

83.10.25.A\_83.10.27.A

**Śrīla Śrīdhara Mahārāja:** *Śṛṇvantu viśve amṛtasya putrāḥ.* "Oh all you sons of the universe, please listen. You are the son of nectar, you are all drops of nectar within, and outside, this poisonous food. You think yourself like that and attempt to regain your own position eternal, inner position. It is with you but anyhow you have missed it. You are unconscious of your own wealth within."

So work for that, that what is within you.

*kṛti-sādhyā bhavet sādhyā-bhāva sā sādhanābhidhā*  
*[nitya-siddhasya bhāvasya prākāṣyaṁ hṛdi sādhyatā]*

["The process of devotional service - beginning with chanting and hearing - is called *sādhana-bhakti*. This includes the regulative principles that are intended to awaken one to devotional service. Devotional service is always dormant in everyone's heart, and by the offence-less chanting of the Holy Names of the Kṛṣṇa, one's original dormant Kṛṣṇa consciousness is awakened, as the beginning of *sādhana-bhakti*. This can be divided into many different parts, such as, - faith, association with devotees, initiation by the spiritual master, engagement in devotional service under the instructions of a spiritual master, steadiness in devotional service and the awakening of a taste for devotional service. In this way, one can become attached to Kṛṣṇa and His service, and when this attachment is intensified, it results in ecstatic love for Kṛṣṇa."]

[*Bhakti-rasāmṛta-sindhu*, 1.2.2]

*Sādhana*, a means to end. What is the nature of the means to end means, *kṛti-sādhyā bhavet sādhyā- bhāva sā sādhanābhidhā*. The *sādhana*, the means, this name has been given to a particular process, *sādhyā- bhāva*, that is within you. You are to discover, to discover your own wealth.

Mahāprabhu has given an example. [*Caitanya-caritāmṛta, Madhya-līlā*, 20.127-136]

A poor man he has got some money underground, within his room, and some astrologer has told him: "Oh you are suffering from poverty, but you have got money underground, in your room. But don't approach from the southern side, there are the hornets. And never from the western side, there is a witch, wizard. And also not from the northern side approach, there is a python. But only try from the eastern side, easily you will get the jar, and by enjoying the property you'll be removed."

So He says: "From the southern side means by the help of *karma*, by the application of our energy. That means whatever we shall do, its particular conscience won't allow us to get leave. We must suffer or enjoy the consequence of that *karma*. Whatever energy we should spare for utilisation, or something like that, we must have to suffer the reaction. So every action, every reaction, and we will be bound down with that. So leave that ambitious life, that with my own energy I shall earn that highest grace, give up that life.

Then another is *yoga*. By controlling our own internal system we may direct our attention towards the high. By practising so many physical methods, and also internal, mental methods. By ascending methods on the whole, to raise ourselves up with our own attempt, own energy, own

intellect. *Yoga* system, that is many *siddhi*, many mystic powers will come in your possession, and they will take your attention on different sides, and the right thing you won't be able to reach nearby. So many mystic powers will misguide you towards that wonderful results of that psychic power. That is *yoga*, searching by ourselves from the gross to subtle plane of things.

Then there is a third course, *jñānam*, by cultivating. 'Who am I? What is this world? The all comprehensive thing is what? I'm a part of that. In this way, I'm a point of spirit, a spark, *ātmā*, and there is that ocean of that light, or the eternal sky like thing. I'm a part of that, the whole conscious ocean, I'm a drop of that.' In this way if you go on cultivating, that oneness of consciousness, that will swallow you, and you will lose your individual consciousness. Individual enterprise will be merged in the whole, and you'll be nowhere. You'll enter into the ocean of knowledge without being able to keep up your individual consciousness. So die, like a python that will swallow you, devour you. So that is also not serving the real purpose.

So approach from the eastern side, that is devotion, that is the way of surrender. Don't utilise your own ability. You are finite, don't depend on your own ability to know the Infinite. But to come to the Infinite for a finite, the best process is to surrender to Him. 'Please accept me, please inform me who am I.' You are subject, He's Super-subject. Give Him to take initiative for your good, don't take it in your hand. Try to look at the environment as your guardian."

The first *mantram* of *Rg-Veda* asks us to, whenever we approach to do anything, it says: "Think who you are, you are approaching towards something, before that you have your own conception of what you are."

*om̐ tad viṣṇo paramaṁ padam̐ sadā, paśyanti suraya divīva cakṣur ātatam*  
[*tad viprāso vipanyavo jāgrvāmsāḥ, samindhate viṣṇor yat paramaṁ padam̐*]

["As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [*Rg-Veda*, 1.22.20]

You think of the environment, what relation that has on you. *Tad viṣṇo paramaṁ padam̐*. The all pervading entity, His lowest portion nearest to you. *Paramaṁ padam̐. Sadā, paśyanti suraya divīva cakṣur ātatam*. The spiritual scholars, experts, they see them, see it as, *paśyanti suraya divīva cakṣur ātatam*. Just like a big eye, like a sun. Like a sun, His big eye spread over your head, guardian's eye. With this consciousness you approach to anything and everything. The guardian's eye like the sun, so much concrete, He's looking after you, taking care of you. With this consciousness you approach to any and every action to perform any duty. The guardian's searching eye over your head. Then any misdeed will be impossible for you. If you approach anything and everything with this idea, 'the vigilant eye over me,' of the Supreme, then how should we be? We cannot conceal anything. So hypocrisy should be banished, straight working will come, plain thing. We cannot but make ourselves one with simple, plain, true things, cannot conceal anything within our cell. So the environment is not blind or matter, but it is conscious, and it is friendly, it is like guardian. Try to understand, read the environment in such way. Not only is it all knowing, but it is friendly, affectionate to you. Culture at every step, every moment, this consciousness, and easily, and in short time your transformation will be good and thorough.

Put yourself in the relativity of the highest consciousness as well as highest affection. Affection is better than knowledge, higher than knowledge, affection, love. That is the finding of the devotional section. Heart is higher than brain. We're more in the heart than in the brain. Our real existence is in the heart. So try to fulfil your heart's thirst, quench your heart's thirst, and approach in this way. Eliminating, neglecting, the prospect of energy, atomic energy, our brain behind the atomic energy, but come to the solution of the demand of your heart. They say that for humanity sake, give up search after knowledge of destruction. Now the general cry is like that, appealing to your heart, give up your brain design production, brain production, save us, appeal to your heart how it is greater. So solution of our heart, that is the highest achievement, we must try for that.

Hare Kṛṣṇa. *Prema*, love divine. Dedication is wealth, not exploitation. One is not great by the capacity of his exploitation. But by the capacity of his dedication he should be given position whether good or bad, high or low, by dedication, how much he can dedicate. And dedication must not be misguided, dedication to the proper centre, to the truth. And truth is one with love. Truth, affection, beauty. Truth is not law, mere law, abstract law. But that is living thing, there is heart, truth is personal, truth is person. And the person, that guardian, friend, not only a commanding guardian but friend, heart to heart. And more than that. Sonhood of Godhead, consortherhood of Godhead.

It has been found that how one lady during the time of Swāmī Mahārāja, about one hundred and fifty came here, in this hall and delivered a lecture, and one lady among them told.

"What has attracted us to Swāmī Mahārāja is this, that we were thinking where is God? God is at infinite distance, unapproachable. But when we heard that we can live with God, and as family man, we can serve with our affection the God Himself. Such prospect drew me here under his feet, that God can be so near, as we can serve Him as a family man, our Master. What more could we want? This has attracted us."

He's friend, not only father, but He's friend, He's consort, He's everything. He loves me more than I may hope to love me, caretaker, everything. We're to find out such plane of living where we can throw ourselves with the highest confidence, that *Dhāma*, *Dhāma*, where the slavery is unknown.

I think I read from history when Megasthenes [302-288 B.C.] came to visit India, he gave some description of the Indians at that time. There is one expression, 'slavery was unknown, and the stealing, and so many other dirty things were unknown to India.' Now also amongst the aborigines sometimes we find they do not know to steal, they do not know to lie, falsehood they do not know. So there is a soil, there is a plane, where all these deceptive mentalities, tendencies, unknown. Rather positive affection is flowing everywhere, and of higher to highest degree of confidence. We're to, with the help of our innermost plenary tendency, most fundamental tendency, with that help, *śraddhā*, we can find out that plane for our living.

*svarūpe sabāra haya, golokete sthiti*

["This is Vṛndāvana. Vṛndāvana is so friendly, so sweet, so near to us, and such a well-wisher of ours. We are quite at home there - sweet, sweet home. In our innate and innermost existence, we

are members of that plane.”] [*Sermons Of The Guardian Of Devotion*, 1, p 182] & [*Śrīmad-Bhāgavatam*, 10.1.7, purport]

Our inner existence is meant to live in that soil, it is like that.

*Śrīmad-Bhāgavatam*, the full-fledged theism of the ancient Indian Vedic culture, came to inform this act in the first chance. And Mahāprabhu Śrī Caitanyadeva took it from there. That this is the ripe fruit of the tree of knowledge, tree of Vedic, or revealed knowledge. The acme, the highest, the fruit which comes naturally and which is ripe, just in the form of the highest utilisation. And Śrī Caitanyadeva pointed out all other sources or alternatives or proposals, they're stale. Now the new thing has been discovered. Direct transaction with the Divine Love. And the shortest route is this with help of Divine Sound.

Try to go to Kṛṣṇa conception of Godhead, Reality the Beautiful. He's commanding everything, the power is not commanding, but love is all commanding, that is commanding. The highest controller is not power, nor justice even. Justice is present there where there many partners, many demanders play the part, various parts, but where is one authority, there mercy, land of mercy. Everything belongs to Him, He's not to come under law in His behaviour to others. Everything is for Itself. Dr Hegel says: "Everything is for Itself, Reality is for Itself." Everything belongs to Him, He's the Master Absolute, everything meant for Him. So no law, no justice, only favour, only favour can show surrender and get favour. That is the simple transaction and there is ample, no possibility, He's not bankrupt, so no possibility of being dealt with any despair.

This human birth is valuable and fit for such search. There are other hopeless alternatives of our existence. In Christianity, or in Muslim theory, it is not accepted generally that any animal and the trees, creepers, they have souls, this is person below, under, within. They're of equal position, equal status with us, but by *karma* now reduced to such inert section. Internally they hold the same status with us. But this human birth has been said to be very precious, very, very, valuable, because here with the help of the Divine Agent, we can help us to the greatest degree possible. So such valuable time, don't waste with any other thing, any other engagement than this attempt, this search of your Lord of heart. Try, after a few days, you may loose this chance, you may have to go to some other species, it is not impossible.

Ball coming near the goal, if we miss, then we repent. But ball is moving freely in the field, no repentance, no disturbance or disappointment. But if coming to the goal, if we miss, then we repent very much that I have lost the chance. So our birth has come to the human species, near the goal, from here working faithfully, properly, we can go out of this life of bondage. Not only in the positive attainment.

So in any way we may, to help us and to help others. To help others, Mahāprabhu told, *Bhāgavat* told: "Go to help others and you are automatically helped. When you go to help others in that direction, you are to energise to your best ability, and that influence comes within to work." So *kīrtananta tarovaran* [?] When you go to preach, at the same time you preach automatically in yourself, in your heart. The greatest command of that energy you will have to acquire when you go to preach. So offensive for offensive. The environment aggressive, they're trying to influence you from all sides, *māyā*, misconception.

*īśāvāsyam idaṁ sarvaṁ, [yat kiñca jagatyāṁ jagat  
tena tyaktena bhujīthā, mā gṛdhaḥ kasya svid dhanam]*

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."] [*Śrī Īśopaniṣad*, 1]

Everything belongs, or working on behalf of the Lord. That is the real thing. But we consider that everything is moving how far to satisfy myself in bondage. Or so many other selfishness, extended selfishness, national selfishness, extended selfishness. Humanity, nation, country, that is extended. Fight between greater bigger unit, while being, small unit and bigger unit. To Infinite, that bigger or smaller has got no value. So try to preach to break all sorts of separate interest, and try to find in harmony with the one interest. *Īśāvāsyam*. Everything for Himself. I am for Himself. He has got every right over me, over anything. He can make or mar. Whole right concentrated with the centre, and the centre Absolute Good. When centre is Absolute Good, as much power is concentrated there, it is so much better for everyone. So that shows it is so, and you try to read it. Everything for Himself. I am for Him, and there lies my best chance and prospect, that I am for Him. He's so good that to become for Him it is the highest reward in ones life. He's so good, infinite goodness.

So pure optimistic in the fullest extent become. Try to read the world in that way, no enemy. At present of course you're to find some sort as long as you're weak you'll have to consider something. That sort of warning is also given. But the object, our destination is such. Everything good. *Tat te 'nukampām susamīkṣamāṇo* [*Śrīmad-Bhāgavatam*, 10.14.8]. No apathy on the other side. You are responsible for your own past, present, future. You are responsible, because you have detached yourself from the environment, from the whole.

State management when it is given to the - from particular party to the government \_\_\_\_\_  
[?] When a party, a company cannot conduct the institution, it gives to the government. Like that. You give up your state management to the Supreme Authority, to the best, highest authority, and live under Him, surrendered.

Hare Kṛṣṇa. This is the general background of devotion that is the highest prospect of all. Please try to be centralised, and the centre is such and such. In all respects it is the most desirable. Centre is this, so don't be afraid of being robbed, or being deceived. Be good, and cannot but come in the association of the good. Because the goodness, good environment is conscious and judicious and affectionate, loving.

It is told that when the soul after emancipation joins the *līlā* of Kṛṣṇa, Kṛṣṇa accepts him, welcomes him like a madman, mad friend. He's suffering so long, his absence, separation. God receives a newcomer there.

"So long I am suffering your separation My friend, how could you live in the foreign land, neglecting Me, My friend, how could you do it? I remember everything. When you began your journey to this side you were insulted by so many, in so many variegated ways. You did such and such things as austerity, this thing, that thing, I am conscious. You begged door to door thinking of Me, taking My Name. I am fully awake to all those facts. But it was necessary, now you have come."

Following that Lord. He embraces him and gets fainted. Sanātana Goswāmī has given this expression in *Bṛhat-Bhāgavatāmṛta*. When first man, when he enters the *līlā* of Kṛṣṇa, he sees in such a way.

To the servant class He extends His feet. To the friendly He touches by the hand. To the motherly friend section He's kissing. And to the, as a consorhood, He embraces the newcomers, and with divine affection to the highest intensity. So much so He forgets Himself for the time being. So kind, so benevolent, so affectionate.

Anyhow we are to take ourselves to that plane of living, plane of living, there it's different, it cannot be ignored. In the human section also classification, atheist, pure atheist, but atheist and moralist, moralist but not theist. Then imaginary theist and moralist, human section, the particular section. \_\_\_\_\_ [?]

Then really theistic and moralist, there begins *varṇāśrama dhārma*. Then approaches further, towards Godhead. But the highest stage, no question of morality, everything comes out from Him. Everything belongs to Him. This consciousness eliminates morality even. But that has got morality in their own land, that is another thing. The decisions here, that cannot go there, not go there.

There also is motherly affection, friendly affection, consort affection, that *rasa*. They have got their adjustment, but that is another thing. Everything in connection with the satisfaction of Kṛṣṇa, *rasābhāsa*, that clash between different *rasa* is not desirable there also. There of course it is all right, automatically, like computer, everything is automatically done. But when we approach towards that, these things to be considered for us in the way.

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

So you have to come out to help such sort of understanding, preach to the people. We do not know any greater benefit for the society, or for mankind, or even more. The best help to the society is to give God consciousness, Kṛṣṇa consciousness. God consciousness in the highest position is Kṛṣṇa consciousness.

Attracting everything towards Him, Kṛṣ means attraction. So many atoms disorganised, only attraction keeps them together and gives a thread from chaos to cosmos. So attraction when living it is love. Attraction, gravitation, attraction. All the planets, everything exists in some ratio of attraction. But attraction endowed with life, that is love, attracting. Conscious attracting another consciousness, that is love, *ceta*.

Kṛṣ, everything, the attraction of all, the centre of all attraction. Kṛṣ, and ṇa, and the giving pleasure, distributing joy. Attracting and giving joy, pleasing, that is Kṛṣṇa, in outer sense. And He's person, He's loving, love personified, and also distributes love to outside. And when distributes love in a scientific way He becomes Caitanyadeva, Mahāprabhu, most magnanimous. The highest form, love also there is gradation, the highest degree of love when organised way is distributed to the public, Rādhā-Govinda combined, He becomes Śrī Caitanya. Not by history, by any other ancient characteristic, or any theory, but in fact in the reality we can understand, see things, tattva dvesti [?], by the vision, eye of our knowledge and love we can have recognition of things outside.

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

I had to talk much with those Ramakrishnaites, ha ha, so little tired.  
Further we shall again meet and I invite some questions from you also.  
What's the time now? Nine?

**Devotees:** Ten past nine.

**Śrīla Śrīdhara Mahārāja:** Ten past nine.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Hare Kṛṣṇa.  
Aranya Mahārāja and others they're doing well there?

**Devotee:** They're keeping very well.

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**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] But when Mahāprabhu was going to Vṛndāvana via Rāmakeli, after that time He had to come back from Rāmakeli. Again He had to go from Purī direct to Vṛndāvana. When going to Rāmakeli He called aloud, "Narottama, Narottama", while passing by the side of the birthplace of Narottama Ṭhākura. Narottama Ṭhākura was not born at that time, but very shortly he came in this family.

We're to understand, internally, internal aspect, characteristic of the *līlā*, *līlā* means eternally. That is in the most fundamental plane, subtle most plane. It is causeless and it is irresistible, *ahaitukī apratihātā*, the layer of *bhakti*, pure devotion, is such, it is eternal, not within the factor of time...

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