

85.05.01.A

Śrīla Śrīdhara Mahārāja: ...his lecture stopped, and he became dumb, no reply. He's going everywhere He is, everywhere. Only we want to have a real eye to see Him. Everywhere He is. There's no place where He's not present, as I told. Is there any place where He's absent?
_____ [?]

"I'm everywhere, at the same time I'm nowhere. Everything in Me, nothing in Me. Try to understand My peculiar position, Who am I."

*mayā tatam idam sarvaṁ, jagad avyakta-mūrtinā
mat-sthāni [sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ.]*

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] [*Bhagavad-gītā*, 9. 4]

Still some analogy also given.

*yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham*

["O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I also exist within everything and at the same time I am outside everything."] [*Śrīmad-Bhāgavatam*, 2.9.35]

Just as the ether is present everywhere, and everything is within it. But still, that thing is not ether, ether is not that thing. Earth and suppose air, everywhere there is air, there is heat, but everything is not fire. Distinction and non distinction of everything. Mahāprabhu said *acintya bhedābheda*, something common, something different. Distinction and non distinction, with one, with another, this is the general characteristic. Ke?

Badrinārāyaṇa: Teresa from Portugal.

Śrīla Śrīdhara Mahārāja: Oh, a lady? I took her as a man, boy. Such is the condition of my eyes. Ha, ha, ha. And still I'm living. With this also I'm living, I'm seeing, I'm talking, and I'm giving answers to your questions. What sort of man am I?

Badrinārāyaṇa: Divine.

Śrīla Śrīdhara Mahārāja: With so much defect. Ha, ha, ha. So I can't understand a word of that.

Badrinārāyaṇa: You are seeing only *ātmā*.

Śrīla Śrīdhara Mahārāja: Eh?

Badrinārāyaṇa: Only *ātmā* you are seeing.

Śrīla Śrīdhara Mahārāja: Mania. I'm living with mania, particular. Search of Gaurāṅga, Kṛṣṇa, Gaura, Kṛṣṇa. That mania has swallowed me.

When I was to die a few months ago I asked Nimāi, where should I go away leaving this body? What do you think?

"You will be perfect there where you are you will be in these gradual - you are talking, you dealing are in thought, as you are dealing now you'll be there." He told.

And Govinda Mahārāja gave some _____ [?] The direct connection with Him is not possible, so Bhaktisiddhānta, our Guru Mahārāja, he told, "Think that you are one step lower. Your Gurus, they're in direct connection with Him, and you, just below the step, and carrying out his order. Don't try to have direct connection with Him."

That was a great help to me. Yes. Our Guru Mahārāja told like that. That is a peaceful position. Otherwise always searching, very fearfully searching but not finding, not satisfied, it's not possible, so that is troublesome. The second step, that is rather peaceful. Go on serving according to his order, thinking that I'm not in direct connection but my Guru is in direct connection. According to his advice I'm going - he's there. That is some peaceful attitude _____ [?] In comparison with the huge infinite, and all the friends departed. They retired under this creed. Bon Mahārāja, Kṛṣṇa Dāsa Bābājī, Yājñavalkya Mahārāja, Paramahansa Mahārāja.

Very fearfully Nimāi told in that way. And Govinda Mahārāja told in another way. I was pacified, yes, that is the safe position, and it is also given out both by *śāstra* and *sādhu*. That take that position, not trying to have any direct connection with Him - little indirectly. Ke?

Badrinārāyaṇa: Goswāmī Mahārāja.

Bhakti Sudhīra Goswāmī Mahārāja: Akṣayananda Mahārāja he'll be coming soon.

Śrīla Śrīdhara Mahārāja: Are you thinking about Him?

Goswāmī Mahārāja: Him?

Śrīla Śrīdhara Mahārāja: _____ [?] Searching after Him. Kuntī Devī wanted unfavourable circumstances materially, considering that is favourable for His relationship.

*vipadaḥ santu [tāḥ śāśvat, tatra tatra jagad-guro
bhavato darśanam yat syād, apunar bhava-darśanam]*

["I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your *darśana* again and again, for seeing You means that we will no longer see repeated births and deaths."] [*Śrīmad-Bhāgavatam*, 1.8.25]

Her calculation, she invited danger in life, so that when we're helpless, disappointed, from every difficult direction, naturally our search will go towards Him for solution, under the pressure. Self forgetfulness, surrender, to such circumstances that may be favourable for my spiritual life, to

surrender to that circumstance. Anyhow, *na vinaśyati* [*Bhagavad-gītā*, 8.20], once coming in connection with Kṛṣṇa, never, no destruction can come. Tatrapī sarva sambandha [?] Any connection, slight connection, that will save you, definitely - question of time. *Na vinaśyati*, because whatever little connection we get with Him, that is invulnerable to the extreme, nothing can oppose, or crush, destroy that - such quality. Even Vaiṣṇava connection, Brahman, Paramātmā connection, or similar things also cannot cope with it. It is of such arrangement, such quantity. None can stand fighting against Him. Though very little connection but its nature is such. Ultimately that will conquer the whole area. Others will have to retire, can't stand any competition.

*mām hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās, te 'pi yānti parām gatim*

["O son of Pṛthā, low-born persons of degraded lineage, women, merchants, or labourers - they also attain the supreme destination by taking full refuge in Me."] [*Bhagavad-gītā*, 9.32]

If any connection with some mal deed, that also - others will be all finished by reaction - but there cannot be any reaction from coming in His connection, no trace.

Badrinārāyaṇa: Nārada Muni _____ [?]

Śrīla Śrīdhara Mahārāja: Where do you come from?

...

Śrīla Śrīdhara Mahārāja: ...he lived on the banks of the Ganges, about forty years back. One day he approached me and told, "I have seen Kṛṣṇa."

I told him, Kṛṣṇa is not very cheap thing. Don't say to me, go to some other.

"No, no. I have seen Him. Not only I've seen myself, but I've shown Him to many others here."

His mad talk continued here. I told, we've got some study about what is Kṛṣṇa, how to see, what is the signs, all these, we have cultured something. So not like ordinary man, I have seen Kṛṣṇa and I shall follow you to go and see Kṛṣṇa.

"Yes, I showed so many."

You might have seen some monkeys. So Kṛṣṇa is not a thing that will come here, this eye, this physical eye. Then that gentleman went away. Again, why you are deceiving yourself? You know how is Kṛṣṇa and who can see Him. And after seeing Him what will be the condition? Some general knowledge, you know that how you are troubled by this lust, the anger, the greed, so many things within you. And you say you're a *brāhmaṇa*'s son in a human birth. And you're wasting, deceiving others and yourself. Don't deceive you.

That created some impression in him that day. Then after some days he left everything, that female dress, and cut off his hair, and came. "Yes. What you have said it is true. I'm still a slave of my senses. How can I get the truth? You give me *dīkṣā*."

But Śrauti Mahārāja was present that day, he stopped me. "Don't. He's a hypocrite. Today he's come to you, again another day he'll go after some other clan. Don't give him" So I avoided him.

So Kṛṣṇa is not so easily to be seen and to be attained, not to be got within the fist.

He's everywhere, He's nowhere. Everything in Him, nothing in Him. He's such.

"I'm everywhere, I'm nowhere. Everything in Me, and nothing in Me. At the same time."
Search for Kṛṣṇa, with this background.

...

Śrīla Śrīdhara Mahārāja: To maintain ones position, the current is always passing. Within the current to maintain ones position, that also requires some force. But there is also dynamic character, though apparently static. But no progress is progress, ha, ha, specially in relation with the infinite. To maintain ones position in unfavourable circumstance, that is not very easy. Hare Kṛṣṇa. Hare Kṛṣṇa.

Vipralambha, rather that is more powerful. *Vipralambha*, the painful harmony, that I'm not having any place in the harmony. A very peculiar thing. The greatest necessity for Him is He. To fulfil the highest necessity, to come to Him, that is to get Him. This is a very peculiar thing.

Once I delivered a lecture in a Madras meeting where the scholars of the Madhva School, they made arrangement for Madhvācārya's birthday or so. They made me president. And Nagaraja Sharma, a professor of the Madhva School, delivered lectures. In the beginning I gave some preliminary lecture, there I mentioned about Mahāprabhu.

tṛṇād api sunīcena, [taror api sahiṣṇunā / amāninā mānadena,] kīrtanīyaḥ sadā hariḥ

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

A slight touch in his lecture I traced, that to think ones own self to be so mean as the blade of grass and *sahiṣṇunā*, what may be the achievement there? To think ones own self to be very low, very mean, how can that be the means to attain the higher thing? A slight remark.

Then again in the conclusion, presidential address, I got the chance of mentioning. Who can see himself mean - who is in the relativity of the big. So only the *jīva*, soul, can think himself very lowest of the lowest when he's having the conception of the great infinite. As much as he'll have some conception of the infinite, cannot but think in comparison, meanest of the mean. So here, realisation is measured by this way, what he'll see. And who can think himself big, he's thinking big, in relativity with the small, he's big and other things are small, he's finished. So when he's living in the infinite, smallest of the small, meanest of the mean, he cannot but think of the real criterion of our improvement towards infinite consciousness. Ke?

Devotee: Viśvānanda.

Śrīla Śrīdhara Mahārāja: *Vipralambha*. As much as connection we get of Him, so much our hankering must be intensified. So good, so good, so beautiful, so capturing, so charming, that will be the sign. And in a negative side - 'I have got Him.' Ha, ha. That will be like dream, not normal, abnormal, if you think.

ye kāle vā svapane, dekhinu varṁśī-vadane, sei kāle āilā dui vairi
[‘ānanda’ āra ‘madana’, hari’ nila mora mana, dekhite nā pāinu netra bhari’]

*[punaḥ yadi kona kṣaṇa, karāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala
diyā mālya-candana, nānā ratna-ābharāṇa, alaṅkṛta karimu sakala]*

["Whenever I had the chance to see Lord Kṛṣṇa's face and His flute, even in a dream, two enemies would appear before Me. They were pleasure and Cupid, and since they took away My mind, I was not able to see the face of Kṛṣṇa to the full satisfaction of My eyes."] ["If by chance such a moment comes when I can once again see Kṛṣṇa, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments."]

[Jagannātha-vallabha-nāṭaka, 3.12-13] & [Caitanya-caritāmṛta, Madhya-līlā, 2.37-38]

When I got Him in dream, not normal position, that seems to be abnormal. He came and He united with me, that is like a dream. The ocean of *viraha*, separation, it's always unsatisfied. For the time being that wonder is extreme satisfaction. And that may be permanent with that - that others are enjoying Him, and I'm marking it from a distance. This second position, that can be more permanent, and that may be satisfying.

Mahāprabhu when He's giving description that in His *samādhi*, transcendental condition, He saw that He's in Govardhana, and *gopīs* and Kṛṣṇa.

"*Gopīs* are trying to utilise Me for His service, Kṛṣṇa's service, in such a way. And their mood, they're going to be united with Kṛṣṇa and His service. I was seeing with great pleasure ____ [?] Very innermost and purest type of ecstasy I was feeling when I saw that they're maybe one step nearer. Not direct connection with Kṛṣṇa. But connection with *gopīs*, Kṛṣṇa, will be outsider, onlooker. That can stay something, may come to our view, but one step lower.

And there, the sweet sound of their movement and their ornaments, all these things, how beautiful, I was experiencing. At that time you all took Me to this mundane world by chanting the Name of Kṛṣṇa *viraha*. By the noise of the sound of Kṛṣṇa, you took My, drew My attention to this plane of affliction. You disappointed Me from that connection, disconnected from that happy connection. In *samādhi*, as in a dream stage we have got experience, Kṛṣṇa *viraha*."

So indirect, telescopic system, what is far, far away, only through many differences in between we can have some idea, telescope. *Tad dāsa-dāsa-dāsānām dāsatvaṁ dehi me prabho*. A peculiar thing, not direct. If I go to see direct I can't see - so far. But only telescopic glass, many set in between, then I can have some idea. Just as the sun, we can see him from a particular distance, but if we want to see him nearer we'll be finished. Approaching towards _____ [?] we'll be finished on the way to see him.

Adjustment is such. Always we'll see from behind the Guru, Vaiṣṇava. Through them we shall have some. So Rādhā *dāsya*, that is the submission to the greatest seer. Always from behind Her, or in other *rasa* behind Him, or behind Her, we're supposed to have a sight of Him. That is the strategy.

Yogaḥ karmasu kauśalam [*Bhagavad-gītā*, 2.50]

Devotees: Skill. Art. Expertise.

Śrīla Śrīdhara Mahārāja: In a war the *kauśala* is used in what term?

Akṣayānanda Mahārāja: Strategy. How to approach.

Śrīla Śrīdhara Mahārāja: That is the secret of the trade, trade secret, the secret to success. Testing point.

Kṛṣṇa. Gaura Hari. He's everywhere. We can't see Him. How fun it is. Everything in Him, He's everywhere. And we cannot see Him. What is the fun? Really He's the existence of the existence, maintaining all existence, He's at the back of every existence. But that is lost with us.

*vraje prasiddham nava-nīta-cauram, gopāṅganānām ca dukūla-cauram
[aneka-jamārijjita-pāpa-cauram, caurāgraganyaṁ puruṣam namāmi]*

[Who is famous throughout Vraja as the Butter Thief
Who steals the cloths of the cowherd girls
Who steals the sins that a devotee accrues over many lifetimes
I bow to that Lord, the Foremost of Thieves]

[*Chaurāgraganya-Puruṣāṣṭakam*
First of Eight Prayers Glorifying the Best of Thieves
An ancient prayer by an unknown Vaiṣṇava author]
[*Radha-Krishna Nectar*, compiled by Dasaratha-suta dāsa, p 206]

To steal everything is His habit, ha, ha, stealing, *caura*. His existence also conceived like a thief. Thief comes, goes, his activity is always undercover, not known, stealthily. Thief's movement is always stealthy. So His nature, His existence is like that. When He comes He comes also like a thief.

One gentleman told, I was a student in Baharampur College, went to hear lecture from some Goswāmī _____ [?] I heard, he told, I remember, "Because He's a thief so we're relieved, we've got some hope."

How? Because we can invite big men, but they may not have time to come. But a thief we try our best to oppose him by erecting walls and barriers and alarms and so many, but still, uninvited, stealthily he comes and finishes his duty. So we're by nature such that there are so many boundary walls that none can enter, God cannot enter. But because He's a thief He enters our heart and captures it. And it's the advantage that He's a thief. Uninvited. We may put thousands of barriers on the way of His coming, but the thief he manages all these difficulties and still comes. Uninvited and finding so many oppositions also the thief comes.

So naturally so many barriers we're accustomed for exploitation, so many barriers there are. Nothing can disturb my exploiting business of different type, so so many barriers are there, then renunciation. But He does not care for all these blockades and He comes and captures my heart. That is our solace that He's a thief. Otherwise we have no hope, we're such. We're in such position that every step there's barrier of *saṁskāra*, gross and subtle. Superstition, knowledge, conception of separatism, that is guarding us. But only because He's a thief He does not care for all those barriers of any kind and comes to steal my heart.

Hare Kṛṣṇa.

Devotee: Guru Mahārāja. While preaching, sometimes they ask us, "Have you seen Kṛṣṇa? If you've not seen Kṛṣṇa how can you preach about Him?"

Śrīla Śrīdhara Mahārāja: So, it's very easy to see Kṛṣṇa? Ha, ha. Eh?

Devotee: My stock answer is _____ [?]

Śrīla Śrīdhara Mahārāja: You've seen Kṛṣṇa of your mental doll, giving mental as Kṛṣṇa, there is Kṛṣṇa. Kṛṣṇa is not a doll of my concoction, not my eternally forgetful mentality. What is Kṛṣṇa? That is not an easy thing, Kṛṣṇa conception. He's nowhere, He's everywhere, He's nowhere. So we're to take He's nowhere. And because we're searching Him, He's everywhere. The nowhere class also not eliminated. But we're encouraged to think that He's in Guru, Vaiṣṇava. Try to think like that. To me He's nowhere, but to my Guru He's everywhere. We're to hold ourselves in such a subtle _____ [?] And that also always just on the head of my Guru. Guru menasira purna sobha pai sata guṇa [?] When we try to see every step of my Guru then He comes with him. _____ [?] We cannot have any vision direct.

So in Rāmānanda Rāya's talk there he's saying,

*ye kāle vā svapane, dekhinu vaṁśī-vadane, sei kāle āilā dui vairi
[‘ānanda’ āra ‘madana’, hari’ nila mora mana, dekhite nā pāinu netra bhari’]*

*[punaḥ yadi kona kṣaṇa, karāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala
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["Whenever I had the chance to see Lord Kṛṣṇa's face and His flute, even in a dream, two enemies would appear before Me. They were pleasure and Cupid, and since they took away My mind, I was not able to see the face of Kṛṣṇa to the full satisfaction of My eyes."] ["If by chance such a moment comes when I can once again see Kṛṣṇa, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments."]

[*Jagannātha-vallabha-nāṭaka*, 3.12-13] & [*Caitanya-caritāmṛta, Madhya-lilā*, 2.37-38]

"When He gave His sight to Me, two enemies came to capture Me. _____ [?] Some sort of ecstatic feeling, and when My heart was captured with some unprecedented pleasure, inestimable pleasure, and they got the upper hand and they disturbed Me having My perception about Him. 'Ānanda' āra 'madana.' Hari' nila mora mana. I was overwhelmed by these two feelings from Me, so I could not have a proper estimation about Him.

If in future I get such chance, then I shall, *hari' nila mora mana, dekhite nā pāinu* _____ [?] Then when I went to see Him, He's nowhere. But if I get another chance then I shall try to satisfy that time, that the time may not pass like lightening. That time is coming and going like lightening. And that also I was captured by two feelings, and I could not have any proper estimation of Him. But if second time I get that chance I shall try to satisfy the time, that he may stay for some time. And then I will try to have a conception about Him, if I can fix the time. The time does not stand, it's like lightening, passed."

So Yogamāyā, this relativity, all this external paraphernalia. Raja comes, means it depends on the - for a king to come to some place it depends mostly on his paraphernalia, not so much on him. They will recommend, "Yes, you can go there, it is quite safe." And with dignity he'll be welcomed, reception, all these things. So Yogamāyā, They manage. So we shall rather try to satisfy the paraphernalia. 'He' means He's got a big paraphernalia, high paraphernalia, Yogamāyā.

And He says, "Though I'm independent, still, practically I'm dependent to My devotees. Who has left everything and coming towards Me in Durvāsā's case."

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

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

"As if I'm dependent, I become dependent to My - though I'm independent, I seem to be dependent on the devotees. They have left everything and come to Me. How I can cross them and do anything whimsically?"

So the clever persons, really, who has got some idea of devotion, they'll go more towards the devotee than to Him. Not direct approach. *Bhakta-parārdhīno*.

And He Himself says, "They can sell, they can take Me to a market and can sell Me."

Mahāprabhu says, about Vāsudeva Datta, "His devotion is so intense that he can sell in the market that Kṛṣṇa. _____ [?] Wherever that Vāsudeva Datta will make marketing about Me, I go there. I'm so indebted and so closely connected with him." So,

*[na me 'bhaktaś catur-vedī, mad-bhaktaḥ śva-pacaḥ priyaḥ]
tasmai deyaṁ tato grāhyaṁ, sa ca pūjyo yathā hy aham*

["Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. However, even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activity or mental speculation. Indeed, all respect should be given to him, and whatever he offers should be accepted. Such devotees are as worshipping as I am."] [*Hari-bhakti-vilāsa*, 10.127]

[*Śrīmad-Bhāgavatam*, 7.15.2, purport] & [*Gauḍīya Kaṅṭhahāra*, 3.59]

*kṛṣṇa se tomāra, kṛṣṇa dite pāro, tomāra śakati āche
āmi to' kāṅgāla, 'kṛṣṇa' 'kṛṣṇa' boli', dhāi tava pāche pāche*

["Kṛṣṇa is yours, therefore you are able to give Him to others. This is certainly within your power. I am indeed wretched and fallen, simply running after you crying "Kṛṣṇa! Kṛṣṇa!"]

[Bhaktivinoda Ṭhākura's *Ohe! Vaiṣṇava Ṭhākura*, 4]

And it's a peculiar thing, he also in his turn, he's also looking after the favour of his own Guru. So telescopic system, and there is reality also. But that does not diminish the value of reality but enhance, that is the peculiarity. So *bhakta saṅga*. Kṛṣṇa *saṅga* - to have connection, association with Kṛṣṇa, something abstract, mostly. So the *śāstra* has given more stress to the association of the devotees. Try to see there in him, in the devotee. That is concrete view, and then *śāstra*.

sādhu-śāstra-kṛpāya [yadi kṛṣṇonmukha haya / sei jīva nistare, māyā tāhāre chāḍaya]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.120]

When there was four Āḷvārs, or three Āḷvārs perhaps, they lived contemporary. Then in a dark night these three met perhaps in some occasion, festival or so, in a temple compound. But they were not known to one another, they heard their name, Āḷvār. Āḷvār means *parṣada*. Then...

.....