātma-nikṣepaḥ*. *Kārpaṇyam*, I am so low, so mean, so unfit. This is, they're all side issue. *Gopṛtve varaṇam*. Always try to retain to that sort of feeling, or prayer. "Please give me shelter. I am so and so, so I want to cast myself. Please accept me." The central thought of *śaraṇāgati*. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. That is what - the definition of *śaraṇāgati* is given there, consulting so many other scriptures. *Pādaikā-*, *śrayatvaṁ śaraṇāgatiḥ*.

*bhagavad-bhaktiḥ sarvvam, ity utsṛjya vidher api  
 kaiṅkaryyaṁ kṛṣṇa-pādaikā-, śrayatvaṁ śaraṇāgatiḥ*

[Being governed by the faith that all success is achieved by serving the Supreme Lord, to abandon servitude to even scriptural injunctions and take exclusive refuge in the lotus feet of Śrī Kṛṣṇa in every time, place and circumstance, is known as *śaraṇāgati* – unconditional surrender.]

[*Śrī Śrī Prapanna-jīvanāmṛtam*, 1.35]

A definition of *śaraṇāgati* is this. Collecting so many thoughts about it, it was composed by myself. *Bhagavad-bhaktiḥ sarvvam*. Everything attainable we may get by, the highest fulfilment we may get, by our adherence and devotion to the Lord. With this idea, *vidher api kaiṅkaryyaṁ*, even our care for any *śāstric* rules and regulations that also will be avoided. *Ity utsṛjya vidher api kaiṅkaryyaṁ kṛṣṇa-pādaikā-, śrayatvaṁ*. And only one thing we should keep in

mind, that I want to – want my shelter under the holy feet of the Lord. The whole duty is concentrated there. The conception of our whole duty is concentrated only in this sort. All others are extensions, or helping, but main thing to get our shelter under His holy feet. The scriptures are meaning only to this. So for that purpose, for giving in different classes of people, different recommendations are in the *śāstra*. There is a jungle there, and it is better to avoid all these and to take the central road. This is meant by all the different rules and regulations of the scriptures everywhere. The very gist is this, to realise that through *śraddhā*, *sādhu-saṅga*, and concentrate ones whole energy to engage in that. *Āśraya*, ‘I want shelter under Your holy feet.’ That is the be all and end all, of all our attempts, should be. This is *śaraṇāgati*.

And it has also been mentioned elsewhere, that only by *śaraṇāgati* can give us everything, not only it is the basis of our acquisition, but simply the *śaraṇāgati* can satisfy whole thing, it can produce everything. We shall only try to devote all our energy to acquire *śaraṇāgati*, and other necessary things will come out of their own accord. As much as my *śaraṇāgati* will be intense, Kṛṣṇa He will be mad to supply all other necessary things for me. We are only, *śaraṇāgati*, as I say now and then, to concentrate, to increase the negativity, the negative character of our position, *daiṅyam*, and concentrate wholly to *śaraṇāgati*. And other things will come automatically, by the will, but thereby, by intense prayer for *śaraṇāgati* Kṛṣṇa is moved and then everything is inevitable outcome of the will of Kṛṣṇa. Only to move Kṛṣṇa, to touch His heart, that is necessary, the whole concentration to touch His heart, then other things will come automatically. That is the key to the success of a devotee, of the life of a devotee. Am I clear?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Nitāi. Gaura Haribol. Nitāi Gaura Haribol.

**Akṣayānanda Mahārāja:** So a question arises, then is full *śaraṇāgati* possible only for *uttama-adhikārī*? *Śaraṇāgati*, fully, is only with the *uttama-adhikārī*?

**Śrīla Śrīdhara Mahārāja:** Of course. As much as the devotion increases, the *śaraṇāgati*, \_\_\_\_\_ and others also. To move the Autocrat, *śaraṇāgati* is indispensable, that we have to understand. No rules, regulations. Rules and regulations are nowhere, much. That also comes from Him, but for different sections. *Śaraṇāgati* is the very life of devotion, *śaraṇāgati*.

*mārobi rākhobi yo icchā tohārā, [nitya-dāsa prati tuwā adhikārā]*

["Slay me or protect me as You wish, for You are the master of Your eternal servant."]  
[From *Śaraṇāgati*, 3, *The Songs Of Bhaktivinoda Thākura*, p 13]

"You can do anything and everything with me, anything. I'm Yours." The risk, rather that is to take, in worldly sense to take the risk of being handled in any way He likes. "I'm Yours, unconditional, unconditional slavery." Slavery means unconditional, is it not?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** Slaves, a question of faith, faithful, more faithful. How much one slave can sacrifice? Not only fashion, not only law of the country, but the real slavery, voluntary slavery. And there is also degree.

“Slave mentality, Gauḍīya Maṭha promotes the slave mentality. They’re encouraging slave mentality into the country and spoiling the people.”

But you encourage slavery to the country conception. And slavery to the truth, to the goodness, to the absolute truth and goodness, absolute knowledge... *ke?*

\_\_\_\_\_ [?] Nitāi Gaura Haribol.

**Devotee:** From the *Vedas*, we understand that the Vedic culture once existed throughout Bhārata-varṣa, the whole earth, the whole planet.

**Śrīla Śrīdhara Mahārāja:** Only one, no. Bhārata-varṣa, Hari-varṣa, Kimpuruṣa-varṣa, so many other *varṣa* also, nine *varṣa*, nine divisions, Bhārata-varṣa is one of that, it is mentioned.

**Devotee:** Yes. So the historians they may say, ‘If this Vedic culture existed all over this earth, why is there no history of it in places like North America?’

**Śrīla Śrīdhara Mahārāja:** They could not abrogate. So many things are gone. Not only Vedic culture, in any particular form or other so many things are going, and gone away.

**Devotee:** Why did it remain...

**Śrīla Śrīdhara Mahārāja:** It is deformed. Huh?

**Devotee:** Why has it remained in India but not in other parts of the world?

**Śrīla Śrīdhara Mahārāja:** India was selected by Him. That is His will. Just as at present America is selected for wealth: something, generally it is not, His will working, but the - His will is above everything, and still there is the *karma*, the *sansti* [?] *karma*, the result of the *karma* of the masses, that is. And one place must be selected. Bhārata-varṣa was selected. The question is, whether we shall give more importance to His selection or the geographical position, that fossilism. The fossil will be the cause, or His will will be the cause, prime, what will have preference? What should have the preference, His will that is from the conscious world and the cause comes down, or whether the fossil is producing in the form of geography and history the cause of incidents? What side you like to associate? Ha, ha.

No limit can be placed in His free will, free thinking. Everything is For Itself, and By Itself and For Itself. Everything is For Itself. Your consideration, my consideration, has got no value, no position. It is His free will, waving in His own manner, Autocratic manner. And there we have got some self consciousness within that wave of helplessness. So forceful is the wave, just as in earthquakes or in storms, we have got no position.

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