

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ...that much, and beyond that if we try that you'll be subject and everything will be your object, that is impossible, and that will be considered to be a disease that cannot be treated, that has got no treatment, *jñāna*.

So the devotees are much afraid and cautious about *jñāna* than *karma*. *Karma* is already self contained, ordinary labour; that is self hated. Easily that can be eliminated, that position is exposed very sure. But *jñāna* holds the dignified position over *karma*, so *jñāna* is the powerful enemy to *bhakti*, so we must be very careful about the enemy named *jñāna*.

Jñāna means *tyāga*, *jñāna-tyāga*, it becomes, wants to be master of the environment, everything, wants the key in his hand, everything, does not care for anything else but only for the key. Something like that. He does not want anything but the key, the master, he's indifferent.

"I have finished you, to know you, the objective side, the lower aspect of the world. I have finished, I have nothing, no charm for you." Infinite is untouched, and finishing only hateful part, where he boasts, "I have finished everything, nothing to do." So that is suicide. Knowledge is suicidal, most pessimistic, pessimism, nothing good. "As a subject I have examined everything in the environment. I found nothing with whom I can associate." That will be the conclusion, and then finally retires, again entering that Brahmaloaka. But if any opposite connection will be higher then he's hurled down to go to the lowest position. *Jñāna*, so *jñāna* is not our friend.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: That is a finer enemy, gross enemy and fine enemy, subtle enemy, knowledge. I am, I shall, the *karmī* also, "I am monarch of all I survey." And the *jñānī* will also say, "I know everything. Nothing is there. I know everything, no charm is there." That is, the super charming world is there and we can only participate there through *bhakti*, through serving attitude, by dedication. That is eliminated, the reality is eliminated, that is, the higher existence is eliminated, and by examining lower existence they finish their campaign and there is nothing, there is nothing. But really, the higher aspect is eliminated and the knowledge cannot but do that, because as a subject we cannot have any entrance there, so it is as nothing. I maintain my subjective characteristic. The *jñānī* wants to maintain his subjective characteristic everywhere. "I must know, then I shall admit, whether it is or not." That sort of attitude is a bar for the entrance into the higher super subjective sphere, so he's deceived thereby. The tendency to know anything and everything that is a bar for higher standing.

*tad viddhi praṇipātena, paripraśnena sevayā
[upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ]*

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

Praṇipāt, that is the worldly knowledge finished. "I have come to you for something else, new, what is not in the world of experience. I have finished the world of experience, there is nothing charming, so *praṇipāt*." If then with all attention I have come, with eliminating all sorts

of hesitation I have come with full attention whether to enquire whether there is anything, and *paripraśnena*, honest enquiry. And the real thing is *sevā*, through *sevā* we can only enter into the domain of higher knowledge, *sevā*. Adjust to die, to die as we are, not die by fasting by the belly as the *jñānīs* do, commit suicide. But die, why, what for? To live, die to live, *sevā*.

“That’s so charming I want to become, I can’t but be in the connection of that. For that I want to be a slave, to banish my liberty forever. At last history finished. I want to die. I want to die, why? I want to live. And the *jñānīs* death that is a physical death, artificial death of the worldly life.”

The *ahankāra*, the ego, the gross ego must be dismissed forever. The ego, to live, that ego, the ego of a slave of the highest authority: that is what is necessary. So much faith, so strong faith that service is better than enjoyment, it is possible. It is possible practically that service is more paying than to become king of this material world.

No narka vristam no narkarestam no sarvabhauma no sadi patram [?]

No proposal of any supremacy of any type, no service is so sweet. You’re so sweet and Your service also is so sweet that nothing can come in comparison with that. I have no charm with that any offering of this world of experience but only _____ my mind is mad to taste the nectar of the service of Your holy feet, the Divinity. And there we can live. After dying the living will come in their gradation, *śanta, dāsya, sākhyā, vātsalya, mādhyūya*, classification and then progress. That is the real world and this sort of world of misery cannot be all in all and any perfect conception it may have. It is suicidal. Any attainment of here that has got end, it’s suicidal.

There was one good scholar, Rajen Sing [?], a good philosopher. In the last days he was mad. Intellectualism led him to be mad; the intellectual achievement for the *jñāna*. I told that one philosopher in Germany, Nietzsche, he was something like half mad.

Hare Kṛṣṇa. *Prañipāta, paripraśna, sevā*. This is the Vedic knowledge, or the knowledge of *Upaniṣad, Veda*, which is revealed, which comes from up down here for the help of the *jīva*. Always:

tad vijñānārthaṁ sa gurum evābhigacchet, samit paniḥ śrotriyam brahma niṣṭham

[“One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source.”] [*Muṇḍaka-Upaniṣad*, 1.2.12]

Then in *Bhāgavatam*,

*tasmād gurum prapadyeta, jijñāsuḥ śreyaḥ uttamam
śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam*

[“Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters.”]

[*Śrīmad-Bhāgavatam*, 11.3.21]

In *Gītā*:

*tad viddhi praṇipātena, paripraśnena sevayā
upadekṣyanti te jñānaṁ, jñāninas tattva darsinaḥ*

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

Here in India the Vedic Institute they imparted education with serving spirit. The students used to come to Gurukula, they used to make service to Guru, including his family.

Even Kṛṣṇa went to fetch wood from the forest by the order of the wife of His Gurudeva Sandīpanī. "Get some fuel for us." And she used to cook for the students.

So service, imparting Vedic education, the Guru he takes that as a service. He begs from rich men but doesn't take anything as remuneration for imparting the knowledge. Out of his own accord he's giving the knowledge what he has acquired from his own Guru. In the similar way he's also delivering that knowledge to the disciples – not anything in return. The *śiṣya*, the student, they will also go, they will take food from the Guru's family and the Guru's wife as mother she will feed them. And whatever is her requirement she asks as her son, "We need fuel. You will have to get some fuel my son from the forest."

Kṛṣṇa and Sudama went and in that day rain profusely and a river between the Gurukula and the forest, there was a river so overflowed They could not come back to their [Gurukula]. For the night they had to pass in the tree anyhow. And then when the morning came, next morning, then Guru went in search of them and he's calling, "Kṛṣṇa, Sudama," and then they came out with so many bundles of fuel on their head, coming.

Kṛṣṇa asked Sudama, "Do you remember My friend?"

When in Dvārakā He's a King, Sudama went to see Him and Sudama thought, "He's making so much, showing so much affection, He must not have recognised me."

Then to remind him, "Yes I have recognised you My friend. Do you remember that night when we went in search for fuel and passed in the tree the whole night. And in the next morning our Gurudeva Sandīpanī went in search. Do you remember?"

Then he thought, "Oh! He has recognised me. Still He's making so much for me, showing so much affection, so much care for me."

So even the Lord when He was in Gurukula there He showed that the study should be made along with the serving spirit, otherwise Vedic truth won't come down to you. If you want really to have, to study the Vedic knowledge, want to get, then service must be with the search, then that will come down within you. Satisfied by your serving tendency, that higher knowledge will come down within you and you'll be able to get that, otherwise not. Intellectual feats, that won't allow you to enter into that holy domain. Intellectualism has got no entrance into that domain. Only the gentlemen can have entrance, passport there, gentlemen. Who? Who won't go to exploit that land, rather to serve the interest of that land, they will be given passport there, not otherwise. The *guṇḍās* are not allowed to enter that domain. Automatically they can't.

Hare Kṛṣṇa. Gaura Hari. Nitāi.

Bhāratī Mahārāja: Mahārāja, there was in the second chapter of the *Chaitanya-Bhāgavat*, there was a mention that Lord Nityānanda Prabhu that He would serve as the servant of *audārya-līlā*. He would act as the servant to propagate Caitanya Mahāprabhu's *audārya-līlā*.

Śrīla Śrīdhara Mahārāja: Yes.

Bhārati Mahārāja: So that was to benefit everyone in a general way, one of its functions?

Śrīla Śrīdhara Mahārāja: Yes, according to their capacity or fortune. He will – the professor is delivering lectures, but the students will receive according to their capacity. He in general wants to distribute through his writing, but according to their respective capacity they will, some will read it to write a thesis and to get some name in the university. And some only to criticise against his writing. And some fortunate souls will find light and dedicate himself for the whole of his future. So many class sections of students, of hearers, *prakṛti-vaicitryāt* and *pāramparyeṇa*, *prakṛti-vaicitryāt* – the section of the same will be taken differently.

Brahmā, he explained that, “You are Brahman, you are that soul, that *ātmā*.” There was one *āsura* he understands this body, he says, “You are, this body is that *ātmā*.” Some say, “Oh! He’s meaning my inner self. I am that *ātmā*.” In this way amongst the students the understanding of different type: it is a general fact.

So Vṛndāvana dāsa Ṭhākura he’s distributing that nectar of Caitanya’s life, but,
Amara durdaiva nami nahi anuragah [?]

tuyā dayā aichena parama udārā, atīśaya manda nātha bhāga hāmārā

[“Śrī Caitanya Mahāprabhu says: “Whatever may be lacking is on my part. There is no defect on Your side.”]

_____ [?] According to our purity of purpose we shall be able to understand.

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Hare Hare. Hare Rāma Hare Rāma.

When Bhagavān comes down here Himself so many seeing Him in different ways, the Śiśupāla, the Kaṁsa, and the Nārada, the *gopīs*, their vision of different ways. We can’t deny that, the realisation cannot be same, and should not also be same. By nature, the gradation, the hierarchy should be there, so no injustice, no partiality. Die to live, *ātma-nivedana*, *ātma-nivedana* fully, give yourself fully, give and take.

One gentleman told me when I joined the Maṭha, he’s my elder brother, God-brother, I’m making *praṇāma daṇḍavats* to him, he’s also returning *daṇḍavats*.

I asked him, “Why you are showing hypocrisy?”

“Why?”

“I think you to be superior so I’m bowing down to you. And you certainly do not consider me to be holding higher position than you, so your *daṇḍavats* towards me that will be hypocritical, artificial.”

“No, no. It’s not so very easy to bow down,” he told. “It’s not a very easy thing to bow down.”

I was silenced. I saw the object, the meaning within I detected. Yes. *Namaskāra* is not a very easy thing, to give one’s own self by *daṇḍavat* surrender it is not an easy thing. Really it is the greatest thing to offer one’s self to the higher. Only who can make that offering, the degree of offering.

A man, he gives his word, he can’t take it back, rather he can give his life, but can’t take his

word back. There are so many even, “Oh! I did not, at that time I did not calculate that this will be the result so I withdraw.” For this excuse me – that will be in ordinary case. But there are cases when word once given that won’t be broken, rather he will give his own life but won’t go back, such type is there. So giving is very difficult thing, self giving. We can give what belongs to us, but that is false giving. Nothing belongs to us. *Īśāvāsyam*. Only self giving is giving proper, self offering is proper offering. Otherwise all that I falsely think that this thing belongs to me, nothing belongs to me, what should I – this is all false. The false ego, that is also difficult to give away, what to speak of the real self within. “I’m Yours!”

kṛṣṇa, tomāra haṅa’ yadi bale eka-bāra, māyā-bandha haite kṛṣṇa tāre kare pāra

[“One is immediately freed from the clutches of *māyā* if he seriously and sincerely says: ‘My dear Lord Kṛṣṇa, although I have forgotten You for so many long years in the material world, today I am surrendering unto You. I am Your sincere and serious servant. Please engage me in Your service.’] [*Caitanya-caritāmṛta, Madhya-līlā, 22.33*]

The simple thing, to die to live, simple thing, “I am Yours, Kṛṣṇa I am Yours.” Then the *māyā*, the illusion will run away from you, run away. “I am Yours!” The depth of this expression it depends upon. “I am Yours! I belong to no one, but I am Yours wholesale my Lord. Please accept me.” *Kṛṣṇa, tomāra haṅa’ yadi bale eka-bāra*. Only once: “I’m Yours, I surrender unto You.”

“Yes, I accept.”

Only that is what is necessary within us, nothing else, *sakati, prapatti, prapanna*, surrender; that is necessary.

Devotee: *Prapanna-jīvanāmṛtam*.

Śrīla Śrīdhara Mahārāja: Yes. That was a big thing in me at that time, that this is the key to heaven, key to heaven, so I shall have to deal this. I searched where anything is written about *prapatti, Hari-bhakti-vilāsa, Ṣaṭ-Sandarbhā*, and other books, and collected those in one place, as much as I could, that this will help most the *prapatti*. That was my idea, the entrance to the Divinity, the gate is surrender. With this idea I collected. Hare Kṛṣṇa. This is the necessity, the only necessity of every one of us, conscientiously, the *śaraṅāgati*, nothing else is necessary, everything:

*yaṁ labdhvā cāparam lābham, manyate nādhikam tataḥ
yasmin sthito na duḥkhena, guruṅāpi vicālyate*

[“By attaining to this state, he never considers any mundane acquisition as superior, and in the face of unbearable tribulation his heart never wavers.”] [*Bhagavad-gītā, 6.22*]

There is such substance that when we get that we don’t want anything, no necessity of any aspiration for any other thing. There is such thing. *Yaṁ labdhvā cāparam lābham, manyate nādhikam*. No gain can be considered superior to that. This is the highest, the positive insinuation, feeling is there. And if we are placed there in that, in connection of that, then no misery of, however greater degree it may be, it can disturb me. No misery can disturb me. And no happiness can take me away, can move me away from that, and no misery can trouble. There is such kind of gain possible.

*yam labdhvā cāparam lābham, manyate nādhikam tataḥ
yasmin sthito na duḥkhena, guruṇāpi vicālyate*

There is such a thing.

*bhidyate hṛdaya-granthīś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani*

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."]

[*Śrīmad-Bhāgavatam*, 11.20.30]

All doubts, suspicions, solved, removed, no doubt, all solved. The wholesale solution, all the entanglements are untied. I want nothing. So many ties already existing, "I want this, I want this, I want this," all untied. I want nothing. *Bhidyate hṛdaya-granthīś*. Our heart is full of so many ties with so many aspirations, but all untied. I, by mistake, I made connection, I wanted, made a tie between me and that thing, that if I get that, if I can tie him to me then I'll be satisfied. No, no. These are not necessary, all redundant, all the ties untied. *Bhidyate hṛdaya-granthīś, chidyante sarva*, all doubts finished, removed. No. This is the truth. This is the what I wanted, what I am searching, all through this is the thing. *Chidyante sarva-saṁśayāḥ, kṣīyante cāsya karmāṇi*, and the previous activities, reactions, that is all also exempted. *Mayi dṛṣṭe 'khilātmani*.

"No necessity, I am everywhere."

Everywhere, the fulfilment, the perfect, is seen everywhere, so no duty, no feeling, no perception of any duty to anyone. He's there. The guardian is everywhere to take care of everything. Only what is necessary, I must connect me with the guardian. The guardian is everywhere. He's taking care of everybody. So I have nothing to do, only that I may not be detached from this knowledge of this position. The relationship with this knowledge or this association I may not be detached again, so I must go deeper and deeper into that. No other business, no other engagement is necessary. That will be the only - to enter into. And then when under the full complete direction of Yogamāyā I will play in her hand. I will have to play in her hand. There is also *vipralambha*, there is *sambhoga*, all these things, but that is all Yogamāyā. Everything is supplying that highest, higher type of *rasam* there.

It is possible. And the Gauḍīya Maṭha stand is here. *Bhidyate hṛdaya-granthīś, chidyante sarva-saṁśayāḥ*. No mundane wealth is necessary, and no alternative proposal of religious conception may be, may exist, than that of *Bhāgavatam* or Mahāprabhu, Caitanya. This is the unique. Nothing is necessary. All else eliminated. This is the standard.

Sarva-dharmān parityajya, mām ekaṁ [*Bhagavad-gītā*, 18.66] the Absolute call, the Absolute call to all, not to the particular section: Absolute call to all. "Come! *Mām ekaṁ saraṇam vraja* – Not more absolute than Myself."

And no repentance, no reaction. I thought, is it possible? The Gauḍīya Maṭha people they are their own canvasser. They do not care for anybody. What they say that is the Absolute Truth. Is it possible to think that this is Absolute and no other alternative? It is impossible almost. Then the *Bhāgavata śloka* already I had connection came to my mind. *Bhidyate hṛdaya-granthīś. Bhāgavata* says that it is possible. *Chidyante sarva-saṁśayāḥ*. The most dangerous thing, *chidyante sarva-saṁśayāḥ*, all the doubts are cleared. How revolutionary! Is it possible? The whole doubts, so many infinite doubts may exist in one's mind, and all will be cleared, is it

possible?

The Gauḍīya Maṭha people say like that. I can eliminate them, I can deny them, but I cannot deny *Bhāgavatam*. There in an authentic tone Vyāsadeva is giving proclamation, *chidyante sarva-saṁśayāḥ*, it is possible, no doubt will remain. There is such a stage. Oh! They're one with that standard of *Bhāgavatam*, that Badarikāśrama, that Śukadeva Goswāmī told at Naimiṣāraṇya, the very gist of all the *Veda* and *Gītā* etc. The same standard they're representing. So entered with more confidence and gradually imbibed that sort of slate and now I am speaking on their behalf, as agent, converted fully.

The personality of Mahāprabhu and that *Śrīmad-Bhāgavatam*, the last product of Vyāsadeva. *Śrīmad-Bhāgavata* is the last gift of Vyāsadeva after *Gītā*, *Mahābhārata*, *Vedānta*, *Purāṇa*, everything. Still there was some want, and Nārada came and gave the final touch, and Vyāsadeva came with *Bhāgavatam*. And Mahāprabhu took that and inaugurated practically in the world. And Gauḍīya Maṭha is trying to, with knowledge or nectar of the highest type, to distribute to the world. And Swāmī Mahārāja went throughout the length and breadth of this world and attracted people like you all to such faith. It is a great pride to us.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

yasmin vijñāte sarvam evam vijñātam bhavati / yasmin prāpte sarvam idam prāptam bhavati

The *Upaniṣads* are also there. "There is something, if we get that everything is got. If we know that everything is known. If we get that everything is got." In *Upaniṣad* we also find the same echo: *tabe brahma jijñāsa*. So enquire after that most universal and most general thing, not any part, this part, that part, that part, that part, innumerable parts. That is waste of energy, chasing after so many partial things. Try to catch the centre. What is that?

yasmin vijñāte sarvam evam vijñātam bhavati / yasmin prāpte sarvam idam prāptam bhavati

The key, the one who represents the whole, the central, the commanding figure, try to get that person. And when such faith grows within us it's called *śraddhā*, *śraddhāmāyo 'yaṁ loka* [*Bhagavad-gītā*, 17.3]. The senses of your experience, the erroneous things are supplying your eyes, nose, ears, that are supplying to you, all false information. False information and that is stored in your mind, a depot of false information. Dissolve that thing, the bureau, the depot of false information must be dissolved. It is possible, the whole in one, and one in whole, through *śraddhā*.

*ahaṁ sarvasya prabhavo, mattaḥ sarvaṁ pravartate
iti matvā bhajante mām, budhā bhāva-samanvitāḥ*

["I am Kṛṣṇa, the Sweet Absolute, I am the root cause of the all-comprehensive aspect of the Absolute, the all-permeating aspect of the Absolute, and also the personal aspect of the Absolute - the Master of all potencies, who commands the respect of everyone - Lord Nārāyaṇa of Vaikuṅṭha. The universe of mundane and divine flow, every attempt and movement, the *Vedas* and allied scriptures which guide everyone's worship - all are initiated by Me alone. Realising this hidden treasure, the virtuous souls who are blessed with fine theistic intellect surpass the standards of duty and non duty, and embrace the paramount path of love divine, *rāga-mārga*, and adore Me forever."] [*Bhagavad-gītā*, 10.8]

"Through love they come forth, when they come to understand that I am the very root of

everything. *Ahaṁ sarvasya prabhavo, mattaḥ sarvaṁ pravartate.* I am the root, I am the Master of everything. Then they come with spontaneity, sincerity, curiosity, love, earnestness, all these, *iti matvā bhajante mām, budhā bhāva-samanvitāḥ.*”

*mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam
kathayantaś ca mām nityam, tuṣyanti ca ramanti ca*

[“My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence.”] [*Bhagavad-gītā*, 10.9]

“They find everything...

.....