

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.08.31.C

Śrīla Śrīdhara Mahārāja: You feel it within you; your sincere heart will be the guarantee there. Hare Kṛṣṇa. So now, today, we stop. Again we hope we shall meet again.

Devotee: We'll be meeting every day Mahārāja, and every night, I'll be watching this.

Śrīla Śrīdhara Mahārāja: Internally you may do. Hare Kṛṣṇa. Gaura Hari.

Devotee: Yes. Physically I have to go.

Śrīla Śrīdhara Mahārāja: *Anuraga annamaya ca* [?] Hare Kṛṣṇa. Only to return again.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: “Your grandfather is there. Though I breathe my last here, don't be discouraged. Your grandfather is there to back you.” That was the assurance of Swāmī Mahārāja to his disciples at the time when he thought that he was going away from the world. So much seriously his assurance was like that.

Bhāratī Mahārāja: Grandfather is always much more merciful.

Śrīla Śrīdhara Mahārāja: Sometimes more merciful.

Raghunātha [dāsa] Goswāmī found Mahāprabhu again in Rūpa, Sanātana. Mahāprabhu departed and highly disappointed he left Jagannātha Purī and went to Vṛndāvana. “After having a *darśana* of Vṛndāvana I shall finish my life.” So much so he was in severe pain by the departure of Mahāprabhu. But he could not do so, but more energy he found in himself to live and to work. He found Mahāprabhu is there in Rūpa, Sanātana, in His advice, in His command. Mahāprabhu is there, he found. He could not die. But not only lived, but lived and produced so many things for us, as he has been selected to be the *prayojana* Ācārya. The goal, he has expressed, given us the highest destination. The summum bonum of our life has come from him, *Rādhā-kiṅkarā*.

Nitāi Caitanya. Nitāi Caitanya. Nitāi Caitanya. Nitāi Caitanya.

Dayal Nitāi. Dayal Nitāi. Nitāi Gaura Gadādhara.

...

Śrīla Govinda Mahārāja: They will try to come in Guru *pūjā*.

Śrīla Śrīdhara Mahārāja: Nitāi Caitanya. Nitāi Caitanya. Dayal. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Śrīla Govinda Mahārāja: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...connection with Mahāprabhu. Śacī Mātā.

[jagannātha-mīsra-ghare bhikṣa ye karila,] apūva mocāra ghaṇṭa tahan ye khaila

[“As soon as Śrī Raṅga Purī recalled Navadvīpa, he also recalled accompanying Śrī Mādhavendra Purī to the house of Jagannātha Mīśra, where he took lunch. He even remembered the taste of an unprecedented curry made of banana flowers.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 9.296*]

One *sannyāsī* of up country he was guest in the house of Śacī Devī and he tasted that *mocāra ghaṅṭa*, the preparation of the plantain flower curry. And he got such extraordinary taste there. Then when he was in Pāṇḍarpura in Mahārāṣṭra and he met Mahāprabhu. Mahāprabhu went wandering through the southern countries and went to Pāṇḍarpura and there met with that Raṅga Purī who told that, “Your elder brother Śaṅkarānya, he breathed his last here in this place.” Mahāprabhu got the information there, Śrī Raṅga Purī. And he told, “Once with our Gurudeva Mādhavendra Purī, we were guest in the house of that Jagannātha Mīśra. And Śacī Devī, Your mother, she prepared, cooked that curry of that plantain flower so nicely that we can’t forget that taste.” *Apūva mocā-ghaṅṭa tahan ye khaila. Śacīr aṅgane kabhu, mādhavendra-purī prabhu, prasādāna korena bhojan*, Bhaktivinoda Ṭhākura writes in his divine fashion: [In *The Songs of Bhaktivinoda Ṭhākura, Gītāvalī*, p 76]

*śacīr aṅgane kabhu, mādhavendra-purī prabhu, prasādāna korena bhojan
khāite khāite tā’ra, āilo prema sudurbār, bale, śuno sannyāsīra gan*

(1) [“O brothers! Whenever Mādhavendra Purī took *prasāda* in the courtyard of Mother Śacī, he became overwhelmed by uncontrollable symptoms of ecstatic love of God. O assembled *sannyāsīs*, just listen to this.”]

“Sometime Mādhavendra Purī with his disciples was guest in the house of Jagannātha Mīśra and they were taking *prasādam* in the compound. And when taking that *prasādam* some wonderful flow of divine love awakened in his heart. *Khāite khāite tā’ra, āilo prema sudurbār*. He could not check so the divine *prema* rushed in his heart. *Sudurbār, bale, śuno sannyāsīra gan*. Then they began to address the *sannyāsī* disciples there.”

*mocā-ghaṅṭa phula-bari, dāli-dālnā-caccari, śacī-mātā korilo randhan
[tā’ra śuddhā bhakti heri’, bhojana korila hari, sudhā-sama e anna-byañjan]*

(2) [“Mother Śacī prepared and cooked varieties of *prasāda*: semi-solid delicacies made with banana flower, a special *dhal* preparation, baskets of fruits, small square cakes made of lentils and cooked down milk, among others. Seeing her pure devotion, Lord Kṛṣṇa Personally ate all the different vegetable preparations which were just like nectar.”]

“What are you taking here, that has been prepared by our Mother Śacī Devī. *Tā’ra śuddhā bhakti heri’, bhojana korila hari, sudhā-sama e anna-byañjan*. And because it has been cooked by her, and showing her heart, the heart of the cooker: Hari is attracted. And He has taken the first taste of all these things. So I feel that it is more than nectar. So sweet I have never experienced in my life; *sudhā-sama e anna-byañjan*.”

*yoge yogī pāy jāhā, bhoge āj ha’be tāhā, ‘hari’ boli ‘khāo sabe bhāi
[kṛṣṇera prasād-anna, tri-jagat kore dhanya, tripurāri nāce jāhā pāi’]*

(3) [“O brothers! Everyone come and eat the *prasāda* of Lord Hari and chant His Holy Name!

All the results that the mystics obtain by executing *yoga* will be obtained today by taking the Lord's *prasāda*. The entire universe glorifies the *prasāda* of Lord Kṛṣṇa. Lord Śiva dances in great joy on obtaining that *prasāda*.”]

“What the great *yogīs*, what is their attainment, *yoge yogī pāy jāhā*, by only enjoying such things by our physical senses we can attain that thing. By great austerity and self control and directing him, pushing his mind towards the higher substance, higher inquiry, the attainment of the *yogī*, that can be easily had, got by us, only if we can enjoy the taste of this transcendental *prasādam*, substance here. And *yoge yogī pāy jāhā*, what they do not get with so much austerity you will get by enjoyment. It is such. *Āj ha'be tāhā, 'hari' boli 'khāo sabe bhāi*. So go on chanting the name of Hari and take *prasādam*.”

Nachi agai akaila suna [?]

There is another, Vasudeva Gosh, he said that, “What should we speak about the greatness of Mahāprabhu, Śrī Caitanya Deva? He simply asks us to sing and dance, with all our heart and we will be turned into gold from iron. What a new method and wonderful method He has introduced here that only by rejoicing we shall reach the goal and no penance, nothing of the austerity and all these things we are to undergo for our great goal. Only by singing and chanting and this praying and dancing we shall go, we shall walk to the Goloka. What a new form and sweet form of *sādhana* the great Gaurāṅga has introduced in this world.” *Nachi agai akaila suna* [?]

“Everything, all the iron will be converted into gold.”

*yoge yogī pāy jāhā, bhoge āj ha'be tāhā, 'hari' boli 'khāo sabe bhāi
kṛṣṇera prasād-anna, tri-jagat kore dhanya, tripurāri nāce jāhā pāi'*

“Be fully conscious to this fact. That Kṛṣṇa *prasādam* we very rarely find the mention of the greatness of the *prasādam* of Kṛṣṇa. *Tri-jagat kore dhanya*. It is not only my version, but it is broadly accepted. Only I am drawing your attention to that. And *tripurāri nāce jāhā pāi'*. And Mahādeva himself, Śiva himself, he once danced getting the taste of this *prasādam* once in Kailāśa he used to dance. Such a fortunate thing we have come across here. If we can only be awake to the fact. Śrī Raṅga Purī told it to Mahāprabhu. “That *mocā-ghaṇṭa* we tasted there, we can't forget that taste.”

Gaura Haribol. So Navadvīpa has got its special charm that He can dance you and through merrymaking it can help you to reach the highest goal of your life, from the most ordinary plane.

Gaura Haribol. Gaura Haribol. Gaura Haribol. And I have selected especially the *aparādha-bhañjan-pāṭ* where Mahāprabhu has been most magnanimous, magnanimous to the extreme for the fallen, and absolved them from all sorts of offences. This is *the* place.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Here I stop today.

[Pranams]

...

Śrīla Śrīdhara Mahārāja: ... to attend it.

Devotee: In London.

Śrīla Śrīdhara Mahārāja: In London _____ forty five minutes, at most one hour, they

can't tolerate the theological lecture and thought, etc., in London. The first information came from there to here, to Prabhupāda.

Devotee: _____ [?]

Bhāratī Mahārāja: We can sit here for hours. We are thinking all day, when will we be able to sit the next time?

Śrīla Śrīdhara Mahārāja: The whole time, your thirst is not being quenched at all. But it is increasing, progressing. _____ [?]

No theology and no conception for any religion has given out, that twenty-four hours engagement with God. It is never to be found anywhere, but in Gauḍīya Vaiṣṇava, *aṣṭa-kālīya-sevā*. The *aṣṭa-kālīya-sevā* that has been designed, or that has been rather brought to light, that twenty-four-hours engagement in service of the Lord is possible for the *jīva*. It is never to be found anywhere in any theological conception of the world. That was told by Herr Schulze. [aka Sadānanda Dāsa, a German disciple of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura] Perhaps he's no more. His father was a monarchist, he told. Hare Kṛṣṇa. He was master of eight languages, he told. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

...

Bhāratī Mahārāja: There's one *śloka* you mentioned yesterday, that Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura had mentioned explaining *satyam, satasya jonim* [?]

Śrīla Śrīdhara Mahārāja: When Brahmā is chanting praise of Kṛṣṇa just before His birth there perhaps this *śloka* occurs. *Dasamas kandha bhagavat* [?] Just before the appearance of Kṛṣṇa, Brahmā with other gods had come and going on with the hymns in praise of the Lord. There the first *śloka*, that is this *śloka*. _____ [?]

What do you ask about this?

Bhāratī Mahārāja: What was the – yesterday when you were explaining that there are some persons who are worshippers of *satya*, are they impersonalists?

Śrīla Śrīdhara Mahārāja: That particular section, there are, and found in Gaya. They are not very particular about their creed. So he invited Guru Mahārāja to his house. And there, what is the true conception of *satyam, satasya satyam*. *Satya* is the basis, so we have to know much more about the proper conception of *satyam*, truth, what is truth. *Vedyam vāstavam atra vastu śivadam* [Śrīmad-Bhāgavatam, 1.1.2] *Vāstava-vastu*, reality, truth; the truth is personal. Truth is autocrat. Truth is absolute good. These things to be added to understand the real nature of truth, *vedyam vāstavam atra vastu śivadam tāpa-traya, vāstava-vastu: satyam* means *vāstava-vastu*. Reality, *vāstava-vastu*, two kinds: the substance of two kinds, the existence of two kinds. *Vāstava*, real and unreal, that is *māyic*, misconception, finite aspect of the truth. That is also truth. *Māyā* is also *nitya*. The *vāstava-vastu*, there conditioned and unconditioned, means absolute. Absolute according to Hegel, Absolute conditioned and unconditioned, finite, infinite combined, Absolute. Not infinite in itself is sufficient. There should be finite also in relativity.

Bhāratī Mahārāja: *Rta satyam*.

Śrīla Śrīdhara Mahārāja: *Rta satyam*, two kinds of truth. One truth, *rta*, according to me, which can be deduced from the truth. _____ [?] The data is there,

and in geometry the theorem is there and there may be deduction. The truth, different conception of truth: that can be deduced from the data of the basic truth. That is also *satya*. Which can be deduced from the basic truth: that is also true. *Rta satya*, *rta* is also *satya* but a particular kind of *satya*. *Rta* means *gata* [?] which we can go, we can reach, which can be gone. Or in other words which can be produced from basic truth, which can be deduced from the basic truth; that is also true. *rtam satyam param brahma purusam krsna pungalam* [?]

_____ *visvarupa* _____ *rta satya netram* [?]

Two eyes of the Lord, *rta satya netram* [?] He sees through, that is, He comes to our contact with these two processes, and the consideration of finite and infinite. Through these two aspects we come into His connection; not only through finite, finite and infinite both, the deduced truth and the fundamental truth. Because the fundamental truth is there, and also what He creates, the variety, that which is created by Him: that is also truth. The truth created, anything created by truth, anything constructed in truth, the *vilāsa*; that is also truth. And different differentiative characteristic over the fundamental base, that is also true.

Bhāratī Mahārāja: *Netram* here is meaning observing?

Śrīla Śrīdhara Mahārāja: *Netram*, yes, *netram* means observing. The instrument process by which we observe, we come to have a conception of a thing, understanding of a thing. A particular instrument through which we can come in contact with the outside world: *netra*.

Bhāratī Mahārāja: That was also in Viśvanātha Cakravartī Ṭhākura's commentary. He was giving that *rta satyam* as being *priya vani*. [?] *priya vakyam* [?]

Śrīla Śrīdhara Mahārāja: *Priya vakyam* ? *rta satya* ?

_____ [?] *Rta* means *priya*, he says?

Bhāratī Mahārāja: That synonym was given.

Śrīla Śrīdhara Mahārāja: What is there?

Bhāratī Mahārāja: I don't have the book; it's downstairs.

Śrīla Śrīdhara Mahārāja: *Rtyam satyam param brahma purusam krsna pungalam* _____ [?]

I understand that the meaning of *rta* is also *satya*. *Rta* means *satya*, *satya rta*. But when the two simultaneously produced, then two different kinds of *satya*, truth, two kinds of truth, one *satya* and another *rta*. That Cakravartī Ṭhākura says what is *priya*, what is sweet, truth as well as sweet, is *ānandam*. *Satyam ānandam*, *rasam*, *satyam ānandam*. And *cit*, *rta satya netram*, *netra mano buti cit* [?] *Satya*, *netra*, *netra* means conception by which we conceive, and *rtam ānandam*. Also what I like to say, *rta*, what is deduced in *satya*. The structure which we find on the foundation of truth, that is *sat-cit-ānandam*, that may go, *vilāsa*.

Bhāratī Mahārāja: Foundation.

Śrīla Śrīdhara Mahārāja: The structure which is standing on the foundation. Substance, then knowledge, and then *ānanda*; it may come to similar conception.

Bhāratī Mahārāja: As a background.

Śrīla Śrīdhara Mahārāja: Mere impersonal, not its impersonal foundation. *Rta satya netram* _____ [?]

In other words it may be *rta satya netram*, *Ṛg Veda*, sound. *Vede pasyanti panditah*. So, our vision and destination will be through *Veda*, revealed truth, *rta satya netram*. *Satya netram* and *rta netram* can be seen by one who sees, has got two eyes. *Rta satya netram*, two eyes, one through *Veda*, *śāstra*, and one direct perception, a *sādhu*. *Sādhu*, *śāstra*, who can be approached, who can be seen by two eyes, or who has got these two eyes: he sees by these two ways or instruments. *Vede pasyanti panditah*, *rta satya netram*. *Satya netram* and *rta netram*. *Satya*, *sat*, *sādhu*, we can see Him through *sādhu*. And we can see *rta* as if it is *śāstra*, *Veda*. Both *sādhu* and scripture, these are the two ways by which He can be seen. *Rta satya netram*. We can approach Him through scripture as well as through *sādhu* direct, *sādhu śāstra*, *rta satya netram*. That may be another interpretation.

And Cakravartī Ṭhākura says *rta satya netram*. He has got two eyes, one really the justice, another mercy. Both justice, He sees us not only with the conception of justice, with the attitude of justice, but also He has got another eye, that of mercy. That also may be a good interpretation. *Rta satya netram*, which can attract mercy, deduced from the fundamental truth: which can attract mercy by deduction, which can produce mercy in Him. So, not with the eye of affection, but the eye of justice, according to the circumstance He's to distribute justice. That is not with vindictiveness but with mercy. And *rta*, *mahā-jano yena gataḥ sa panthāḥ*.

[*dharmasya tattvaṁ nihitaṁ guhāyām, mahā-jano yena gataḥ sa panthāḥ*]

[Yudhiṣṭhira Mahārāja said: "The real secret, the solid truth of religious principles is hidden and concealed in the hearts of unadulterated self-realised persons, saints, just as treasure is hidden in a mysterious cave. Consequently, as the *śāstras* confirm, one should accept whatever progressive path the *mahā-janas* advocate."] [*Mahābhārata, Vana-Parva*]

The real conception of the heart of the *sādhu* that is the fundamental conception of truth, and what has been produced by it as *śāstra*. That is also, through that also we can see Him. Through the practices of *sādhu*, *sādhu-ācaraṇa*, and *śāstra-upadeśa*, who can be seen by these two, *rta satya netram*. Hare Kṛṣṇa. Hare Kṛṣṇa. And also justice and mercy, He sees everything with justice and affection. That is mercy. Nīṭāi Caitanya Dayal. Gaura Haribol.

Bhāratī Mahārāja: *Nihitam ca satyam*.

Śrīla Śrīdhara Mahārāja: *Nihitam ca satye*. Who is accommodated in *satya*. *Sat-tasya-satya*, Who is the foundation of reality and who also has got his basis, has accepted *satya* as his basis. *Nihitam ca satye*. Standing on truth, the support of the truth in one side: at the same time he's standing playing on truth, *nihitam ca satye*. *Sat-tasya-satyam*. _____ [?] That is taking a stand, placed on *satya*. He has accepted *satya* as his *āsana*s, as the plane where he is standing, or playing, support: in this way. *Satya* cannot stand without him and he has also taken stand on *satya*, on truth. That is the cause and effect of the truth, he's cause of the truth as well as he's the effect of the truth: both sides. *Nihitam ca satye* _____ [?] means the pot: *satya* is the pot, and the substance within the pot is he: in this way. *Nihitam ca satya*, placed on truth. He's placed on truth. He has got; He has taken His seat on truth. *Nihitam ca satya*.

Bhāratī Mahārāja: Śrīla Viśvanātha Cakravartī Ṭhākura gives a synonym as being *antaryāmī*, because *nihitam* is meaning hidden, *gupta*, as Paramātmā.

Śrīla Śrīdhara Mahārāja: Paramātmā *rupena*, anyhow, *nihitam ca satye*. Then *satya*, what is *satya* here? Paramātmā has been placed where?

Bhāratī Mahārāja: As *nihitam*, *nihita*.

Śrīla Śrīdhara Mahārāja: *Nihita* means placed, has taken position on. Where? *Satye*, what is the conception of the truth there? He's not in this body.

Bhāratī Mahārāja: Hidden.

Śrīla Śrīdhara Mahārāja: Hidden in *satya*, He's hidden in truth. What has Jīva Goswāmī said there?

Bhāratī Mahārāja: I'll have to bring the literature, the book, from downstairs.

Śrīla Śrīdhara Mahārāja: And Śrīdhara Swāmī?

Bhāratī Mahārāja: There's only the Viśvanātha Cakravartī edition I have, here.

Śrīla Śrīdhara Mahārāja: He of course consulted both Śrīdhara Swāmī and Jīva Goswāmī. *Nihitam ca, nihitam guhāyām:* _____ [?]

[*dharmasya tattvaṁ nihitaṁ guhāyām, mahā-jano yena gataḥ sa panthāḥ*]

[Yudhiṣṭhira Mahārāja said: "The real secret, the solid truth of religious principles is hidden and concealed in the hearts of unadulterated self-realised persons, saints, just as treasure is hidden in a mysterious cave. Consequently, as the *śāstras* confirm, one should accept whatever progressive path the *mahā-janas* advocate."] [*Mahābhārata, Vana-Parva*]

It is placed, it is reserved in the cave of mountain. So Cakravartī Ṭhākura said that it is in the cave of the heart of the *jīva*. Who is *nimita*, who is placed there as Paramātmā. All right. He's there, but he says, "In the shape of Paramātmā, in the *guha*, *rdaya guha*. The cave of the heart as Paramātmā He's there, *nihitaṁ guhāyām*. *Dharmasya tattvaṁ nihitaṁ guhāyām*, so, *mahā-jano yena gataḥ sa panthāḥ*. *Nihitaṁ guhāyām*, placed, *guhāyām*, *nihitaṁ guhāyām*. And here, *nihitam ca satye*, secretly placed in truth. What will be the explanation? *Nihitam ca satye*, means He's placed over truth, *satye*, truth. *Satya-vratam*, what He says He keeps it, *satya-vratam*, He keeps His vow of truth. *Satya-param*, He's above truth, *satya-param*. *Tri-satyam*, He's truth in _____ [?] three ages. He's true for all ages, the past, present, and future, *tri-satyam*. Or in three *guṇas*, *satya*, *rajas*, *tamas*; everywhere He's truth, *tri-satyam*, *tri-loka*. *Tri-loka*, that is this mundane world, and the spiritual world, and the *taṣasthā-loka*, everywhere is true, *tri-satyam*. *Deśa*, *kāla*, *pātra*, *kāla-vibhāva*, *deśa-vibhāva*, *pātra-vibhāva*: *pātra* and *pārṣada*, *nitya-pārṣada*, and *nitya-baddha* and *mumukṣu*. Everywhere is available and true for all, *tri-satyam*. *Tasya-param*, *satya-param*, *tri-satyam*. Then?

Bhāratī Mahārāja: *Satasya-yonim*.

Śrīla Śrīdhara Mahārāja: *Satasya-yonim*, He's said to be even the cause of *satya*. *Satya* is springing up from Him, *satasya-yonim*. *Nihitam ca satye*, again He's deposited with truth, He's moving the truth as the ground of His play, *nihitam ca satye*. And *satyasya-satyam*, again, *satyasya-satyam* is the very gist of truth, the very life of truth, *satyasya-satyam*, *saresa-saram*, truth of the truth, the very essence, the very gist about truth, *satyasya-satyam*. And *rta satya nitram*, then two kinds of eyes He has got: ordinary meaning, *rta* and *satya*, these two are His eyes, *rta* and *satya*. One I think one of justice and another of mercy, that may be *rta* and *satya*, as impartial estimation, and another, the possible, equity and [bosence ?] Justice and equity and [bosence?], practical, impartial and practical, theoretical and practical; two kinds of, in two ways He sees things...

.....