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**Śrīla Śrīdhara Mahārāja:** ...both outside and inside, by the cooperation we can make progress anywhere and everywhere. Every department is such. We're to take help from the environment. From different departments also, a *dacoit* also gathers his knowledge of *dacoiting* from a higher *dacoit*. And a good man also gathers from here his education from a higher educated man.

So comparatively in the theology also, different conceptions of theology, religious conceptions, and we're to compare. And according to our sincerity we're to take. This is in a general way. Others we're to live on our fate, fortune. *Bhāgyavān jīva*, fortunate, which comes from the *sukṛti*, unknown grace gained by the saints, the agents of the Lord, in this way.

You may call it to be chance. But to our consciousness there is no chance. A chance to the partial realisation, but every chance is known to the Almighty, to the Omniscient. To the ignorant, which is outside their jurisdiction, that is called by chance. We can't - that is unintelligible. Which is unintelligible, beyond the scope of our intelligibility, we say it is chance. But to the Omniscient, chance is within it, His will. He's Autocrat, His will. Everything contained in Him. He's the source of everything, both the chance and both the will, everything in Him. The history, the geography, the mathematics, the science, all congruent.

*Jñāna, bala, kṛiā, ca*, generally classified - the energy, and the intellect, and the necessity of satisfaction. Generally these three things, feeling, thinking, willing. One absolute. So not much intelligence into the intellectualism, but begin, hear about the prospect and begin the work. Only by speculation you cannot earn your bread. You must do duty and earn your bread. Do something and you will earn your bread; not by speculation or imagination. Of course education department is also there, but that is also duty, work, labour; labour and live, energy.

**Vidagdha Mādhava:** Should one see things in his environment higher than himself in this plane? In devotional life, the Ācāryas they write songs about how they feel they're the most fallen, *patita-pāvana*, or they're...

**Śrīla Śrīdhara Mahārāja:** They also do not feel that they're the higher power holders, they also think that, "We're little, very little." In the infinite everyone thinks they're very little. Mean position, "I want to emulate my condition." The aspiration for the higher always, they're thinking that, "I am meagre. I'm atom."

**Vidagdha Mādhava:** But also in the relationship to the environment, they're feeling outside themselves everything is higher?

**Śrīla Śrīdhara Mahārāja:** Yes, everything is higher. Everything is higher, even Haridāsa Ṭhākura is giving honour to Māyā Devī. *Paramahansa*, sees everything regard-fully, no hate, in connection with Kṛṣṇa. That some connection with Kṛṣṇa, that long thread, and giving respect. But at the same time, very careful not to be enticed, but giving respect.

**Devotee:** Mahārāja, but I cannot act that way every time in my life, as though everyone is higher, because there are so many *dacoits* and so many low class people. So I must act in a way sometimes that I'm better or higher, or my will is more important than theirs.

**Śrīla Śrīdhara Mahārāja:** Yes. It's a possibility that one can trace ones progress. Everyone may feel that he's in progress of life towards his goal. Whether in the wrong way, or in the right way, he can measure his progress. He has the capacity of measuring his progress. But the way may be wrong or right, according to his position. And sometimes bewildered, temporarily he's bewildered, can't ascertain what way he's moving, that is also possible. And sometimes also wrong and right, that also he can, sometimes they cast their shadow in his mind, in the sheet of his mind. Sometimes a *dacoit* in a moment may think that, "I'm doing wrong, I'm going in the opposite direction." It is also possible. Because different stages of memory within us, while travelling through different positions of this world. Different stages of knowledge we're travelling and they leave some sort of trace within us.

And whenever we're conscious of any particular plane of life, we can judge; good, bad, progress, resolution, slothfulness, energy. Then sometimes *sattva-guṇa* means sometimes some sort of true conception. *Raja-guṇa*, too much energy without caring for the good or bad. And *tama-guṇa*, dullness, idleness, depression, all these. These three things are to be found anywhere and everywhere, even including the beasts and animals and insects. Everywhere, *sattva, raja, tama*, more or less.

But exclusively given to one way, and that is in the good way, that is rarely found. That gradually rejecting good or bad in the calculation, and catching the higher particular thread, making progress towards one direction, and that is good. It is very difficult to find such a section.

*manuṣyānām sahasreṣu, kaścīd yatati siddhaye  
yatatām api siddhānām, kaścīn mām vetti tattvataḥ*

["Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Śyāmasundara."] [*Bhagavad-gītā*, 7.3]

Gradually elevating towards higher truth, eliminating, eliminating, very few are going to hold the highest position. Everywhere we find that, selected few goes to hold the highest position.

Nitāi Gaura Hari bol. Anyhow we're in a jungle, still we've come to human section. If we cast our glance towards the lower creation then how much I'm saved? I had to experience all those stages of life; the trees, the creeper, the insect, the birds, beasts, animals. Now civilised human section I've reached anyhow. By the grace of any unknown power I've come so far, and here I can use my conscience. It is possible for me to understand good and bad somewhat. And if I can apply this chance to get good association to better my internal condition, something in my hand. But in other sections, in the lower creation, quite helpless. So a good chance, a valuable chance I have got to elevate my position by the help of the associations and the holy things. As much as I've come to understand, so much my responsibility is very \_\_\_\_\_ [?] in me.

If I go back; a ball coming near the goal, if it goes other way, so much disappointment. The ball is everywhere in the field, no disappointment. But ball coming nearest to the goal, if it missed the goal, then a particular section are very much disappointed. So we've come to human section, near the goal. If I miss this chance to elevate me towards a higher direction, again to go to the savage, and to the animal, and the vegetable kingdom, I have to go back, then how deplorable it should be. In the infinite wave we're being moved helplessly, what position we've got? Now we're human

beings we've got much in our hand. And only little that we must associate with highly living person and to elevate our position as much as possible, taking this chance, utilising this chance of human life. Very, very valuable.

The *Rṣīs*, the spiritual experts, they all deplore of us. "No, you've attained up to this much, human life, and again you will go back to this animal and vegetable kingdom? Take the chance, take the chance!"

*Śṛṅvantu viśve amṛtasya putrāḥ.* You're all sons of nectar. Hear me please, what is your prospect, and do it. Accept it! Liberate yourself and have your highest object of life. Do it! Save you! Otherwise you'll be lost in eternity. How responsibility you have got in this life of yours. In a valuable position, utilise to the utmost and get the greatest achievement possible for every soul. Don't lose the chance!

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Be pure, and make others pure. Purity means to give up exploiting energy. And service is holy thing. We can approximately understand that to give to others that is high happiness. And to snatch from others that is filthy. And to satisfy others, and to satisfy the Lord of all, how valuable that can be. Who is everything to me, who is dearest, is everything to be loved, and who is really holding the position of the highest love, to connect with Him, how valuable life to attain.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Dive deep, attempt very earnestly and deeply and comprehensively. So wholesale, total war. I used to say when I was a preacher, "The Gauḍiya Maṭha has declared total war against all the existing opinions of the world in every aspect. Total war, total war. Non-cooperation wholesale with this enjoying or exploiting tendency, and the tendency of renunciation, renouncing everything. Why should we renounce? Only the bad, only to accept the higher environment we're to invite. Renunciation is destructive, equating to zero. Renouncing everything I shall be alone and no consciousness of the environment, how? It is death. To invite everything in its proper angle of vision, proper relation; that is of service. And that can be had, as light from the origin from the sun, so origin is Kṛṣṇa. In His connection everything can be seen in broad daylight, their all friends. None enemy, all friend. In that plane we're to live, where everything is friendly to me and nothing is enemy to me. I want to take my soul in that angle of vision, that everyone I shall see as friend, in connection with that great, great Lord, the great friend of my heart. Everything is friendly.

*[bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram]  
suhṛdam sarva-bhūtānāṁ, 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 worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping 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]

As long as you are in the adverse position, still remember that whatever happens is at the dictation of one who is my friend, my guardian, my friend. And everything is coming ultimately by His sanction. So you need not bother yourself for any useless apprehension. Go! Optimistic march towards the truth, whatever you think it to be at your present stage. But promise that I must make progress towards the truth, step forward towards the truth. And what sort of conception of the truth? You're to consult and be educated by the departmental experts. If you're sincere you'll be all right.

*[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatim 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]

He's there, so none can ultimately deceive you, if you do not like to deceive yourself. Your free choice is at the root of all undesirability that has captured you. Free choice. Free choice is the highest jewel and free choice is the highest enemy. When he chooses bad it is the enemy, chooses good it is the highest friend, free choice. And without free choice none can exist as person, as individual. Just as a point of sun ray is illuminating, so the point of consciousness is endowed with free choice. Consciousness is free. Consciousness means free choice. Particle of consciousness, particle of free choice. It can grow along with his own community. When within own community it can grow. And when in the camp of enemy it dwindles. So gather your own community, enter there, and with the help of that, march towards light, towards love, the domain of love.

**Devotee:** I heard from someone that when the soul returns to Kṛṣṇaloka the Guru appears and introduces him to Kṛṣṇa personally. Is that true?

**Śrīla Śrīdhara Mahārāja:** To certain extent. By the will of Kṛṣṇa everything is done. Again also in different stages. That Guru, His agent, who was entrusted with some recruitment, he's recruiting new persons and again introducing them. That is also there. But internally Kṛṣṇa knows everything; who is who; what is what. But still that sort of *līlā* is also there, introducing. But He knows everything. Ha, ha.

By only sense he knows, the king may know from the intelligence branch, something, and again the official side bringing something in his notice. But he already knows, the king already knows by the intelligence branch. Do you follow?

So there is one function of Kṛṣṇa, He's omniscient, knows everything. At the same time the *līlā* portion, someone is doing something, giving this. Another function of Him. In *Mahābhārata* also we find that Kṛṣṇa is knowing everything, still He's playing the part of an ordinary human being.

But when pushed a little He says, "Yes, I knew. This is this, this is that."

We find Him, knowingly He's playing the part of an ordinary person, as if He does not know. In *Mahābhārata* everywhere you'll find that *līlā*. Underground, everything known to Him, but superficially He's playing the part of an ordinary human being, with a little superior intelligence, that's all.

Do you understand?

**Devotee:** The acting propensity is in Kṛṣṇa.

**Śrīla Śrīdhara Mahārāja:** *Līlā* is like that. To know, that is *aiśvarya*, that is not the better function. The *jñāna-sūnya*, to deal with the limited knowledge people, that is sweet to Him, that is *līlā* part. "I'm one of you." \_\_\_\_\_ [?] king, playing with his friends as, "I'm one you." But, "I'm king." That aspect is underground. But when playing, "I'm one of you." That is sweet.

**Devotee:** I have a question about attachment. Bharata Mahārāja, he was attached to a deer, and for this he had to take another birth. And Yudhiṣṭhira Mahārāja, he was attached to the welfare of one dog. In *Mahābhārata* this dog was following him.

**Śrīla Śrīdhara Mahārāja:** He was not attached to the dog, but he was carried by his religious consciousness, conscience. Because the dog told that, "I'm your *śaraṇāgata*." And the law of *śaraṇāgata*, one who has given *śaraṇāgati*, refugee, he can't leave him. That is the law. And for that law, not for particular attraction for the dog.

But it is the direction of the religious books. That the *kṣatriya* generally if anyone comes to take, to surrender to him, for any fear, the *kṣatriya* must give that shelter. If anyone seeks shelter, *kṣatriya* must give.

So Yudhiṣṭhira had, the dog told that, "I surrender to you." Then Yudhiṣṭhira gave him shelter. And it is the law of this master and sheltered, shelter-giving and shelter-taking that he must not leave him in any position. So Yudhiṣṭhira told that, "If I go there, the dog is in my shelter, and I have given him shelter, so I can't leave him. It is the scriptural rule."

Who could dismiss Draupadī, and Arjuna, Bhīma, everyone, but he did not leave the dog. Only for the scriptural injunction.

So, "If you don't take the dog, I can't go, because he's taken shelter under me, and I've already given. And this is the dictation of the scriptures that one must not leave one to whom he has given shelter. So I can't do so under religious law."

That was the question. Hare Kṛṣṇa. Do you follow? Yes means hesitation, hesitatingly, or not clear?

**Devotee:** He was doing out of duty, not out of sense of affection.

**Śrīla Śrīdhara Mahārāja:** Out of duty; not of attraction, the sense of duty.

**Devotee:** And one other question about there is one *Mahābhārata* I read which indicated that Yudhiṣṭhira went to heavenly world, instead of Goloka. Is that because of his *nitya līlā*?

**Śrīla Śrīdhara Mahārāja:** He passed through that, because he played the part of a *kṣatriya* king. And he found Duryodhana and others also there. Because who observes the rules of the *kṣatriya*, that is fighting in the front to front, who dies fighting front to front, weapon fighting, they will go to a particular stage of heaven. And Yudhiṣṭhira also had to pass through, but that is not the final. That is the apparent.

Just as so many *Urvaśīs*, they lived with the *gopīs*. Just as Dharā with Yaśodā, Droṇa with Nanda. Something like that. That is taken, that is left there in Svarga and they'll go up to Goloka.

Yudhiṣṭhira proper will go to Dvārakā Mathurā camp of Kṛṣṇa. That is hidden.

Keśāvatāra. Brahmā, the goddess of earth complained to Brahmā that, "I'm too much overburdened with the sinners. Please give some relief."

Then Brahmā gave two of his hairs, one white one black. \_\_\_\_\_ [?] Kṛṣṇa Balarāma came, Keśāvatāra. But that was mixed in ordinary Svayaṁ-Bhagavān and Baladeva.

Mahāprabhu, *Yuga-Avatāra*, only spreading *Nāma-Saṅkīrtana*. But *Rādhā-Govinda-mīlita-tanu*, that once only in the one day of Brahmā, twenty eight *yugas*, these things occur.

Just as a ghost entering into a human body, lives with him; something like that. Some god also comes and to take charge of a human soul, that one can overpower another in the mental sphere. And one cannot, does not overpower, but lives within his shelter, that is also possible.

Gaura Hari.  
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.  
The mental message, or massage? Or what is this? Nitāi. Nitāi. Nitāi. Nitāi Gaura Hari bol.  
Nitāi. Nitāi. Nitāi. Nitāi. Nitāi Gaura Hari bol.

...

**Devotee:** I was wondering, there are eight *ślokas*, if you could give explanation of these prayers.

**Śrīla Śrīdhara Mahārāja:** Yes, I can try. But Swāmī Mahārāja has already done perhaps.

**Devotee:** He has translated...

**Śrīla Śrīdhara Mahārāja:** He himself sang that *śloka*. I heard from various.

**Devotee:** But he has not given a very elaborate explanation.

**Śrīla Śrīdhara Mahārāja:** Yes, we shall try to publish a book on that. Just as *Premadhāma stotram*, we may publish a book on that poem.

*nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau*  
*[lokānām hīta-kāriṇau tri-bhuvane mānyau śaraṇyākarau]*  
*[rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau]*  
*vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau.*

["I offer my respectful obeisances unto the six Goswāmīs, namely Śrī Rūpa Goswāmī, Śrī Sanātana Goswāmī, Śrī Raghunātha Bhaṭṭa Goswāmī, Śrī Raghunātha dāsa Goswāmī, Śrī Jīva Goswāmī, and Śrī Gopāla Bhaṭṭa Goswāmī, who are very expert in scrutinisingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honoured all over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the *gopīs* and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa."] [*Ṣaḍ-gosvāmy-aṣṭaka*, 2]

Beautiful *śloka* by Śrīnivāsa Ācārya. Gradually we shall publish all those important *ślokas*, as we are doing here, transliteration, and translation and main verse in Nagari type, Sanskrit type.

**Devotee:** Yes. I was wondering, since I'm in Navadvīpa, what special service is very important to do while in Navadvīpa?

**Śrīla Śrīdhara Mahārāja:** Ha. Ha. To acquire the angle of vision. The most important is that, everywhere. Only we're to acquire proper angle of vision. New eye, *divya-dṛṣṭi*. *Dīkṣā* means *divya-dṛṣṭi*. Not our prejudiced estimation, but piercing that to have a real view into the reality of things. That is what is necessary everywhere. Whole *sādhana* means that, realisation.

And there we're to die to live. Ha, ha, ha. To have such a life we shall have to die as we are at present. The whole mental system should have to be dissolved. Because it is all full of misunderstanding and prejudices, from the selfish standpoint. Everything is estimated from selfish standpoint. Either very meagre or extended selfishness. Standpoint of a country, of a nation, that means extended selfishness. I do not want selfishness, but I stand for the cause of my country, extended.

In the infinite, what is the meaning, value of that extension, that country? Nothing. Not less than infinite standpoint we're to acquire, gather, angle of vision. How to look at things, look at the environment from the universal standpoint. And that is from the standpoint of Kṛṣṇa interest. Central interest, absolute interest, that is the conception of the absolute as Kṛṣṇa, Autocrat, Beauty. From that standpoint we're to learn to see everything here. Giving up our so-called real *vāstava-vādī*, so-called real estimation of the environment. So-called real, it has got no value.

They say, the political realists, what is real? All transient. All deceiving. Whatever we're drawing from outside, all deceptive, not stand. For some time and for particular section all relative truth. And relative also in the misconceived world, not in the absolute standpoint relative. That is another thing. There is also relative from the absolute standpoint according to gradation, hierarchy. But that is another relative. And this is relative in the misconception. Within misconception, the wholesale is misconception, and part of part of misconception, and quality, quantity difference.

*Dīkṣā* means *divya-jñāna*. *Divya-jñāna*, the knowledge from the absolute standpoint, not knowledge self-centred, or country-centred, or nation-centred, or humanity-centred, or even whole animation-centred. Not less than infinite-centred calculation, we're to know that. What value anything has got for the satisfaction of the Lord? For Himself. Everything for Himself. How to calculate how much contribution it has got for the satisfaction of Kṛṣṇa, we're to know that. We're to enquire and know. That this thing, how much it can supply the satisfaction of Kṛṣṇa, Kṛṣṇa interest. We must convert ourselves as the agent of Kṛṣṇa interest-looker. Searching, Kṛṣṇa interest, Gaurāṅga interest, giving up our self-interest of different types, of different layers. That is the main thing, *dīkṣā*. This is what is wanted. Where the ego is here, the Kṛṣṇa must be allowed to sit on the throne of my heart, and according to that I shall try to look at anything and everything.

...

**Devotee:** I wanted to hear your opinion as to why Kṛṣṇa allowed the Muslims to do so much damage to this culture, under Aurangzeb and...

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha. You do not see any more heinous thing in the world, only damage under the Muslims?

**Devotee:** But they were to Kṛṣṇa temples.

**Śrīla Śrīdhara Mahārāja:** One is reduced to stone. Damage, what is damage? That is to be thought out. Punishment, in Kṛṣṇa's angle of vision, no punishment.

As we can imagine when a mother is beating her son. Ordinary onlooker will say how cruel is she. But someone may think that to correct that child more beating is necessary.

*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]

None can deceive as one's own self. A bad workman quarrels with his stools. The environment has been earned by us, we're the culprit, not the Muslim plunderer or *gunḍā*. Not only *gunḍā* is responsible, in the most extended view, all acquired by us. All the punishment, however acute it may be, earned by me. That is truth, and when I shall be able to realise that fact, the day of liberation is nearby. It is said in *Bhāgavatam*, *tat te 'nukampām susamīkṣamāṇo*. Not only that, indifferently, but His grace in the punishment. However severe the punishment may be, when one will be able to see that it is the grace of the Lord, he'll be absolved from all bondage. Criterion is there.

Do you follow? Such spacious the vision must have to be. No complaint against the environment, but complaint against ego. We're to learn that. The whole responsibility, the acquiring force, the free will, culprit, he's gathering moss, and now has taken in such a mossy tank. Ha, ha, ha, ha. Hare Kṛṣṇa. That is the angle of vision given by *Bhāgavatam*. "You are responsible. You have earned. Man is the architect of his own fortune, or his own fate..."

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