

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Mādhava Mahārāja: Mahārāja, we can develop attachment to the things we experience because there is some impression, some sense impression, we develop attachment for them. But how can we develop that same attachment for Kṛṣṇa Who we can't experience?

Śrīla Śrīdhara Mahārāja: Yes, you can experience. Just as your eye experience and ear experience is not one and the same, so your soul experience, your most precious aspect is your soul, and in soul experience you may have Him. You cannot have experience, the sound experience you may not have with eye, nose experience, there is different, so soul experience is different from the experience of your senses. So soul may have such high experience, not all souls, in all stages, but it will have to soar up. Just as through the senses the eye come to a beautiful thing then I got some pleasing sensation. So soul will have to go there through devotion and then he can draw that sort of ecstatic experience there. You can get it. First the name, the sound aspect, then in proper culture of the divine name, the sound, you will get the *rūpa*, the colour, figure.

Namna svano anta kala sudha tama vikram sujay ante karme rūpa saysye bhavati [?]

From the sound will show its colour, its figure, its beauty. Then, _____ [?]
Then afterwards you will be able to come in contact with the quality. Then, _____ [?]
Then we find by the law of relativity so many *parikaras*, and so many *parṣada*, so many servitors around Him. And then with all these mixed it will be produced, you will find the *līlā*. And His beauty, His quality, His friends and the action between them. The action reaction with the beauty, with the quality and the paraphernalia, then there must be some relation, transaction, the *līlā*. _____ [?]
And you will find you have got a particular place in that. And you will be in that harmonious movement of *līlā*, automatic pleasure trip, playful life. In that dynamic harmony you will have a part to play, and you will find your heart is fulfilled with joy, overjoyed, in that harmonious movement you will find yourself overjoyed. Hare Kṛṣṇa.

Mādhava Mahārāja: So one cannot get that attachment until he has that experience of Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yes, attachment, before that you have any experience before you come to the discovery of electricity. Many things you have to do in expectation. Then you reach to the fact, is it not? Before you reach to any research you have to do many things. Then you can reach to the stage of finding any life. So also, here also preliminary things have to be done, *śraddhā*, *sādhya-saṅga*, *śravaṇa*, *kīrtana*, *bhāva bhakti*, all these things, then in *prema bhakti* you will come to find experience. When you reach the stage of *prema bhakti* you will have direct experience. Before that, preliminary activity you will have to do to find out a new thing.

Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Mādhava Mahārāja: There is one scientist, his name is George Wald, Nobel Laureate, he's a good friend, we're good friends. He has done his research on vision, to try to study what it means to see. And he has studied all the chemical processes that is involved in vision. But he could not answer the question what it means to see. From the chemical processes he could not understand what it means to see.

Śrīla Śrīdhara Mahārāja: So, that is see, then hear also, must be similar, then every experience of this world is similar. Then nothing is solved, all mysterious. So we shall have to go back to the seer to find what is sight, what is seeing, we shall have to go back to the seer and to define there, analysis, the research will begin there. The sun ray, the heat is producing so many wonderful things here. But if we are to, the influence of the sun ray on different stone and earth and water, then we shall have to go to the sun, what is the quality of the ray which is producing all these things here. The source in germinal form, what is there. The seer.

Mādhava Mahārāja: There's another story of the scientists. They have this saying that seeing is believing. If you see something, you can believe it. So one scientist wrote an article called *Believing is seeing*. Because there was one time...

Śrīla Śrīdhara Mahārāja: At the back of seeing there is believing, otherwise you need not come here to see. First faith then you come take the trouble and then you put it and if not then you put some spectacle, if not then microscope, then you see. But the back is your will, the seers necessity. Believing, faith, *śraddhā* begins. Even the mundane, what to speak of the spiritual, permanent, in the small temporary transient things, fleeting things, faith is presupposed, some sort of belief. Then you can come to that thing. Then whatever will be attained, how much faith is necessary to retrace that to the cause, prime cause. In *Upaniṣad*:

*yasmin vijñāte sarvam evam vijñātam bhavati
yasmin prāpte sarvam idam prāptam bhavati*

[“Enquire into that upon knowing which, nothing further remains to be known. Try to achieve that upon gaining which, nothing further remains to be gained.”]

The backbone of *Upaniṣad* is there. There is something, by knowing Him we can know everything, if we get that, we get everything. Such key of life, key of solution is there. By getting one thing we can get everything. Sometimes in the war, one is trying to capture the leader, the king. By getting him captive, he may demand anything and everything, you give all this. If owner is captured his property is captured thereby. Something like that.

The master, the controller of the whole, if I know Him, by His sweet will everything happens. By that principle I can know, I have known everything. What of that mystic man, that magical man, whatever he likes to do that comes to exist. In this way. The designer and the destiner of what we see, if you can find the designer of this world, of the whole and who has got the destiny also in his hand. If we have Him, we have everything within. Have the master, then we have the property. Something like that, in this way.

That is the way through which we shall march on our future success. *Yasmin vijñāte*. There is one, if He's known, everything is known. Now whether it is possible at all or not. *Upaniṣad* says, revealed truth says, it is possible that if one is known, everything is known, it is possible. And accept this. Just as if food is put into the stomach, whole body is fed. Then if the central position, to help us, our understanding, put water into the root, the whole tree is fed, how it is possible. Put food into the stomach the whole body fed. How it is possible? So central truth is there and if you know that, if you have that, you have everything. It is possible. If we can find the real centre, we find everything. It is possible. This is revealed truth, extended to you. Try this way. *Yasmin vijñāte*.

Chidyante sarva-samśayāḥ [*Śrīmad-Bhāgavatam*, 1.2.21, & 11.20.30] The whole misgivings will be cleared, all doubts will be cleared if you come to such general knowledge. The knowledge becomes so much universal in general, that if you get it, the key, you can command everything. The central truth is such, everything coming from Him, the controller, all controller. Everything is By Itself and for Itself, and die to live. By Itself and for Itself. Nothing for you, you are for Him. Find out your master. You are for Him, everything for Him. He's by Himself and He's for Himself. And we are all for Him, secondary position. What to do? This is the nature. You are to accept that, or you are nowhere. You must accept, you must have to swallow this bitter pill, that everything for Him, we are part of His *līlā*, the bitter pill. Otherwise, nowhere. Run hither, thither, like so many goats and jackals, no peace. This is the fact. Everything for Him. You are a part of that, you accept that you will be happy. How much happiness you can consume, you, a particle of consciousness, you will get more than that. If you be in harmony, you can't earn your livelihood, but join as a coolie in a big farm, or a big capitalist in industry, you will get more than your bread. Something like that. And if you detach from that, you can hardly earn your bread, you are fasting. But join that industrial company, you will earn more than your bread. Something like that. Accept the harmonious work of the universal world, no misery. No misery, you will find ample.

Mādhava Mahārāja: So Mahārāja, a thought, thinking, any particular thought that we have seems to be independent. How can we understand that it is part of a bigger mind?

Śrīla Śrīdhara Mahārāja: Independent has got its characteristic. Diseased independence is independent. Independence has got its nature, this is independence. Independence is not madness. Independence proper that will find within its own scope, how much independence. A part cannot claim the independence of the whole. So independence in his own jurisdiction, he must get that, what is independent. And now we are found prey to our senses, not independent. This is not independence what we call that this is independence. This is a diseased thing, aspect of independence. Independence proper that will go to its own respective free position. And this is our diseased independence. Independence, what is this? One independent man is approaching another, attacking, consuming another independence. Everyone should have independence. If independence I want, then everyone has got that aspiration. My independence encroaching on the independence of others, that is diseased independence, not healthy independence. Healthy independence must work together, and must have limitation, and must have connection with higher harmony. We are searching for independence, that is to encroach over other rights, others independence. To destroy others independence that is meant independence proper. Do you follow? What we conceive at our present stage as independence, that independence to harm others. Exploitation, more exploitation, means more independence. That is diseased independence. That is not independence proper. I want independence, you want, he wants, everything will be independent. Then must be harmony, cooperation. That will be healthy independence. Independence and rowdyism is not one and the same. We should be educated to aspire after real independence, *svadhinata*. In Sanskrit, independence, the *priti* [?] *śabda*, the word independence in Sanskrit, *svadhinata*. That is submission to ones own soul, not slavery to the senses.

kamadinam kati na katidha [?]

My lust is drawing me towards something, my anger is drawing me towards another, my greed is drawing towards another thing, in this way. The senses they are our masters and they are quarrelling with each other, my condition is very hopeless. I'm not independent. So many senses, so many different inclinations, they are drawing to that direction. I'm their slave.

karnadinam kati na katidha palita durridesas [?]

And also another *śloka* in *Bhāgavatam*. In exhibition it was shown that a man is there and six sense pleasure is drawing him, one this side, another that side, another that side. In this way he's helpless. So what we think to be independent, that is to lord it over the other independence. That is not independence proper. That should not be. That encroaching the independence of others, that is not independence proper. To acquire mastery, Lord Śiva with the other things, they have got their independence. I have no right to destroy that. So the more power of exploitation is not independence. Here independence means to increase the capacity of exploitation.

Mādhava Mahārāja: That's not the question I was asking Mahārāja. I was asking like this, that I am thinking something different, and Badrinārāyaṇa is thinking something different, and Nādia is thinking something different. We are all thinking something different, so how can we understand that we are part of one mind?

Śrīla Śrīdhara Mahārāja: So you are thinking, that thinking must be regular, normal, that may not be misled, misguided, then there will be clash and a reaction, and you will have to suffer. Must be a harmonious movement. Our aspiration must be towards harmony, independence, aspiration. What is independence proper we are to understand. Independence here, in Kṛṣṇa consciousness, independence ends in slavery. You are to conceive this.

Mādhava Mahārāja: Yes. I see. Yes. Your Hegelian reasoning again.

Śrīla Śrīdhara Mahārāja: How? This sort of independence, *so 'ham*, anyhow the Māyāvādīns they have got much reverence for independence, and they merge it in something, non-differentiated area. Rather, “We don’t want anything but we can’t give independence to anyone, rather we shall sleep, we shall die. But we can’t give up independence to anybody.” That is Māyāvādī.

But Vaiṣṇava conception that independence to slavery. So slavery of the highest infinite, there I get more, maximum. I get maximum. If I come to realize this truth that I am a part of the whole. I am not master of the whole, that is mania, madness. That is not independence. To understand this concrete truth that I am a part of the whole. So my independence must be part of the independence of the whole. So consequently I must utilize my independence in accordance with the harmony of the whole, of the outside. That is healthy independence.

The reactionary school is Māyāvādī. “We can’t give independence to anyone. Rather we shall commit suicide in Brahmaloaka.”

The independence seekers are exploiters in this mundane world, action, reaction, and withdrawal from that in the Brahmaloaka, no existence of ones own, what to speak of independence. But the concrete and realistic view of independence, that I’m independent, he’s independent, all independent, the absolute independent I must be, my independence should be a part of the independence of the whole. So I must cooperate with them, I must submit to the supreme independence. That will be normal, healthy, wholesome thing. Otherwise this is madman’s, what is not, what cannot be the fact, we are after phantasmagoria. That in the name of independence I can be master of the whole. Then how I can be independent? This is impossible. Must come to a realistic way of thinking. So many independent must live together. And it is possible that all will enjoy independence if they are in a common harmony. Who is representing that common? We must be, in other words, should be slave to Him. By submission we can get maximum independence, submission to the centre.

Gaura Sundara. Gaura Sundara. So no more today. Gaura Hari. Nitāi Gaura Hari bol.

Mādhava Mahārāja: Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ...whatever may be. That means to accept that ultimate cause is an autocrat, but He’s the highest good, highest good autocrat. If one can accept that, connection with that truth, that conception of truth, his attainment is highest. Then also again there is gradation. That is a separate thing. There is Goloka conception, _____ [?] conception, automatic, *ekantaka*, *kevala*. In *Bhāgavata* it is also *kevala*, *kaivalyam*.

sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam
vastv advitīyaṁ tan-niṣṭhaṁ, kaivalyaika-prayojanam

[“This *Bhāgavatam* is the essence of all *Vedānta* philosophy because its subject matter is the Absolute Truth, which, while non-different from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth.”]

[*Śrīmad-Bhāgavatam*, 12.13.12]

A continuous automatic flow, an eternal flow, to find out within us the plane within of automatic flow towards the centre, the absolute good, autocrat. And there is also quality, this *śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya* again there, *kevala*. *Kevala* means *tan-niṣṭhaṁ*, *kaivalyaika-prayojanam*, *kaivalya*, independent of any _____ [?] *kevala* stage. No cause, no effect can be traced, infinite flow. And that is the deepest foundation of all existence, that automatic wave, *nirguṇa*. That is *ahaitukī* and *apratihatā*, causeless and irresistible.

sa vai puṁsām paro dharmo, [yato bhaktir adhokṣaje
ahaituky apratihātā, yayātmā suprasīdati]

["The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."] [*Śrīmad-Bhāgavatam*, 1.2.6]

The *Bhāgavata* announces in the beginning, what is *bhakti*, what is *dharma*, *śreṣṭha dharma*, what is the prime duty, most supreme duty of us all. *Sa vai pumsām paro dharmo*. That is our highest duty, *paro dharmo*. *Yato bhaktir adhokṣaje*. Our submission to the unseen, to the undistinguishable, by our present position, senses, *adhokṣaje*. *Ahaitukī apratihātā*, that must be causeless, no expectation for any reaction, or any benefit, *ahaitukī*. And that has no reason and rhyme, that is eternal flow, to join that plane, *apratihatā*, that can never be resisted, irresistible and automatic. The most fundamental flow of this whole world, gross and subtle, is that plane, that flow in the plane, the deepest and that cannot be stopped, cannot be challenged, it is automatic and *ahaitukī*. And that gives its own explanation, not responsible to any explanation to anything else. It is automatic and irresistible. To join that is our *paro dharmo*, *Bhāgavata* announces. *Sa vai pumsām paro dharmo, yato bhaktir adhokṣaje*. That indistinguishable, unseen, imperceptible at your present position. Towards that, towards infinite, connect yourself with the infinite. The infinite has got the deepest flow; that is irresistible and automatic, and you must join that. That will be your highest duty. Think of it. That is absolute good, absolute beauty, absolute love, absolute charm, mercy, whatever good you can conceive, that is the root of all. You connect with that deepest flow in the universe, not these superficial external things. Exploitation, then renunciation, then submission _____ [?] As much as deep, deeper your realization, you will find all these things. *Sa vai pumsām paro dharmo, yato bhaktir adhokṣaje, ahaituky apratihātā*. Indistinguishable, direct words are indistinguishable infinite. Try to connect with Him, that irresistible plane of the whole.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] As much as you will be able to make progress, you will have experience of that. And that is belittle this mundane experience, *param dṛṣṭvā nivartate*.

*[viṣayā vinivartante, nirāhārasya dehinaḥ
rasa-varjaṁ raso 'py asya, param dṛṣṭvā nivartate]*

["Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth."] [*Bhagavad-gītā*, 2.59]

The charm of all these base things, outer things will disappear. You will find newer and newer charm, and your attraction for these gross mundane things will vanish, *param dṛṣṭvā nivartate*, in *Bhagavad-gītā*. The higher thing you will be able to realize, and your attraction for the lower things will disappear, will vanish automatically. Misconception and the world of conception also there is gradation.

Vidagdha-Mādhava: Śrīla Śrīdhara Mahārāja, does the material energy, the *prakṛti*, the lower energy, does that have sometimes any reflection of the higher intention or the spiritual energy?

Śrīla Śrīdhara Mahārāja: It is perverted reflection, *prakṛti*, here we find a reflection but perverted.

Vidagdha-Mādhava: Should one pay much attention to the way circumstances come in ones life? Should one pay much attention to the material energy?

Śrīla Śrīdhara Mahārāja: Who are you, your name?

Vidagdha-Mādhava: This is Vidagdha-Mādhava dāsa.

Śrīla Śrīdhara Mahārāja: What do you say?

Vidagdha-Mādhava: Should one pay much attention to circumstances presented by the material energy? Is that some indication at any time, some indication of the higher purpose, the spiritual energy?

Śrīla Śrīdhara Mahārāja: To certain extent as much as it will help the progress towards the spiritual, so much help we may take from our paraphernalia. Present paraphernalia should be utilized for higher realization, everywhere. We should take advantage of our present position, wholesale, where there's *yukta-vairāgya*. Even food, even rest, sleep, all these things in the midst of which we find ourselves at present. We shall take advantage of them in such a way that may help me most for my going up. That sort of utilization we shall accept, *yukta-vairāgya*. Everything may be utilized, even what may seem to be a danger, undesirable, *tat te 'nukampām susamīkṣamāṇo*, everything has come.

*[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ 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 sincere, so many difficulties will also come to help us, to test us. Difficulties will come but we can utilize them also for realization of higher purpose. Not only favourable things, unfavourable things also may be utilized for our progress.

*tat te 'nukampām susamīkṣamāṇo, bhūñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāḥ*

["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 my own *karma*, the bitter experience, it must teach me a good lesson that my connection with all these things has such reaction. So I must not stay here in the land of reaction any longer. They will help us from the negative side.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Everything will help. Sanātana Goswāmī he gave bribe to the jailer and got out.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Sarva-dharmān parityajya* [*Bhagavad-gītā*, 18.66] Duty of every phases we should leave.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja:

anyābhilāṣitā-sūnyam, jñāna-karmādy-anāvṛtam

ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindu*, 1.1.11] & [*Śrīmad-Bhāgavatam*, 11.21.11, purport] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19-167]

Elimination and acceptance. Progress means elimination, to give up the present, and to welcome the bright future.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Yato bhaktir adhokṣaje* [*Śrīmad-Bhāgavatam*, 1.2.6]

Adhaḥkṛtam, indriyajam, jñānam, the substance, the truth is such, that He has kept you with all your senses below. He has transcended your world of experience. So *adhokṣaja*, undistinguishable, at your present position. Only distinguishable by the scripture, we can get some hint, and from the saints, some hint. Otherwise it is undistinguishable. When He will come to me, *yam evaiṣa vṛnute tena labhyas...*

*[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūm 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."]

[*Śrī Kaṭha Upaniṣad*, 1.2.23] & [*Muṇḍaka Upaniṣad*, 2.3.2]

...it will come to me, then I shall be able to understand, partly. Now I am, for the unseen, I am making sacrifice, I am surrendering to the unseen, because I am disgusted with the present.

*tad viddhi praṇipātena, paripraśnena sevayā
[upadekṣyanti te jñānam, jñāninas tattva darśinaḥ]*

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

Pranipāta, I surrender for that truth. Why? I'm disgusted with the present, so *pranipāta*. *Pranipāta* means wholesale concentration, exclusive concentration. I come to hear, to get, to work for my relief, I am disgusted, *pranipāta*. Then *paripraśna*, honest inquiry. And *sevā*, I'm going, why do I want them? Only to utilize me for His purpose, only with this idea. Not that I shall get some valuable things there and I shall take that and I shall utilize that here to fulfil my lower purpose, not that. *Sevā*, I'm seeking only my master, that I can be a slave to Him. With this spirit we must act, *sevā*. I want the higher company only to be utilized by Him. You utilize me, that is I want for service. I want that higher entity to serve, not to enjoy, not to exploit, and not to be indifferent. *Pranipāta, paripraśna*, with this attitude we should be seeker after the truth.

42:16 - 44:30 [?]

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