

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.03.29.B

Śrīla Śrīdhara Mahārāja: ... leaves the stage of prolapse. This medicine will help us. At least I have found like that. And in many places also its application I have experienced.

*tat te 'nukampām susamīkṣamāṇo, [bhūñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]*

[“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]

I have repeatedly told this also. A bad workman quarrels with his stools. There is a saying in English literature. Whatever circumstance we find around us, that is earned by our own *karma*. None to blame. The first thing we are to take in this way. This is truth. Stern reality. This is our earned - none to be blamed. Not only to adjust oneself with his present circumstances, but we are to advance more. What is that? That is what is more important. Not only this is adversity, but this is grace of the Lord. This is what is necessary medicine of my present stage. We are to accept our environment in such an optimistic way, not in a reluctant way. The circumstance, adverse circumstance, that seems to me to be adverse, that should be faced that we are face to face with our friend and not an enemy. We are to invite, we are to welcome any adversity with this spirit. Then it will immediately change its face. This is the most, the highest type of medicine to face the danger as it is a friend. The first step, that this is my own earned, none to blame for this. And the second step, and it is the necessity, real necessity at this stage, this medicine, to uplift me. Because, every event can't come without the sanction of the Absolute. Without His sanction no movement is possible. And He's a friend to me, affectionate guardian from whose hand everything is passing to me. It is necessary, it is *the* necessity, so He has sent this to me. And if I hesitate I'll have to suffer. But I must welcome, welcome, this is coming from my Lord, my dear Lord. With this attitude if we can approach the circumstances of any type, then at once the sky will disfigure, it will come with opposite smiling face the atmosphere will come.

Just as, suppose a boy is disobeying his affectionate mother, and mother is going to punish the boy. But whenever the boy will come into such consciousness, “Yes mother, I have done wrong. You punish me more severely. Yes, I know that I deserve such punishment. Give me more than that. You punish me more, repeatedly.”

At once the motherly heart will come out full of affection. “No, no punishment. He has gotten it, he has come to real consciousness, his offence no more.” With vindictiveness, mother cannot punish her son. Only to mend him, only to purify him, that is the necessity of the punishment.

So the Absolute arrangement, dispensation, “I've got no vindictive will, wish, in the back.” The ultimate reality without whose consent nothing, even a straw cannot move, He's all alert in my, in everyone's case, He's always alert. He's omniscient, He's omnipotent, He's all mercy. So we are not guardian less, we have got our guardian. And He's seeing everything, so I need not be afraid of any misdeed, any wrong doing over me. It is not an anarchical land. There is government, good government, and the highest authority is my friend. He's my sympathetic friend.

*bhoktāraṁ yajña-tapasām, sarva-loka-maheśvaram
suhṛdaṁ sarvva-bhūtānām, jñātvā mām śāntim ṛcchati*

["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 Worshippable 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]

One can get peace only when he can understand that all the activities meant for His satisfaction, He's friendly to me.

"*Suhṛdaṁ sarva-bhūtānām*. I have not vindictive spirit to retaliate over so many souls. It is necessary for their purification."

So I am to tolerate. But whenever the purification is finished, no longer any punishment is dealt with. So *bhoktāraṁ yajña-tapasām*, *sarva-loka-maheśvaram*, *suhṛdaṁ sarva-bhūtānām*. He'll be friend of all the dangers when you can realise it really, in fact, then only all troubles, all apprehensions, disappear from our heart forever.

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

["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]

When we can inspect the circumstances with a clear and a real vision, closer attention, then it will come out. What comes out? *Tat te 'nukampām susamīkṣamāṇo, samīkṣa*, means perfect inspection. *Susamīkṣa*, whole meaning, perfect examination, testing. Then we shall find that this is this. 'This is not a ghost, but this is a tree, or this is my father, figure, not ghost. I thought it is a ghost coming and approaching towards me, no, no. My affectionate father is approaching towards me.' Something like that, *susamīkṣamāṇo*.

Bhuñjāna evātma-kṛtaṁ vipākam. At the same time, whatever difficulty will come to make us suffer, we won't allow them to go away because it is the result of my own deed. Why should we turn to go to others? I must embrace it, otherwise I shall be a coward. I have done wrong and the result will be suffering to another person, what is this? What I have done wrong I must have the reaction. It is gentleman like. So I won't allow the suffering, the result of my my own bad *karma* to go away. I must take it in a gentleman like spirit. *Bhuñjāna evātma-kṛtaṁ vipākam*.

At the same time, *hṛd-vāg-vapurahir vidhadhan namas te*, and simultaneously showing my heart felt gratitude towards the providence. 'Oh, You have - Your action has got no fault, know that. You have done the just thing, as given to me.' Our gratitude to the authority we shall show, offer. 'Yes, You have done all right. I'm suffering, I shall give thanks to the proper agents of the suffering, and think that the results of my bad deeds are being finished. No that very soon I'll get out of the reaction of all my bad deeds.' This should be the attitude. Whatever the misdeed I have done I must finish that, and who will help me to finish the consequences of those bad deeds they're my friends, and no sooner I shall be a pure type.

Tat te 'nukampām susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam, hṛd-vāg-vapurahir vidhadhan namas te. At the same time in thought, word, and deed, not only lip deep thanks but heart felt thanks towards the authority. *Jīveta*, if one can lead such a life, life of such a type, *mukti-pade sa dāya bhāk*, no sooner he will get rid of all the troubles that he's feeling, everything. This is the recommendation, "Do this. Very soon you will be relieved of all the troubles. Don't try to avoid them. Neither try to suffer them with much reluctance and hesitation, but invite them. The justice is coming from my Lord. It is for my good. And welcome it, and very soon it will be finished and you will be liberated from all these troubles.

To face the danger, the adverse circumstances, *Śrīmad-Bhāgavatam* has come to teach us in this way. Face adverse circumstances with this spirit, this is real spirit, this should be of facing the troubles and you'll get relief very soon. So we're in the midst of this world. These problems are always hunting us, and *Bhāgavatam* has given His advice in this way. "Be courageous, don't allow yourself to go into despair, don't be disappointed, but have courage and face courageously and with well meaning. With thought, deed, and word, *kāya-mano-vākya*. In word also you try to say, to chant the *śloka* of *Bhāgavatam*, *Gītā*, etc, and in thought also you try to take in, and in your activity also you translate those advices in your life. Then no sooner, very sooner you will get relief, and real relief, honourable relief. Not by bribing but by dint of your own right you will work out your liberated stage, and where you will be eligible for the service of Kṛṣṇa.

That is the negative side. In the positive side also there is many things to say. That is the union in separation. We find that *vraja-vāsīs* they're eternal friends, eternal companions of Kṛṣṇa, they're also suffering sometimes by Kṛṣṇa's *viraha*, etc. That is another thing. That suffering is joy. From here we take it that they're suffering. Yaśodā is suffering so much for the separation of her affectionate son. But that suffering is not suffering in the real sense. It is a form of joy. As in the ordinary poetry, in poems also we find. "Our sweetest songs are those that tell of saddest things." Someone, Shelly or Keat or someone.

["Our sincerest laughter with some pain is fraught;
Our sweetest songs are those that tell of saddest thought."]
[The English Romantic poet, Percy Bysshe Shelley, 1792-1822]

"Sweetest songs are those that tell of saddest things." Sometimes one profusely sheds tears when we are reading some piteous history. Rāma, Sītā, then so many others there are in different ordinary poems and also religious poems. But we shed tears but we cannot give up the book. Through tears we go on to give us our goal, and more, and the tears are running. What is this? We feel some sweetness, some taste, some taste. They're religious people but they're suffering, suffering for the cause of God.

Christ is being crucified. The crucification because He says, "That is God, He is everything. He's our Master, and we must worship Him in a general way." He says. For that purpose He's to be crucified. We must be very aggrieved to find this, and at the same time we cannot give up the book, we want to read it more and more. How His sacrifice, the great magnanimous sacrifice for the good of the mankind.

So that is sweet. To sacrifice for God. To sacrifice for something good, that is sweet in some sense. So Kṛṣṇa's connection of any way, that is very sweet, sweet. His separation is also sweet, and union is also, cannot but be sweet. Sometimes also in union there is separation, *prema-vaicittya*.

"He's there but a wave of thought came in My mind, if He leaves Me what will be My fate? And so grief is capturing the heart, but the object is there in My front." This is in the case of Rādhārāṇī, *prema-vaicittya*, a type of affection wave is such, the object of affection is on the front but some apprehension. "If He leaves Me what will be My future?" With that there's suffering, intensely suffering.

But this is also, in any way the affinity towards the truth, towards the Love Divine, that is *ānandam*, joy, ecstasy. There is beauty where there is love. So it is only a form, different form, but in reality that is *ānandam* because the background, the whole thing is real, not deceitfulness, but opposite in this world. Here if one can have opulence, but still at the background that it is transient, really, and the man must be uneasy. He may be a king, he may be a great general, but the relativity in which he's existing, that is deceitful, that is treacherous, so he cannot find here any blissfulness, any cheerfulness, any happiness in a real way, substantial way.

So the *Bhagavad-gītā* repeatedly encourages us, “Go on thinking what is your duty you go to discharge. Don’t try to look for the result, the consequence. Consequence, it is in My hand. It is in My hand. But your quota, the duty, it is, it has been given to you, you do, but the consequence does not depend on your activity. Your activity producing a small wave, a weak wave, but there are so many waves outside you, and they will be combined and the resultant will come accordingly. That does not depend on you. You have got no control over the result. It is the resultant. As you are producing a wave, there are so many infinite units they’re also producing waves in some such way. And all waves mixed together will produce the common result. So you don’t care for it, it is not your at your hand, don’t care, worry for that, for the result. So a selfless way, thinking about Me, that is the all controlling centre, putting your trust on the all controlling centre, you give your quota. You contribute your partial energy to the world of infinite, looking at the all controller. Otherwise if you go to get the calculated, your estimated result, you’ll be frustrated, your energy will be wasted, useless. Don’t take this wrong way. So the consequence, the result is with Me, and the work, your partial duty, that is only with you. This naked truth you’ll have to accept in your life, otherwise you cannot be satisfied, for wrong calculation of the circumstances outside. Every moment you’ll be frustrated. Don’t make you the prisoner of that frustration in your eternal life. Leave it to Me.”

“This is the highest policy. The highest principle of life is here.” The *Bhagavad-gītā* comes here to teach us this. “Don’t do, to worry, to modify the whole world, only you mind your own self what is really in your command. That also partially, circumstantially, you are to bear to control you. But still only if you attend, give your whole attention to your quota you’ll be best benefited. And all else leaving to Me.”

This is the way of living a life properly and we can thrive by following such rules as given. We are living in the infinite, and the infinite is not a stone like substance. The infinite is all conscious, all intelligent, all loving. He’s infinitely superior in all respects than us. So we should not disbelieve Him to our own difficulties. That will increase our difficulties. We should learn to believe Him, the infinite represented by whom, and go on. That is harmony in life. Seek harmony not discord. The ultimate reality, ultimate controller, He’s for harmony. He’s harmony Himself. He’s beautiful, harmony, harmonious, loving. Harmony, beauty, loving, ecstasy, that is of similar thing. So He’s harmonious, and harmony will satisfy you only, not discord. Don’t be a member to the discordant, to create the world of discordance, discord. But try to be a member of the world of harmony. And this is the way by which you can in no time, a very short time, you can come in connection with the world harmony, in that plane. In the sea, on the surface, so many waves, but dive deep, no waves are disturbing you. So on the surface we are seeing so many disturbing small waves clashing, in clash together, but in the deepest, if we connect with the deep sea there is no such wave clashing.

So there is a plane, *nirguṇa* plane, the *sattya*, *raja*, *tama*, *triguṇa* of *māyā*, this separatism, clash between separate, consciousness of separatism. But dive deep and you’ll come in touch with the more universal characteristic of the world, and *nirguṇa*. *Vaikuṅṭha* is *nirguṇa*, and positive love, not only *nirguṇa*, not only independent of clash, but welcome adoration, with adoration welcomed you - positive love you will find if you go more deeper plane of this world. And that is *Vṛndāvana*, *Kṛṣṇa* consciousness. *Kṛṣṇa* consciousness, not only not disturbance producing, but it is love producing. Not only justice, but it is the land of mercy, land of love. Love means who compensates others’ defects, that is love. By self dedication, compensating others’ defect, that is the land of love. That is the land of mercy. That is in *Vṛndāvana*, in the deepest existence, in *Kṛṣṇa* consciousness. And over that we are to pass through *Vaikuṅṭha* consciousness that is of justice. And here clash and injustice in this *māyāic* world, *Bhūr*, *Bhuvah*, *Svah*, *Mahā*, *Jana*, *Tapa*, *Satyaloka*, *brahmāṇḍa*. A clash of separate consciousness, separate interest, clash of separate interest. But passing through *Brahmaloka* if we enter, in *Brahmaloka* it is equilibrium, then passing through that if we come, *Vaikuṅṭha*, the land of justice. Then again deeper, if we can make progress to go we’ll

find Kṛṣṇa consciousness, the land of Divine Love. There everyone is compensating others' defects, as if. No defect really, but still the tendency there like that, love and mercy, self sacrifice to keep others' happiness. To sustain the general happiness of the place, everyone is contributing something, labour of love, that is the land Vṛndāvana. Kṛṣṇa consciousness, which has been given in *Śrīmad-Bhāgavatam*, and Mahāprabhu Śrī Caitanyadeva He came to point out that. In scriptures you will find different stages of advices, but the highest advice, you may not know, the goal of life has been given to us that Kṛṣṇa consciousness, that Vṛndāvana consciousness. And that is also differentiated way we are to see. In *vātsalya rasa*, some *sākhya rasa*, *mādhurya rasa*, *svakīya*, *parakīya*, specially in Vṛndāvana. In Vṛndāvana almost everything is *parakīya*. *Parakīya* means the relation not acquired by any right, but only free choice. Free choice, even crossing the ...

You see, justice is a good thing. We cannot have any complaint against justice, but still, mercy is higher thing. If we can conceive that then we can conceive even the crossing the social laws, social law, the scriptural law, rules, we venture towards the Absolute Truth. We cross the law of justice, the social law, the religious law, all these things. But towards whom? Towards Him who is the Master of everything. He's really the Master of everything. And the law distributed, this yours, this is his, this is third man's, in this way. That is justice. Justice means law. Law means adjustment of right between many. But when one is Master, Absolute Master, how can law come there? No law can come there. He's the Absolute owner of everything, absolute good, perfect. He should not be the owner? Educated person like me he'll have some right? The absolute intelligence, absolute loving tendency, the power must not be vested there? The Absolute Good? The power should be vested, distributed amongst the deceptive gentlemen? What is this?

So in Vṛndāvana, above law, the good dictator, good, absolute owner. That sort of consciousness comes within. And also, one thing is there. Yaśodā, her affection is towards the child, but the apprehension in the background, "That some say that child does not belong to me. I may lose this child. Such an affectionate child I may - it may be lost. There are some in the background they say that this, something, He's God. Some say He's Vasudeva's son. The Garga came, sent by Vasudeva to give the name Kṛṣṇa. So there is a rumour that He's not my son, He's Vasudeva's son, Devakī son, He's not my child." This sort of background pushes this affection to the highest intensity, "That I may lose the object of my affection. My affectionate eyeball may be removed."

So with much intensity, as much as possible, her heart can command. With that love, affection, she comes to nurture the boy, to serve the boy. Mother's friends are also servants in some way. Sweet servants, at the cost of their life they want save the interest of the child. Ordinary servant, how much service he can render, he can give? But parents, they're also servants. The friends are also servants, confidential servants, playing, sometimes taking on the shoulders, in different ways. All serving but in different type, different sweeter type service, in this way. *Parakīya*, friends also servants.

"Some say that He's not of our own rank. He's divine, He's Lord Himself. Then, we may lose His company. Then how we'll keep up our life if we cannot, if we're not allowed to play with Him? In such a beautiful way, His charming way, He's playing with us. If we're deprived of that, how can we keep up our life?" *Parakīya*. "I can, it is not my right. The company which I get properly it is not as the result of right, but I can lose any moment. It may be withdrawn from amongst us."

This apprehension increases the intensity of their respective service and love towards the prime cause. So this is Vṛndāvana, the land of love, land of mercy. Of course from the lower standpoint, that Kṛṣṇa consciousness, Mahāprabhu, wanted to give it. It is His domain. He's the guardian. He's the Master of the highest there. And in *mādhurya rasa*, not to speak of, whole time engagement is possible only with the Lord in *mādhurya rasa*. And the apprehension of losing, of separation, he's also in the most intensified degree, and so the *parakīya rasa* in that sweet service, its intensity in earnest grade of degree. In this way. This

has been given by Lord Himself, that Kṛṣṇa and Rādhārāṇī combined, Mahāprabhu, by Himself.

Nityānanda Prabhu announced from door to door. “Oh, come to Gaurāṅga. You don’t know how you’ll believe, what prospect you’ll be connected with. Take the Name of Gaurāṅga. I’m touching your feet.” Nityānanda Prabhu shed tears profusely from door to door. “Take, accept Gaurāṅga. Accept His teachings. Then you don’t know the inestimable prospect in your future waiting for you. Don’t dismiss Gaurāṅga from your door. He has very graciously come to your land here.” In this way Nityānanda Prabhu’s wandering here.

And so many agents are still trying to bear that, carry that flag, according to their capacity as much as they can. And our Swāmī Mahārāja did wonderful, that the flag of Mahāprabhu, Nityānanda Prabhu, or Guru Mahārāja Bhaktisiddhānta Saraswatī Ṭhākura, Bhaktivinoda Ṭhākura, he went to the west, far west, and came back with a flying colour. So many as the result we find so many of you even here also. That thing is such. And I hope you will get the taste of this high, divine love, at your heart. This sort of divine drop of love will enrich you, every heart of you, and you will be, in your turn spread it in the environment wherever you’ll be.

*mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam
kathayantaś ca mām nityam, tuṣyanti ca ramanti ca*

[“My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence.”] [*Bhagavad-gītā*, 10.9]

The Lord Himself says in *Bhagavad-gītā*, “*Mac-cittā*, their whole attention, mind, is on Me. *Mad-gata prāṇā*, the whole life, the whole energy also My conception commanding them. *Mad-gata prāṇā, bodhayantaḥ parasparam*. When they talk with one another, each other, they talk about Me. My devotees when they talk with their friends, their nears and dears, they talk about Me. I am the object of their talking, eating, playing, whatever they mix with Me they do, they deal everything mixing Me with that thing. *Bodhayantaḥ parasparam, kathayantaś ca mām nityam*. Always go on talking about Me. They have found a miracle in their life, the most precious jewel they have found, and talking only about that, and about Me. *Parasparam, kathayantaś ca mām nityam, tuṣyanti ca ramanti ca*. And thereby they feel, *tuṣyanti, prasāda*, when we talk of sweet food, satisfied. Talking about Me they feel such pleasure, such ecstasy, joy, happiness. And *ramanti ca*, and even the union of the husband, wife, there, they feel this sort of pleasure. And that type of pleasure also they feel in Me, in *ramanti ca*.”

Even Śāṅkarācārya, he has also that interpretation, that, just as,

*yuvāṅgāṁ yathā yūni, yūnaṅca yuvatau yathā
mano 'bhīramate tadvan, mano 'bhīramatām tvayi*

[“Just as a young boy feels attraction for a young girl, I want that sort of attraction towards You. I want to be engrossed in You, forgetting all material paraphernalia. And by sincere surrender, at once, our progress begins. And the development of that kind of attraction takes us to the topmost rank. I want that intimate connection with You, my Lord. I am the neediest of the needy, but at the same time I have this ambition. I am so disgusted with the world outside that I want the most intense and comprehensive relationship with You. With this attitude, the surrendering process begins and rises step by step. I want that standard of divine love, of intimacy with You. I want to dive deep within You.”] [*Bhakti-rasāmṛta-sindhu*, 1.2.153] & [*Śrī Guru And His Grace*, p 144]

It is in the *Arcana Kana*, the prayer. The servant is praying to the Lord when performing *arcana*. Just as a young man's mind is captured by a young lady, and a young ladies mind is captured by a young man, so in that way...

.....