

85.09.30.A

Anurādhā: _____ [?]

Śrīla Śrīdhara Mahārāja: When I began to go to Gauḍīya Maṭh in the beginning, in an out-house room, there was the *Mūrti* of Mahāprabhu. I asked, This *Mūrti* is made of which, earth, or wood, or what?

The person I met he told me, "He's Mahāprabhu Himself. Don't try to see wood or earth or anything. Mahāprabhu Himself is there."

Mahāprabhu Himself is here?

"Yes."

I questioned then, "Why your Guru Mahārāja, who is supposed to be the greatest devotee, why he's in the upstairs in another room? If Mahāprabhu Himself would have been present here, then who is the highest devotee amongst you, he should have stayed just in His side, in the side of Mahāprabhu. He's staying upstairs in another separate room, and this is in the out-room, near the street, where everyone can see Him easily, He's placed there. Why not your Guru Mahārāja is here by his side, if He's Mahāprabhu Himself, not wooden, not earthen?"

Then the answer came that, "He's also in the side of Mahāprabhu in his heart, and that is the higher conception, and more real conception of Mahāprabhu there. Mahāprabhu's presence is here also, and also in his heart. And that is the higher conception of Mahāprabhu, than this conception of Mahāprabhu." He told something like that. "He's always enjoying the presence of Mahāprabhu in his heart, as a higher type."

I tried to understand. So Kṛṣṇa consciousness, God consciousness, is like that. Nearer *cinmaya*, Who is conscious, spiritual. And that is also, that connection has come to this mundane plane of our sense experience. He has come down. It is not to be neglected. But this conception, this presence of Him is considered to be the low order. *Arcayam eva haraye. Arcā-Mūrti*. He should not be reckoned as idol, it is also His presence, but in a gross way.

*arcayam eva haraye, pūjām yaḥ śraddhāyehate
na tad-bhakteṣu cānyeṣu, sa bhaktaḥ prākṛtaḥ smṛtaḥ*

["A devotee who faithfully worships the Deity, but does not properly respect the Vaiṣṇavas or the people in general is called a materialistic devotee, and is considered to be in the lowest position of devotional service."] [*Śrīmad-Bhāgavatam*, 11.2.47]

When we do not learn to appreciate the presence of Lord in the heart of the devotee, only confined to such symbols, connected with God, we're in the lowest class. But when we can trace the existence of God in the heart of the devotees our position becomes higher, we go to nearer realisation of Godhead.

Why the devotee as a man he's captured by particular idea? That God idea, captured by God idea, and doing according to that. Just as iron is captured by the fire, so his heart is coloured with God consciousness, and all his activities are being regulated by that conception. What is that thing? More subtle, and more nearer approach to the reality, or consciousness, spirit, that controlling agency.

Then, when you can find His presence everywhere, that is again higher conception of Him. Without the outward show of the world experienced through our senses. Our deeper part can come in connection with the inner part of the outside. What we say it is not that, but something else within. Whatever we say is that thing, and not that thing.

Einstein. Einstein says, "If we're to mention a particular thing, that thing and not that thing."

Ha, ha. It is that thing. A is A, plus not A. That which does not come to our experience, it is on the background there. So many possibilities, past, future. A thing in the present is not the full thing. It's past, it's future, and it's background is there.

*yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati
[tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati]*

["For one who sees Me in everything and sees the whole creation in Me alone, I am never unseen for him, and he is never unwitnessed by Me - he never fails in thinking of Me."] [*Bhagavad-gītā*, 6.30]

"Who can see, trace Me everywhere, and everything in Me."

Deeper vision, not only superficial vision. Not only eye or ear experience. Not only mental experience; mind is also limited to our own separate interest. Crossing that, beyond that, to see things in their own position, independent of my interest. In the interest of the whole; as much as we can conceive. So learn to see things and the deepest connection of the centre, Who is harmonizing all in, *neha nānāsti kiṁcana*.

[manasaivedam āptavyaṁ, neha nānāsti kiṁcana / mṛtyo sa mṛtyuṁ gacchati, ya iha nāneva paśyati]

[By means of the mind [purified by yoga] may this be understood: that there is no difference whatsoever between the Lord when He descends to this world [and the Lord in His transcendental abode, Vaikuṅṭha]. From death to death goes he who looks upon the Avatāras of the Lord as different [from the Lord in Vaikuṅṭha]. [*Kaṭha-Upaniṣad*, part 4, mantra 11]

In the *Upaniṣads* it is said, "Don't see that everything, so many things are all independent. No. Interconnected, controlled, harmonised - try to see things like that, that will be proper vision. *Neha nānāsti kiṁcana*."

Sarvaṁ khalv idaṁ brahma. ["Everything is one, Brahman."] Whatever you see, many variegated things, that is connected with one. All those parts connected in such a very big thing, a part of the big thing. Try to see it like that. Brahman. Backed by the infinite. In the background of everything there is infinite, try to find, see like that. Try to have deeper vision, deeper estimation. Only suffering from experience of surface, and not the whole surface, a part of the surface. Measured by your eye, or your ear, or your touch, or something, you want to. That is frustration, that is misconception, that is deception. If you see only the partial, outer part of things, disconnected with the deeper position, the background; then you're deceived - it is not that. Try to see the deeper connection on which they are sitting. It is not unreasonable. See in connection of the whole, everything is interconnected, and controlled by some unseeing force.

So, as the material things, so we can consider about the consciousness, the knowledge also like that. Partial representation of knowledge of this thing, that thing, that thing, that is also connected by a common centre. And we also cannot eliminate the plane of affection, love. That also we find here, there, scattered in different way. From mother to child, father to child, brother to brother, husband-wife, different kind. And that is also is not so many scattered things like so many sands. There is unity and quality, and the background, where from they're coming away. In this way, we're to trace the causal existence of everything, the background, and the thing who really harmonising all these scattered experiences, what is that?

*yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati
tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati*

"One whose consciousness has raised to such a standard that he can see the background of everything as one. From one centre all these things are being handled, and controlled, managed. Wherever he goes he's always with My connection. I'm not lost in him."

*sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ
[bhūtāni bhagavaty ātmany, eṣa bhāgatottamaḥ]*

["A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently he always sees Kṛṣṇa everywhere and in everything. He is known as an *uttama-bhāgavata*, one situated on the topmost platform of devotional service."]

[*Śrīmad-Bhāgavatam*, 11.2.45]

In *Bhāgavatam* more clear. *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ*. One who can see everywhere the connection of the centre, the background. And *ātmanaḥ*, and what is that reflection to him also. He himself also counted in his position. The centre and the object of experience, and also his own connection in that system, that whole. *Sarva bhūteṣu yaḥ paśyed, bhagavad*. See anything, and see the cause, the connection, central position, background. And also his own relation in that position. Three things: any particular experience - and the deepest root - and also the seers connection, the man who is having experience, his connection in that respect. Three things, accordingly.

In accordance to his position with the centre. And how he will be adjusted with that thing in consideration of his relation to the centre. Everything will be considered in relation with the centre, not independent transaction with part and part. From part to this whole, and from whole to this part, the seer, what will be my position to this part. It must be calculated through the centre and that will be real. That sanction from the centre, what is the relation. And the independent relation - I and he - that is *māyā*, that won't stay, that is unreal. But if it comes to the centre it will be real, we won't be frustrated, not disappointed. That sort of measurement, estimation, will be real estimation. Otherwise from part to part relationship, that is unstable, unreliable, and can't stand. But the connection comes through the centre, it is substantial, it is real, it won't frustrated us.

Darśana, śāstra darśana, philosophy means in India, in Sanskrit, *darśana*. Learn to see, learn to experience things, what is what. Your superficial estimation is not the whole thing. Learn to see things, to know things, *sambandha jñāna*, what is your position in the environment, and what is the environment real. Only your eye experience, ear experience, etc., or something more in the background? And how that can be understood, by only your reason? No, all these are negative. Your reason is futile to understand the infinite.

Then, how it can be known? That infinite - He Himself - He's not an object of your experience. He's far, far above. So He has got His own responsibility: to make you know about His position as the controller of the whole. And His agents, and His announcement, is also sent to you, to make you understand that where from your creation, your sustenance, and your destruction, is being controlled. Try to meet with Him, and try to make some understanding with the superior power about your own living.

Athāto brahma-jijñāsā. Enquire about the place where you are living, enquire. And the enquiry must be substantial, not superficial, must be real. Where you are enquire your environment, and not superficially, but with real attention to understand where you are. Who are above you, who are lower than you - lower than, higher than you - study all these things. That will be really beneficial to your own interest. Otherwise you'll do something and you'll see that has gone away somewhere else. Your treachery to your own self. The ways you are living that is a treacherous life to ones own self. Understand things outside, what is what, and then live.

So ordinary persons they cannot give up their lively duties, necessities. So the higher agents they mix in their daily duty something about, of the above truth - *varṇāśrama dharma*. In daily life, so many duties we're to discharge, so many necessities we're to undergo; and that is mixed within that *varṇāśrama*. Then, giving up that, exclusive enquiry about the environment, and ones own self - that is *jñāna*. And then, in the third plane, the practical life in connection with that infinite, it is also possible. Going on duty as we do here in our superficial necessity, in obedience to our superficial necessity.

So in the connection of our infinite, there is also such a life, so many duties, and that is mixed with that central interest, and your deepest interest. *Jñāna śūnya bhakti*. Going on with duties, connecting with the centre, it is in the eternal position, no death can remove that thing. In the connection with the centre when we're doing some duty, no death can challenge that eternal conduct. *Jñāna śūnya bhakti*. In other words, the plane of service, and the plane of exploitation or enjoyment, and that is dedication. And in the middle then renunciation, abscissa, a no man's land, the border of the two planes, Brahman and Virajā. This is long and short. And then in details we're to study all these things, so many things. *Ādau śraddhā tataḥ sādhu-saṅga, bhajana-kriyā, anartha-nivṛttiḥ*.

*[ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramah]*

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

The five stages, [*śravaṇa-daśā*, *varaṇa-daśā*, *sādhana-daśā*, *āpana-daśā*, *prapanna-daśā*] *Śravaṇa-daśā* in the stage of enquiry. Then the stage of admission. And the stage of temporary duty. And then to be established in ones own post of service. And then to be harmonised totally with the centre. Five stages.

And again subdivided. *Śraddhā*, *sādhu saṅga*. First, such sort of peep of enquiry into the eternal life, *śraddhā*. Then our association with those experts of that plane, *sādhu saṅga*. Then, what is recommended by him to go on doing those things, *bhajana-kriyā*. Then undesirable things are eliminated fully [*anartha-nivṛtīḥ*]. Then we get our continued position of the divine life [*niṣṭhā*]. Then we experience the real attraction, worth and attraction for that sort of spiritual life [*ruci*]. Then so many symptoms come down of divine life in our own existence [*āsakti*, *bhāva*]. Then gradually we merge into the interest of God and find our true self there in His relationship only [*prema*]. So subdivisions are there also.

'śraddhā'-śabde — viśvāsa kahe sudṛḍha niścaya, kṛṣṇe bhakti kaile sarva-karma kṛta haya

["*Śraddhā* is confident, firm faith that by rendering transcendental loving service to Kṛṣṇa one automatically performs all subsidiary activities. Such faith is favourable to the discharge of devotional service."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.62]

Śraddhā, faith. Faith is so real that Christ left his, this life, finished this life playfully. Forgetfulness of the interest of this life so totally. So faith is so substantial. Socrates also gave his life for faith also. Faith is so substantial thing than our fleeting desires in lower life. So faith, *ādau śraddhā*.

'śraddhā'-śabde — viśvāsa kahe sudṛḍha niścaya, kṛṣṇe bhakti kaile sarva-karma kṛta haya

We're running towards plurality; this, that, so many thousands things, not necessary. Engage yourself with one, and that will be sufficient. Connect yourself with one, and no running hither, thither to connect with this thing, that thing, A,B,C,D, etc. One is sufficient. What is that? Connect with the centre. *Tad vijijñāsa*. The centre of all knowledge, try to find.

Just as so many in mathematics, so many mathematics may be finished, but the law of the mathematics, to understand the law of the mathematics, particular. Either addition, or subtraction, or division, all these things, the law to get. And so many sums are done if we get the law. The general thing, then we pull on our own hand. So try to get at the general thing.

There is one thing if you get that you have got everything. Though apparently impossible it is possible. And try to connect yourself with that sort of understanding. This is *śraddhā*. All

controlling point, centre, connect with that. Then you'll be able to know everything. Go to the higher office and from there you can gather everything of the branch offices. So like that, enquire about that thing, if you get the information from there then you get information from all different sub-offices, branches. All the branches are controlling centre, connect yourself with that. Don't run hither, thither everywhere.

Yasmīn vijñāte. By knowing Him you can know everything, by obtaining Him you can obtain everything. Go to the central knowledge. That is the direction proper. And it is possible. Who thinks it is possible, and engages Himself in that campaign, he's *śraddhāvān*, he has got faith. *Ādau śraddhā.* And then, only to satisfy our intellect, only inquisitive satisfying, no. The practical life, the whole life, whole practical life which you find at present, and which you do not find your prospect. The prospect of your future life. The substance, not imagination, but substantial, practical life, you will find there also.

And Mahāprabhu came to give not only theoretical solution will help you, but your whole practical life is also benefited by that. Knowing, enquiring, understanding, to every point. Your practical life to every point will find fullest satisfaction if you enquire in the background of your past, present, future life, understand. You'll be benefited to every part, every detail of your life's necessity. All the particles of your necessity that you are not conscious of at present, all fullest satisfaction, engagement they will have. And you'll feel you are becoming, drawing more satisfaction than ever you can imagine. All the atoms of your body, as if they're getting their fulfilment in your duty in that plane. Fullest satisfaction beyond imagination.

Ānandāmbudhi-varadhanam prati-padam pūrṇāmṛtāsvādanam [Śikṣāṣṭakam, 1] Not only you'll feel you're in connection with an ocean of joy, but at every step you'll find the fullest enjoyment, as if. Ever new, every moment ever new. Fulfilment of life you'll have to experience, every moment, new fulfilment. *Prati-padam pūrṇāmṛtāsvādanam.* Beyond your estimation. *Sarvātma-snapanam.* And by that fulfilment, that enjoyment, you won't be loser, you won't be responsible for any reaction. *Sarvātma-snapanam.* You will feel you are being purified every moment. By enjoyment here, we are im - purified, reaction. But in that process, in connection with the infinite whatever satisfaction, enjoyment you will experience, though ever new at every step, but won't draw any reaction. *Sarvātma-snapanam.* A wholesale purification you will feel when you will do that, you will feel that ecstasy done by your dedication. Dedication, ecstasy, satisfaction, is of such that it will give you enjoyment but won't mix with dirt, but purify. More you will enjoy, more you will be purified. It is so peculiar, because the basis is dedication, and not exploitation. *Sarvātma-snapanam. Param vijayate śrī-kṛṣṇa-saṅkīrtanam.*

So our cultivation of the Kṛṣṇa consciousness in its highest stage is such. More you enjoy, more you are purified. Gaura Hari bol. Such a program Mahāprabhu has recommended to us from *Bhāgavatam* - the last production of revelation, revealed truth, from that great exponent Vedavyāsa.

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

So far today. Gaura Hari. Nitāi Gaura Hari bol. Bhaktisiddhānta Sarasvatī Prabhupāda.

Devotee: Jaya Om Viṣṇu-Pāda Paramahansa Parivrājakācārya Aṣṭottara-śata His Divine Grace Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja ki jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ...with everything if we can understand this principle of life. Everything enjoyed by Him, and it is our duty to taste what He has already enjoyed - to taste that thing in that spirit. Only if we can practice ourselves in this sort of habit we can conquer the whole illusion. Subservient, all duty should be done subservient in the spirit after the centre has used it according to His own whim. The Autocrat He has chalked the line, and we're only following that path. If we don't do, if we stand still, that is also offence. And if we go otherwise that is also offence. We must follow the footsteps of that Autocrat. That is the principle in every way of our life, to follow the footsteps of the Autocrat, in a serving mood. That is the royal road.

*[tvayopabhukta-srag-gandha-, vāso 'laṅkāra-carccitāḥ]
ucchiṣṭa-bhojino dāsās, tava māyām jayema hi*

[Uddhava says: "Adorned with the articles that have been offered to You, such as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy (*māyā*)."] [*Śrīmad-Bhāgavatam*, 11.6.46]

All your illusions will be conquered if we only try to accept this principle of life _____

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If we don't do that, that is also offence. And do otherwise, that is also offence. This law is above all law, the most universal law. Follow His footsteps, faithfully. No other law possible, because He's Autocrat, and won't be loser because He's sweet. He's Autocrat but He's sweet. So you will also get sweetness, fulfilment there, following His footsteps, footsteps of that Autocrat, beauty. Beauty is Autocrat. Sweetness is Autocrat. Love is Autocrat. Beyond all law. And we're required, in a dynamic character, to follow that footstep everywhere, that is the thing.

Ucchiṣṭa-bhojino dāsās, tava māyām jayema hi. This is the summary of all serving principle coming from the mouth of Uddhava, who is considered to be the greatest devotee, according to the calculation of Śrī Kṛṣṇa Himself.

Of course that Uddhava again admires the *gopīs*, their firm position. That is more risky. Their opposition to the sweetness also becomes service of such position. Servants crossing the whims of master. Service, serving principle has got merit to such stage also. The nearness, nearness, can reach such a stage that even Autocrat comes down in His part. So risky service is possible.

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

*ājñajaiva guṇān doṣān, mayādiṣṭān api svakān
dharmmān saṁtyajya yaḥ sarvvān, myām bhajet sa ca sattamaḥ*

["In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (*sādhu*)."] [*Śrīmad-Bhāgavatam*, 11.11.32]

“What I have already ordered - Do this and you’ll be promoted. Do this you’ll be promoted. Even crossing My own orders of particular level, one follows My footsteps...

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