

Search for The Sweet Absolute

One day will come, when our egoistic feeling will dissolve and from within our real self, a member of the infinite world, will spring up and awaken, and we will find ourselves in the sweet waves of that environment. There, everything is sweet. The breeze is sweet, the water is sweet, the trees are sweet, whatever we come in contact with is sweet, sweet, sweet.

Readers Interested in the subject matter of this book are invited by Sri Chaitanya Saraswat Math to correspond with its secretary at the following address—

Sri Chaitanya Saraswat Math
Sri Dham Nabadwip, Kolerganj
Dist, Nadia, West Bengal, India.

Sri Chaitanya Saraswata
Krishnanushilana Sangha
487, Dum Dum Park,
Calcutta-700 055.



HIS DIVINE GRACE
Srila Bhakti Rakshaka
Sridhar Dev Goswami Maharaj



Om Visnupada Paramahansa
Srila Bhakti Rakshaka Sridhara Deva
Goswami Maharaja

All Glories to Sri Sri Guru & Gauranga

Search for **The Sweet Absolute**

by

His Divine Grace

SRILA BHAKTI RAKSHAKA

SRIDHAR DEV GOSWAMI MAHARAJ

Published by

Tridandi Swami Srimad Bhakti Sundar Govinda Maharaj

Secretary, Sri Chaitanya Saraswata Math

Kolerganj, Nabadwip, Nadia

15th March 1987, 502nd Gour Appearance Day

Printed from Parrot Press, Cal.-6

Search for the Sweet Absolute is published as an
excerpt from the book, The Search for Sri Krishna
Published in 1983 by Guardian of Devotion Press
Sanjose, Ca., U.S.A.

**A Lecture by Śrīla Bhaktivedanta
Swami Mahārāj**

Founder-Ācārya of the International Society for Kṛṣṇa Consciousness

About

**Śrīla Bhakti Rakṣaka
Śrīdhara Dev Goswami Mahārāj**

Founder-Ācārya of the Śrī Chaitanya Saraswat Math

We are very fortunate to hear His Divine Grace, Om Viṣṇupāda Paramahansa Parivrajakācārya Bhakti Rakṣaka Śrīdhara Mahārāja. By age and by experience, in both ways, he is senior to me. I was fortunate to have his association since a long time, since perhaps 1930. At that time he had not accepted *sannyāsa*, but had just left home. He went to preach in Allahabad, and on that auspicious occasion we were connected.

Śrīdhara Mahārāja lived in my house for many years, so naturally we had very intimate talks. He has such high realizations of Kṛṣṇa that one would faint to hear them. He was always my good advisor, and I took his advice very seriously because from the very beginning I knew that he was a pure devotee of Kṛṣṇa. So, I wanted to associate with him. Kṛṣṇa and Prabhupāda, Śrīla Bhaktisiddhānta, liked him to prepare me. Our relationship is very intimate.

After the breakdown of our spiritual master's institution I wanted to organize another institution making Śrīdhara Mahārāja the head. Śrīla Bhaktisiddhānta Saraswatī Thākura told me that Śrīdhara

Mahārāja is one of the finest preachers of Kṛṣṇa consciousness in the world, so I wanted to take him everywhere. This was my earnest desire. But since he could not go around the world and preach, at least the people of the world should come to hear from him.

For spiritual advancement of life we must go to someone who is actually practicing spiritual life. So if one is actually serious to take instructions from a *śikṣa guru*, he should hear from B. R. Śrīdhara Mahārāja. I consider Śrīdhara Mahārāja to be even my *śikṣa guru*, so what to speak of the benefit that others can have from his association.

Saints, Scriptures and Gurus

The purpose of pilgrimage is to hear from the saintly persons residing in a holy place. The following is a conversation with Śrīla Śrīdhara Mahārāja and three European students searching India for truth.

Śrīdhara Mahārāja : Why have you come to India ?

Student : For pilgrimage. We came to visit the holy places like Navadvīpa, Vṛndāvana, and Jagannātha Puri. That was the main reason we came to India.

Śrīdhara Mahārāja : How have you come to know all these things ? By books ?

Student : Yes, by the books of Śrīla Prabhupāda.

Śrīdhara Mahārāja : What book ?

Student : *Bhagavad-gītā*.

Śrīdhara Mahārāja : Oh. The *Bhagavad-gītā* As It is by Bhaktivedānta Swāmī Mahārāja.

Student : Yes.

Bhagavad-gītā : "Cure Thyself"

Śrīdhara Mahārāja : Many years ago, a German scholar expressed his opinion that *Bhagavad-gītā* is the highest spiritual literature. His point was that *Bhagavad-gītā* clearly advises us not to try to correct our environment, but to correct ourselves, to adjust with the environment. That is the key to the advice of *Bhagavad-gītā* : "Cure thyself." We have no power to bring about changes in the environment. That is arranged by the divine will. Our environment, the sum total of all the forces acting outside us, is irremovable. We have no ability to interfere with our environment ; that will only be a useless loss of energy. Rather, we must try to correct ourselves so that we can adjust with the circumstances outside us : this is the key to our success in life (*tat te'nukampām susamī-*

kṣamāṇo). We have our duty to perform, but we must not aspire after the results of our activities; the results depend on Kṛṣṇa (*karmany evādhikāras te mā phaleṣu kadācana*). We make our contribution; at the same time, thousands of millions of others are contributing, creating the environment. So, we must do our duty, but we will have to accept the ultimate result as best, because it is arranged by the Absolute. There are so many results to our individual activities, but we must see how the Absolute harmonizes everything and adjust ourselves accordingly.

Our responsibility lies only in discharging our duty. We must never aspire after any definite environment, the environment will go on in its own way. We have no power to change it. Rather, we must try our best to change our own self so that we may come in harmony with the environment.

Our responsibility is never in enjoying the results of our actions. Because we work for a particular result and don't obtain it, should we be discouraged? No. We should go on doing our own duty. Whatever we contribute should be offered to the infinite, and the infinite will mold the results in His own way. Kṛṣṇa says, "Never aspire after any particular result for your action. At the same time, don't be idle. Don't be worthless. Go on discharging your duty without depending on any outside consequence."

Student: Will we have to remember Kṛṣṇa while we are doing this?

Śrīdhara Mahārāja: Yes. Then we will be able to come in connection with Kṛṣṇa and gradually we will come to realize that our environment is friendly to us. When the reactions of our previous actions disappear, we will find that every wave is carrying good news to us. When our egoistic attitude vanishes, we will find ourselves in the midst of sweet waves all around. We should try to do away with whatever wrong we have done hitherto. We must do our duty and never expect any definite result, but cast it towards the infinite:

Dissolving Ego

And then one day will come when our egoistic feeling will dissolve and from within, our real self, a member of the infinite world, will spring up and awaken, and we will find ourselves in the sweet waves of that environment. There, everything is sweet. The breeze is sweet, the water is sweet, the trees are sweet, whatever we come in contact with is sweet, sweet, sweet.

Our internal ego is our enemy, and to dissolve that ego, we must do our duty as we think fit, but never expect any response according to our will. If we adopt this *karma-yoga* then in no time we will find that the wrong ego, which was always expecting something crooked for its selfish purpose, has vanished; the broad wide ego within has come out, and we are in harmony with the whole universe. The harmonious world will appear before us, and the cover of selfish desires will disappear.

The cause of our disease is not outside us, but within us. A *paramahansa* Vaiṣṇava, a saint of the highest platform, sees that everything is all right. He finds nothing to complain about. When one can see that everything is good and sweet to the furthest extreme, he comes to live in the plane of divinity. Our false ego creates only disturbance, and that ego should be dissolved. We should not think that the environment is our enemy. We must try hard to detect God's grace in whatever comes to us, even if it comes as an apparent enemy. Everything is the grace of the Lord, but we can't see it, rather, we see the opposite: The dirt is in our eyes.

Actually, everything is divine. It is all the grace of the Lord. The disease is in our eyes. We are diseased, and if the disease is cured, we shall find that we are in the midst of a gracious world. Only the coverings of desire deceive us from having a real estimation of the world. A bonafide student of the devotional school will accept such an attitude towards

the environment and towards the Lord. We have to think that God's will is everywhere. Even a blade of grass cannot move without the sanction of the Supreme Authority. Every detail is detected and controlled by Him. We have to look upon the environment with optimism. The pessimism is within us. Our ego is responsible for all sorts of evil.

Infinite Blissfulness

This is Vaiṣṇavism. If we can do this, then in no time, our disease will be cured, and we'll be in the midst of infinite blissfulness. Our tendency at present is to cure what we see on the outside. We think, "I want everything to follow my control, my sweet will. When everything obeys me, then I will be happy." But we must take just the opposite attitude. As Mahāprabhu has said ;

*trṇād api sunīcena
taror api sahiṣṇunā
amānīnā mānadena
kīrtaniyab sada hariḥ*

We should create no resistance against our environment. Still, if some undesirable things come towards us, we should tolerate that with our utmost patience. And even if someone attacks us we won't become violent ; we must practice forbearance to the extreme. We shall honor everyone ; we will seek no honor.

In this way, with the least amount of energy and time we can attain the highest goal : the plane where Kṛṣṇa Himself is living. That is the most fundamental plane of existence. At that time, all the encasements covering the soul will vanish and die, and the inner soul will awaken and find that he is playing in a sweet wave, dancing and merry-making in Vṛndāvana, with Kṛṣṇa and his devotees. And what is Vṛndāvana ? It is neither a fable, nor a concocted story. The broadest and widest plane of the whole universe is beauty, sweetness, and blissfulness, and that is present in Vṛndāvana in all its fullness. We have to dive deep into that plane of reality.

Our ego has floated us on the surface of trouble in *māyā*, illusion. Concoction, and the search for selfish satisfaction have taken us here, and these must be dissolved once and for all. And then from within, our golden selves will come out, and we will find that we are in the plane of a happy dancing mood, with Kṛṣṇa in Vṛndāvana:

Hegel's "Self-Determination"

In Hegelian language, this is called "self-determination". Self-determination means we must die to live. We must leave our material life and all our material habits ; we have to die as we are if we want to have a real life. We must give up our false ego. Our material habits from different births are collected in the ego in subtle forms, not only from the experience of human birth, but even from animal births, tree births, and so many other births. Kṛṣṇa consciousness means the wholesale dissolution of the false ego. That concocted, selfish figure within us is our enemy. The real self is hopelessly buried beneath the false ego. So great is the depth of our forgetfulness that we do not even know who we are. So, as the German philosopher Hegel said, we have to "die to live".

Reality is for itself and by itself. The world is not created for our selfish end ; it has a universal end, and we are part and parcel of that. We must come to an understanding with the whole. The complete whole is Kṛṣṇa and he is dancing, playing and singing in his own way. We must enter into that harmonious dance.

Being infinitesimal, should we think that the infinite must be controlled by us ? That by our whim everything will go on ? This is the most crooked, heinous object ever conceived, and we are suffering from such a disease. This is the real problem in society. Our inquiry should be aimed at solving this.

Student : Does this mean we have to give up material life completely ?

Śrīdhara Mahārāja : Not at once. Everyone must progress gradually, according to his own particular case. If one who has much affinity towards worldly life suddenly leaves that, he may not keep up his vows, he may go down again. So, according to personal capacity we must make gradual progress. That is to be taken into consideration, but still, we should always be eager to give up everything and devote ourselves exclusively to the highest duty. Those who have enough courage will jump into the unknown, thinking, "Kṛṣṇa will protect me, I am jumping the name of God. He is everywhere, He will take me on His lap." With this idea, one who has real eagerness for the truth may leap forward.

Student : I have a problem. For ten years I've tried to take up this process. For ten years I have kept from eating meat, fish, and eggs. I avoid material things—I have no attraction for them. I have left all this behind. But there is one thing I want to give up and also I don't want to give up. This is *gañja* (marijuana). **Śrīdhara Mahārāja** : That is a small thing. There are three real difficulties the first is women, the second is money, and the third good name and fame. These three are our enemies. Marijuana intoxication is a small thing. Anyone can give it up easily. But these three things are the fundamental aspiration of every animal, tree, bird, man, or God. These three are everywhere. But intoxication and other fleeting habits are very negligible things and can be conquered very easily.

As we have gradually come into the habit of intoxication, we have to come out ; gradually, and not suddenly. Just after World War two, we read in the newspaper that Goering, Hitler's air general, was habituated to taking much intoxication. But when he was put into jail, no intoxication was supplied to him. He became sick, but treatment went on and he was cured. His disease was cured by the medicine. We also have seen so many opium-eaters who came here, joined the temple, and gradually left their habit.]

Many so-called "*sādhus*" smoke marijuana. It helps concentration, but that is the material mind. It disturbs faith. It is an enemy to faith. No material intoxication, but only faith can take us to our desired goal. The misguided souls think that marijuana, hashish, and so many other things can help us in our meditation. It may do something, but that is mundane and that will frustrate us in our time of need. These things cannot help us rise up very high.

Sex, Dope, and Gold

Srīmad Bhāgavatam (1. 17. 38) advises that these five things should be rejected : *dyūtam* gambling, or diplomacy ; *pānam* intoxication, including tea, coffee, betel and everything else ; *striyaḥ* unlawful, illegal womanlove ; *sūnā* butchering, and the transaction of gold. Trade in gold makes one very apathetic towards progress in the line of faith. These five are very tempting

What to speak of the mania that intoxication will help us in our meditation upon the transcendental, Devarṣi Nārada says, *yamādibhir yoga-pathaiḥ kāmālobha-hato muhuḥ* : even what we acquire by meditation is temporary and has no permanent effect. Only real faith in the line of pure devotion can help us.

Saints : Living Scriptures

Student : So, how can we develop our faith in Kṛṣṇa consciousness ?

Śrīdhara Mahārāja : How have you come to conceive of Kṛṣṇa consciousness ?

Student : By reading *Bhagavad-gītā*,

Śrīdhara Mahārāja : *Bhagavad-gītā*. From the scriptures. And the scriptures are written by whom ? Some saint. So, the association of saints and the advice of scriptures are both necessary. The saint is the living scripture, and the scripture advises us in a passive way. A saint can actively approach us, and passively we may receive benefit from the scriptures:

The association of the scriptures and the saints can help us achieve the ultimate realization : *sādhū śāstra kṛpaya haya*. The saints are more powerful. Those who are living the life of the scriptural advice are scripture personified. In their association, and by their grace we can imbibe such higher, subtle knowledge and faith.

All our experiences are futile in the attempt to attain the ultimate destination ; only faith can lead us there. The spiritual world is far, far beyond the jurisdiction of our limited visual, aural, and mental experience. The experience of the eye, ear, and mind is very meager and limited, but faith can rise up and pierce through this area, and enter the transcendental realm:

Faith should be developed with the help of scriptures and saints. They will help us understand that the spiritual world is real and this world is unreal. At that time, this material world will be night to us, and that will be day. Presently, the eternal world is darkness to us, and we are awake in this mortal world. What is night to one is day to another. A saint is awake in some matter, and a dacoit is working in another plane. They are living in two separate worlds. A scientist is living in one world ; a rowdy is living in another. One's day is night to another. The ordinary persons cannot see what Einstein and Newton have seen, and what the ordinary man sees is ignored by a great man. So, we have to awaken our interest in that plane, and ignore the interests of this plane:

World War III : Let It Be

Student : Many people are worried about nuclear war. They think it may come very soon.

Śrīdhara Mahārāja : That is a point on a line, a line on a plane, a plane in a solid: So many times wars are coming and going ; so many times the sun, the earth, and the solar systems disappear, and again spring up. We are in the midst of such thought

in eternity. This nuclear war is a tiny point ; what of that ? Individuals are dying at every moment ; the earth will die, the whole human section will disappear. Let it be.

We must try to live in eternity ; not any particular span of time or space. We must prepare ourselves for our eternal benefit, not for any temporary remedy. The sun the moon, and all the planets appear and vanish : they die, and then again, they are created. Within such an eternity we have to live. Religion covers that aspect of our existence. We are told to view things from this standpoint : not only this body, but the human race, the animals, the trees, the entire Earth, and even the sun, will all vanish, and again spring up. Creation, dissolution creation dissolution—it will continue forever in the domain of misconception. At the same time, there is another world which is eternal ; we are requested to enter there, to make our home in that plane which neither enters into the jaws of death, nor suffers any change.

In the *Bhagavad-gītā* (8.16) it is stated :

*ābrahma-bhuvanāl lokāḥ
punar āvartino' rjuna
mām upetya tu kaunteya
punar janma na vidyate*

"Even Lord Brahmā, the creator himself, has to die. Up to Brahmāloka, the highest planet in the material world, the whole material energy undergoes such changes."

But if we can cross the area of misunderstanding and enter the area of proper understanding, then there is no creation or dissolution. That is eternal, and we are children of that soil. Our bodies and minds are children of this soil which comes and goes, which is created and then dies. We have got out of this world of death:

Zone of Nectar

We are in such an area. What is to be done? Try to get out. Try your best to get out of this mortal area. The saints inform us. "Come home dear friend, let us go home. Why are you suffering so much trouble unnecessarily in a foreign land? The spiritual world is real; this material world is unreal: springing and vanishing, coming and going, it is a farce! From the world of farce we must come to reality. Here in this material world there will be not only one war, but wars after wars, wars after wars.

There is a zone of nectar, and we are actually children of that nectar that does not die (*śrīvantu viśve amṛtasya putrah*). Somehow, we are misguided here, but really we are children of that soil which is eternal, where there is no birth or death. With a wide and broad heart, we have to approach there. This is declared by Śrī Caitanya Mahāprabhu, and the *Bhagavad-gītā*, the *Upaniṣads* and the *Srīmad-Bhāgavatam* all confirm the same thing. That is our very sweet, sweet home, and we must try our best to go back to God, back to home, and take others with us:

The Kṛṣṇa Conception

Surrender is not a lip transaction. Surrender means not only to surrender one's possessions, but to realize that the possessions themselves are false. I am not a master of anything. I am not even master of myself. Surrender means to give everything to the *guru*, and rid ourselves of the unholy connection of so many possessions, so that they may not disturb us by always suggesting, "You are my master", and in this way misleading us.

We should think, "Everything belongs to the Lord and His delegation, the *guru*. I am not the master of anything." That sort of knowledge we should imbibe, and that will be helpful to our real spiritual progress. This is reality. We have to realize that fact. We want the truth, and we want to free ourselves from false notions. So, proper *dikṣa*, spiritual initiation, imparts the divine knowledge that nothing belongs to us; not only that, but everything belongs to God, including ourselves. That is the conception of *dikṣa*: "I belong to Him; everything belongs to Him. I am His servant, and these are the objects of His service."

Fool's Paradise

This is reality, and we are suffering under nonreality in an imaginary world. We are living in a fool's paradise. We should do away with the fool's paradise and try to enter into real paradise. When we have a peep into the characteristic of the absolute environment of reality, and even a little regard for the truth, we can no longer relish the paraphernalia of this world as we did previously. Because we have had a real taste of the higher truth, we will have no charm for this material world. We will no longer feel encouragement to meet with the duties that are

relating so this world of enjoyment. We will be indifferent.

We know that the connection with the present enjoying mood brings a painful reaction. We can realize that, but we cannot leave it behind. We cannot cut off the connection completely in the stage of *sādhana*, spiritual practice. Still, we have no other alternative. Our affinity for the positive truth should be increased more and more, and gradually our affinity for our paraphernalia and obligations will all disappear. Although repeatedly we may not be successful, still we will be unable to give up the idea. We will attempt again and again to make progress towards the truth, and when we are unsuccessful, our heart will ache to think that we are repeatedly being defeated by the enemies who are all around us.

Mental Mushrooms

But the fire of Kṛṣṇa consciousness is there, and that fire is not to be quenched. It is a spark of eternal truth. So, the fire will continue, and the day will come when the enemies that are surrounding us will have to retire once and for all. One day we will find that Kṛṣṇa has gradually captured our whole heart, and the others have retired forever; they are no longer present to trouble us in our mental circle. We will find that those unwanted things were like mushrooms: they came out from our mental soil, and now they have all gone and died. They have all gone away, and Kṛṣṇa alone is in the heart. At that time, the heart is only full of Kṛṣṇa, full of the Kṛṣṇa conception.

Śrīla Bhaktisiddhānta Sarasvatī Thākura once instructed a disciple at the time of initiation into the Hare Kṛṣṇa *mantra* that Kṛṣṇa should be allowed to land in our hearts, just as an army is landed by the navy. An army is carried by a ship, and when they have landed, the fight begins, and they capture the country, just as Julius Caesar said, "*Veni, vidi, vici*, I came, I saw, I conquered." So, we have to allow

Kṛṣṇa to land in our hearts. Then the fight will begin.

What is the proposal of Kṛṣṇa consciousness, and what is the proposal of so many other conceptions? They are all giving us their assurances from time immemorial, saying, "I shall give you this, I shall give you that," but the Kṛṣṇa conception will enter and say, "My claim is this: the whole thing is Mine, and you are all trespassers." The fight will begin; the unwanted things are sure to withdraw, and Kṛṣṇa consciousness will capture the whole heart. This is the process. Kṛṣṇa consciousness has only to land within our hearts. Somehow or other from a pure devotee, a bit of real Kṛṣṇa consciousness should enter through our ears into our hearts and Kṛṣṇa will supply whatever is required. One who has imbibed even a slight regard for Kṛṣṇa consciousness is assured of success in spiritual life, today or tomorrow.

Kṛṣṇa is a Thief

We may have erected high walls on all sides to protect ourselves so that Kṛṣṇa consciousness may not enter, but Kṛṣṇa is a thief, and a thief requires no invitation. No preparation is necessary for His welcome. He will enter for His own interest, and that is our consolation. Our solace is that Kṛṣṇa is a thief. *Māyā* has erected her high walls on all sides, but nothing is sufficient to stop Kṛṣṇa consciousness. Kṛṣṇa is a thief, and stealthily He will enter one day.

A devotee may become hopeless, thinking, "The enemy is within my own house; my own kinsmen are my enemies. I am hopeless." We may become disappointed, but Kṛṣṇa consciousness will not leave us in any way. Kṛṣṇa will persevere, and in due course of time He will conquer. And other things, no matter how closely related they may be in private and well-protected rooms in our hearts, will have to go. They must take leave from every corner of our hearts. Kṛṣṇa will conquer. Kṛṣṇa will capture the whole thing. The unwanted lusty desires of our

hearts are foreign things. They are only mushrooms. Like mushrooms, they come out ; they have no permanent stability or root. They are not rooted to the soil. We may think that what we have stored in our hearts is very near and dear, and that is already mixed with us as a part of our existence, but when Kṛṣṇa consciousness enters, they will all float like mushrooms:

After all, they are mushrooms ; they have no footing, no connection with the soil. They are only floating. All material interests are only floating on the surface. They are not deeply rooted within and without the whole of our existence. Only Kṛṣṇa consciousness has its existence everywhere, within all parts of our existence. So, the mushrooms will have to vanish one day. This is confirmed in *Śrīmad-Bhāgavatam* (2.8.5) :

*praviṣṭaḥ karna-randhrena
svānām bhāva-saroruham
dhunoti śamalam kṛṣṇaḥ
salilasya yathā śarat*

When Kṛṣṇa enters the heart through the ear, He captures the lotus of the heart and then gradually makes all the dirt in the heart disappear. Just as when the autumn season comes, all the water everywhere becomes pure, so also, when Kṛṣṇa enters our hearts, all the impurities within will gradually vanish, and only Kṛṣṇa will remain forever:

**BOOKS BY
HIS DIVINE GRACE
SRILA BHAKTI RAKSHAKA
SRIDHARA DEVA GOSWAMI**

Ambrosia in the Lives of the Surrendered Souls
(Prapanna Jivanamrita)
The Golden Gift of the Golden Lord
(Prema Dhama Deva Stotram)
The Search for Sri Krishna : Reality the Beautiful
Sri Guru and His Grace
The Golden Volcano of Divine Love
Bhagavad Gita : The Hidden Treasure of
The Sweet Absolute
Loving Search for the Lost Servant
Amrit Vidya (Bengali)

Available from

Sri Chaitanya Saraswat Math
Kolerdanga, Nabadwip Dham
Dist. Nadia, W. Bengal

Sri Chaitanya Saraswata
Krishnanushilana Sangha
487, Dum Dum Park.
Calcutta-700 055

and other centres throughout the world