

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.00.00.B

Śrīla Śrīdhara Mahārāja: ...theistic, naturally, generally they are theistic people. And also Huns, Huns means *ham̐sa*. I told little before, I read in an English paper _____ [?] Furious Frank and fiery Huns. Fiery Huns means German, and furious Frank perhaps at the time of Napoleon. The fight was a very strict fight. Huns means *ham̐sa*. And *ham̐sa* and *paramaham̐sa*, the two ancient sections, it is written in *Bhāgavatam*. The *paramaham̐sa* that are selected group given to religious life out and out, and *ham̐sa* that was under them. Ke?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: ...told that they migrated from Malaysia to Germany and these places at some time, from when the attack came, Paraśurāma perhaps, in ancient, Paraśurāma.

Devotee: Paraśurāma, yes, and also King Yayati, Sarmistha and Devayani and King Yayati.

Śrīla Śrīdhara Mahārāja: Oh, Yayati. Yes, they migrated to those places. It is mentioned that the River Saravati, they crossed then the River Saravati and cast them on the other side. Saravati. What is that River Saravati I don't – it is mentioned there. They are banished on the other banks of Saravati. Maybe Volga or Rhine, Rhine is on the other side. Volga also passing from Germany, no? The greatest river in Europe coming from Russia is going, Volga. There's a book written by someone called *Gaṅgā and Volga*, a civilization on the banks of Gaṅgā and Volga. The Caspian Sea, the Kasya and Caspian, Kaśyapa is the father of the gods and demons. Perhaps his place, ancient abode was near Caspian Sea. And this *varṣa*, *nava-varṣa*, Bhārata-varṣa, Hari-varṣa, Kimpuruṣa-varṣa, Ilāvṛta-varṣa, the nine divisions in the globe; mentioned in *Bhāgavatam*.

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

Bali was sent to the Pātāla. Bali, *raja*, was sent by Vāmana Deva to the Pātāla. Pātāla means the *urda*, *urda* is the northern and south is the subterranean region. So in South America Bolivia is there, Bali-via, Bali lived there for some time, Bali-via.

But after all, the world of our sense experience is floating in our consciousness. This is the distinction, floating in the ocean of consciousness. Not that mind in the world, but world is in the mind. Mental sphere is more spacious than the world of experience of senses, the colour and the sound all superficial things floating on the ocean of consciousness. Consciousness is more deeper and more spacious than this mind. And the plane of intelligence, *buddhi*, that is more spacious and more deeper. In this way, the part of our sense experience is very small, very small, and floating in a part of, in a corner of our mental experience for births together. What we see, what we feel, that is a part of our consciousness. That is the real conception of things. Consciousness presupposes its experience, presupposed by the world of experience.

The cause is within and not in any external place. Then we can get out of it very quickly, if we can think so. It is difficult. We are accustomed to complain against our suffering, complain against others, that they are responsible, the environment responsible for my misery. But that is misunderstanding. When we will be able to realize the misery comes from within, sometimes individually, sometimes collectively. It comes from within, not from outside. Then, we'll get relief very soon. The experts they are of such opinion.

In *Bhāgavatam* it is one step further. When the misery will come to visit you, it is the result

of your own action previous. Not only tolerate but if you can think that it is the grace of the Lord, not only the negative side, to tolerate, that my misery I am experiencing, I am undergoing the past actions, my results of my own bad action. Not only that, but with some positive tinge of nectar. It is the grace of the Lord, His sanction. His sanction is connected with this particular incident. And He is all good, unquestionable good. So there must be some good object in it.

*tat te 'nukampāṁ [susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam
hr̥d-vāg-vapurahir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]*

[Lord Brahmā said: “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]

It is His grace. He wants me to purify as soon as possible, to release me as quickly as possible from my own action. That is His Grace. If we can feel that, very easily and very quickly we shall get out of this misery. That has been recommended by *Bhāgavatam*, to get out of the misery that comes from within. Nothing can occur, nothing can come without His sanction. And when His sanction is there, He is connected there. And His connection means His grace, all gracious. And we are to look to that. We are to invite that element of the great world above. And thereby we can promote our fortune, our fate, to be connected with that domain divine. No chaos, everything is cosmos. Cosmos connected with all good, we are to look like that.

Queen Kuntī Devī invited such adverse conditions. “Always keep me within adverse circumstance so that my heart can dive deep with a prayer to You for my welfare. If I am engaged by the apparent pleasing environment, thereby I lose Your memory and that is the great loss comparatively.”

These are the spiritual instructions of *Bhāgavatam*. In *Gītā* outwardly, *man apaman jaya para jaya* [?] Both sides, gain, loss, both transient, deal them with equal spirit. Stand direct and meet them, both sides. Success or failure, both equal, because the very plane is a concoction. Like a dream, to become a king in a dream, that is also false, and to become a beggar in the street in a dream, that is also false, of equal value. So here loss and gain in this plane all false. Don't allow yourself to be disturbed by the loss and gain, by the victory or by the failure. And prepare yourself for the greater harmony neglecting these adverse apparent nearer environment. Prepare yourself as a student of the higher study, neglecting all these troubles coming to you.

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

Be a little more ambitious, more ambitious, not to confine your ambition to this mortal area.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

I feel tired. I disperse talking now.

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

...

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja met Indira [Gandhi], he reminded her, “That Indu, do you recognize me? I was there, the shop keeper, the agent of Bengal Chemical in _____ [?] Road in Allahabad. You used to come with your father who was a regular purchaser of mine, medicines from my shop.”

Then she could recognize. “Oh, you need not come to me any longer. You will send your

assistants to me and I shall consider this.” She told like that I heard.

I told that Indira name was given by Rabindranatha [Tagore] to Indira. Indira in European pronunciation, India, Indira, representing India. So Indira name was given by Rabindranatha. When she came to study for some time in Bharpur, university, Rabindranatha. _____ [?] she received her education from perhaps _____ [?] Jawaharlal [Nehru] was a student of _____ [?] College and Indira was also student for some time in _____ [?] And _____ [?] he took training in Vṛṣabhānu [?] College. Hare Kṛṣṇa.

Devotee: What is the meaning of the name Indira?

Śrīla Śrīdhara Mahārāja: *Ind* means resourcefulness, prosperity, *aiśvarya*. Indra the king of the heaven is Indra. Indra means master of property. And Indira means Lakṣmī from *Ind* who can give prosperity. *Ra* means to give, *rati-dadati*, *rati-laxati*, who can protect and who can give the prosperity. She is Indira, Lakṣmī Devī. Lakṣmī’s name is Indira. *Lakṣmī padalaya padma kamala sri haripriya indira lokamata ma hrabdhi tomaya rama* [?] These are the names of Lakṣmī Devī. Lakṣmī, Padalaya, Padma, Kamala, Śrī, Haripriya, Indira, Lokamata, Ma, Hrabdhi tomaya, Rama. These are the synonyms for the name of Lakṣmī, in dictionary we find, *Amara-Kośa*, all synonymous _____ [?] Hare Kṛṣṇa. Indra the king of heaven, the master of all resources, fine resources, Hare Kṛṣṇa.

Ultimately all goes to the Absolute. That is all relative position. The king, who is the king, that is relative, ultimately, that the king is not master of his own body, what to be master of the whole country. So the absolute, Indra means the absolute. The possessor of all resources is Kṛṣṇa. Everything goes to Kṛṣṇa when the rein is taken off, *mukta pragraha* [?] When the rein is taken off the horse the horse may run _____ [?] and goes to the Absolute. Every word goes to the Absolute in its fullest meaning. And partially, relatively, it stands here and there.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. So cure yourself quickly. The place was waiting for you, partially at least. Gaura Hari. Kṛṣṇa is the Absolute but He says:

*aham bhakta-parārdhīno, [hy asvatantra iva dvija
sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]*

[The Lord tells Durvāsā: “I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me.”] [Śrīmad-Bhāgavatam, 9.4.63]

“I am controlled by My devotees. What can I do? I am not independent. I have got My partiality. I can’t avoid the request of My devotees. That is My weakness. What to do? Who have left everything and come to depend on Me, how can I discourage them? You say Durvāsā, how it is possible for Me, who has left everything for Me, and don’t want anything for Me, but if any request comes from their side, _____ [?] how can I deny that? Is it possible? *Aham bhakta-parārdhīno, hy asvatantra*. Though I am Absolute, but still I have to come of My own accord to a relative position. A father, a husband, a son, all these relative positions I shall have to

observe, of My own accord, though I am Absolute. I am assistant, they are all depending on Me and I shall have to look after them. The Absolute does not mean that He is all cruel: must be sympathetic also. What can I do? You say in the case of Ambarīṣa and yourself, you demand you are a *brāhmaṇa*, you demand you are a *sannyāsī*, but you fled for fear of your life. But Ambarīṣa is standing there. He is not going to step back when your created fire wanted to burn him. *No padar padena cacala naiva* [?] He did not get back, only one step back, no, he stood firmly.”

“If I am culprit, let punishment go on with me.” He did not back out.

But you, when Sudarśana came to charge you, you were flying from this to that, from the four corners of the world, running after for fear of your life. Who is more dignified position, Ambarīṣa or you? You are a *brāhmaṇa*, he’s a *kṣatriya*. But you yourself observed the Ekādaśī day, Dvādaśī, and time of *pāraṇa* you showed respect that Ekādaśī *vrata* for Me. And he also did that. He showed respect to Me by observing properly Ekādaśī *vrata*. And you thought he has dishonoured you. You were his guest. And before feeding you he has taken a drop of water to observe the Ekādaśī day and with concerns to Me. You yourself did that *vrata* and he also did that only for Me, not for self feeding, self gratification. You could not tolerate, you thought he has dishonoured you. So you say that you are a *brāhmaṇa*, very near to Me, and he’s a *kṣatriya*, he’s a little far off. He’s *grhastha*, he’s farther. You are *sannyāsī*, you are nearer to Me, *brāhmaṇa*. But this is only a fashion. But practically he’s nearer to Me. He’s not afraid of getting any punishment. And still he’s waiting for you. He’s fasting.”

“That my guest I have not fed, Durvāsā. He’s running hither, thither, restless, how can I feed myself?”

“He’s still standing, waiting, and when you will go he will feed you and then he will take *prasādam*. What do you say?” _____ [?] Left everything and surrendered wholly to Me, should I not protect them? Little gratitude I must not have, only I am slave of your formality and not the spirit. Spirit I shall ignore and only formality I shall make much of? What do you say, Durvāsā? Go to him, you will have to go to him. And to see how magnanimous he is, he’s still unfed, standing waiting for you. Go and see.”

And Durvāsā had to come and then appreciate. Ambarīṣa came like a criminal. “What I have done? All these troubles to you *brāhmaṇa*, my guest, only for my fault. I am culprit, offender. Please be propitiated with me.”

And Durvāsā fell flat. “Yes, so magnanimous. It is possible only for the devotees of Nārāyaṇa. You are so great. We think, we boast of our *brāhmaṇa* birth and our *yogīc* attempt, but in fact you are real magnanimous people and we are far below.” In this way Durvāsā began to:

*aho ananta-dāsānām, mahattvaṁ [dṛṣṭam adya me
kṛtāgaso 'pi yad rājan, mangalāni samīhase]*

[“I have seen the greatness of the servitors of the Anantadeva, Śrī Nārāyaṇa. You are so magnanimous that although I am an offender you have prayed for me. You hold an unparalleled position in the whole universe.”] [*Śrīmad-Bhāgavatam*, 9.5.14]

“The greatness of the servitors of the Anantadeva, Nārāyaṇa, you all people hear how great,

how magnanimous they are. Unparalleled position they hold in the whole universe.”

In this way he began to preach, that Durvāsā, whose very nature is always to find fault with others and to give them punishment by his *yogīc* power. That is his nature. But he began to sing the song in praise of the devotees like Ambarīṣa.

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

Have you taken anything?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: All right. The diet is everything now in this stage of your disease. Hare Kṛṣṇa. Hare Kṛṣṇa. But the God sent friends you have got, that is a good sign. Nitāi Gaura Hari. Nitāi Gaura Hari. Badrinārāyaṇa Prabhu, he has gone?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Left. Untimely he has come, could catch the train. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Optimism, cent percent optimistic we shall have to become, cent percent optimistic, and no place, no room of pessimism. Kṛṣṇa *bhakta*, he will apprehend that I may not commit any offence, especially against Vaiṣṇavas. Very alert, they should have to become. So gracious, so valuable fortune we are aspiring after, so I must be very, very careful. It will raise, arouse envy, jealousy on different parts, that we are connected with such a great fortune. So as much as possible we must be very cautious, careful that no disturbance may come outside to do away with our motive, or our pure aspiration. Gaura Haribol. So Mahāprabhu told:

trṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, kīrtanīyaḥ sadā hariḥ

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”] [*Śikṣāṣṭakam*, 3]

In one word you must be conscious that you are living in a place which is worthless, no value. *Trṇād api sunīcena*, don’t go to oppose anyone. No meaning of giving any opposition. It is all fictitious. Why should I lose my energy to give opposition to something, all fictitious? *Taror api sahiṣṇunā*, if any opposition comes to you, don’t care for that. It is also unreal. Their motive is only superficial. That may not affect your inner train of, trend of thought. So don’t be very careful about any opposition coming to you. Don’t create any opposition to others, and still if any opposition comes to you, try not to care. It is all futile. *Amāninā*, and don’t hanker after any appreciation from the ordinary public, any name and fame, appreciation, because they do not know. Their appreciation has got no value at all. They are all like madmen, they’re besides themselves. Their own good they do not know. So their appreciation has got no value. Depreciation has also no value. So don’t hanker after any appreciation from the public. *Mānadena*, and still you must be alert to give their due respect, otherwise they will come to disturb you. Like bribe, to show some, offer some respect to them, and go on with your own

campaign. As much as undisturbed, try to make progress as rapidly as possible, because circumstance may cut off this opportunity and connection. So as much as the present circumstance you will be able to utilize, you try to do that. Live, live in the acting present.

Trust no future however pleasant! Let the dead past bury its dead!
Act, act, in the living present! Heart within, and God overhead!
[Henry Wadsworth Longfellow, 1807-82, U.S. poet]

With this policy, go on. Gaura Haribol. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Now let us fall flat on the bed.

...

Infinite minus infinite is infinite. Zero minus zero is zero, zero plus zero is zero, zero into zero is zero. So is the question of infinite. Infinite plus infinite is infinite, infinite into infinite is infinite, infinite minus infinite is infinite. Beyond the reach of calculation, so *adhokṣaja*, beyond our jurisdiction of understanding. But He can connect us. He can connect us, we can't. Then, how we can have His connection? Only drawing His attention to connect with us, so that is by increasing our negative characteristic.

"I'm so helpless. My position is the worst position. I desire the best attention."

Sincerely by such prayer we can draw His attention. So try to increase the negative aspect of our, to draw His attention, that He may come down to us. We can't go up to His level, never, but He can come down. And how to attract Him to come down to my lower level, that is devotion. That is the very nature of devotion, to increase ones negative prospect, that "I am the lowest of the low. I am the most needy." Not the mere statement but such sincere feeling in one's own heart. That can draw. Gaura Hari. Nitāi Gaura Haribol. He's positive, the owner, possessor, He can exercise right by his power. We are dependent, relative position, potency. Master is He. He can utilize us. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. *Yam evaiṣa vṛnute tena labhyaḥ*. No qualification is sufficient to draw His attention, these mundane qualities here, the knowledge of the scriptures, and sharp memory, intelligence, energy, all failure.

nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
[*yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūrṁ svām*]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23]

& [*Muṇḍaka-Upaniṣad*, 2.3.2]

Never, by no means, *yam evaiṣa vṛnute*, whomever He wants to speak with comes to connect. He can have a touch of Him. He can come, so subtle, so efficient, so powerful in all respects, holding higher position. So He can connect, but we cannot connect, going up. We're gross. Gross thing cannot enter, subtle thing can enter into gross. Ether can enter everywhere, but earth, stone cannot enter into ether. It can float on the ethereal ocean. So our position is gross. Consciousness, fine consciousness, very sharp intellect, that is also gross in comparison with His nature, energy, whole circle so fine.

So *āroha-panthā*, ascending method is a failure. Descending method, that after He

descends to my level, by my earnest prayer, heartfelt prayer, that is *bhakti*, devotion, *śaraṇāgati*, surrender. “No other alternative, my Lord, without Your attention or Your grace, no other alternative.” Such sincere wave can touch Him and attract Him. *Dainyam*, humility is the beginning of *śaraṇāgati*, *dainyam*, humility. And not any show of humility, but most heartfelt sincere humility. Then, one helpless, humble, necessarily he will search for some support, then *ātma-nivedanam*, *dainyam*, *ātma-nivedanam*. When one feels himself quite helpless, then naturally he seeks for some support, so *ātma-nivedanam*. “Where to throw myself for any existence of improvement, or maintenance: where to? I have nothing. I am no entity, so some entity is necessary to depend on, to respond is necessary, direct desire. *Gopṭṛtve varaṇ*, and then to accept, You are my protector, You are my guardian, You are all in all. I throw myself in Your grace, sweet will. I have no other alternative, *gopṭṛtve varaṇam*. *Rakṣiṣyatīti viśvāso*. From the first of the idea, He is great, He is my mania, He must protect me. He must give me shelter, to foster such idea. *bhakti anukul matra* _____ [?]

And what is favourable, such life, to accept that, and what is unfavourable, to reject that. This is *śaraṇāgati*. Gaura Haribol. Gaura Haribol. This is the basis of spiritual life, devotional life. Without this, no devotion can stand, can stay, can be considered theistic.

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