

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ...She had Her satisfaction to the highest degree. “He’s so faithful to me. I am not banished from His heart, I am banished externally for the policy of government, but actually I am not banished from His heart.”

So harmony; how the things of opposite types can be harmonized by higher principle. To harmonize things of a particular plane, energy of the higher plane is necessary to harmonize. Thesis, antithesis, synthesis. Anything, and there must be something anti, cannot but be, some opposition, some opposite conception. Any statement, some opposition, and to harmonize that. Hegel says that is the process of progress. Process of progress, progress means this; whatever there will be, some opposite conception of opposition possibility. The possibility of opposition and then to do away with the opposition greater harmony is necessary.

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Highest type of harmony is so, that diversity ultimately helps it. The opposition helps the main flow. Not only harmonized but it enhances the beauty of the harmony. When harmony is successful then it becomes the necessity of beauty, beauty and harmony - same thing. Beauty and harmony, harmony generally perhaps used in the sound world and beauty in the eye world, eye and ear; but anyhow, the opposition enhances the beauty. If there would not be any diversity then beauty is not possible. Different things will be and they will be harmonized and that is beauty, *vilāsa*. Otherwise it will be jumbled together in *nirviśeṣa brahman*.

So Kṛṣṇa represents beauty and His harmonizing capacity exceeds, supersedes everything. Even stealing is beautiful, lying is beautiful, whatever He does, His wickedness is also beautiful. The conception of the greatest harmony: that can harmonize anything and everything. Nothing can be there that He cannot harmonize. So the opposition what is very objectionable, the stealing, the lying, debauchery, so to say, is inconceivable in Him, all harmonized. All harmonized, so sweet, no enemy. Enemy also becomes friend in harmony. Beauty means that, harmony means that. Gaura Haribol. Not afraid, *advaya-jñāna*.

*bhayaṁ dvitīyābhiniveśataḥ syād, [īśād apetasya viparyyayo 'smṛtiḥ
tan-māyayāto budha ābhajet taṁ, bhaktyaikayeśaṁ guru-devatātmā]*

[“Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called *māyā*. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshipping deity and as his very life and soul.”] [*Śrīmad-Bhāgavatam*, 11.2.37]

The origin of fear only comes from the lack of harmony. Fear’s born from disappointment of harmony, otherwise no place of any fear. *Bhayaṁ dvitīyābhiniveśa*, undesirability is represented in Sanskrit as *bhayaṁ*. *Bhayaṁ* means apprehension, fear, originates from lack of harmony. *Bhayaṁ dvitīyābhiniveśataḥ syād*, of second interest. Common interest, one interest, if we can

reduce many interests into one interest, as parts of one interest, then there is harmony, no fear. Only fear from separate interest, clash between separate interests. But if that can be linked in common interest, no fear, *bhayaṁ dvitīyābhiniveśataḥ syād*.

Īśād apetasya viparyyayo 'smṛtiḥ: the first stage that we are afraid, we have got apprehension. Why? *Dvitīyābhiniveśa*, we are suffering from the mania of second interest, separate interest. So we are afraid, we have got apprehension, *dvitīyābhiniveśa*. *Īśād apetasya*, when does it come to effect, to take place, this apprehension? *Īśād apetasya*, when we deviate from the common-most idea, of common master, common controller, common guardian, then only we suffer from apprehension. The *vyādhi*, the disease of apprehension, arises only when we lose, we separate ourselves from the common controller, common guardian of all. *Īśād apetasya*, the master consciousness, that we have got a master, we have got a controller and he is common to all, and his interest represented there in that common master. *Īśā, īśā jñāna*, I have got my master and he is to look after that and he is master of all, so no apprehension. So deviation from the consciousness of a common master, common guardian, the apprehension comes to rise. *Īśād apetasya viparyyayo 'smṛtiḥ*, and then when deviated, one is minus of the common guardian, then *viparyyayo*, he comes in a very unfavourable circumstance. Losing that common master consciousness he comes in a very dreadful position, *viparyyayo*. *Viparyyayo 'smṛtiḥ*, and forgets, he's puzzled, and forgets his own self, real self and self interest also he loses, *viparyyayo 'smṛtiḥ*, he's beside himself, *'smṛtiḥ*.

Tan-māyayāto budha ābhajet taṁ, then if he can come to know anyhow by the help of the external *sādhus*, it is His *māyā*; then who can control the *māyā*? He does not go to fight with *māyā*, illusion, misconception, the forgetfulness of the centre, the forgetfulness of his guardian. Then he appeals to the guardian, the guardian himself.

*bhūmau-skhalita-pādānām bhūmir evāvalambanam
[tvayi jātāparādhānām, tvam eva śaraṇam prabho]*

["For those who have stumbled and fallen upon the ground, that very ground is the only support by which they can arise once again. Likewise, for those who have offended You, O Lord, You alone are their only refuge."] [*Skanda-Purāṇa*]

If we fall on the ground, with the help of the ground we stand again. So our forgetfulness of our guardian, that is the cause of all the disasters in which we find ourselves. And again the only way to get out of this, to be reinstated in that idea of guardian, common guardianship. And that is effected by the *sādhus* that are normal, that have not deviated from God consciousness. With their help we are to appeal to that all controlling agency and then we can again be reinstated in that *īśa jñāna* that I have got my master. I have got my master to whom, in whose holy feet I am to take shelter. I am to surrender to my master, the life of surrender again will come, will take, and everything is there. Only we shall always be conscious of our guardian, the highest harmonizer. The problem is one, only one problem; that we deviate from the consciousness of our guardian, and the only way to get out of the trouble, is to become conscious of our common guardian. That is God consciousness, Kṛṣṇa consciousness. Back to God, back to home, back to Godhead. Only one problem, we are deviated from Godhead and we shall try to go towards Godhead. We should go back to Godhead. And only one word that is necessary, what is necessary, back to Godhead, back to home, back to God, back to home. The general problem is this. And by so many variegated ways that is to be promoted. But the main thing is this.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

So Kṛṣṇa consciousness, the centre of highest harmony, and harmony is sweetness, harmony is beautiful, harmony is Kṛṣṇa, harmony is our guardian, harmony is our mother, guardian, harmony is our master. That is sweetness; that is *rasa*. No enemy, no apprehension I'll be devoured by the inauspicious elements around.

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

That guardian came to us, from door to door, Gaura, Nityānanda, "Take Us. I have come to you, take Me." Gaurāṅga, Nityānanda, from door to door. "Accept Gaurāṅga, I'll be sold to you without any price. No price necessary, I'll be sold to you. Only you take to Gaurāṅga."

*bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,
yei jana gaurāṅga bhaje sei amāra prāna.*

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

He's my vitality of vitality, you say, you take refuge of Gaurāṅga. What is your real necessity, He has come to your door. Accept Him. Accept Him. And what is necessary I am doing.

Jesus came to wash the feet of his followers, is it not?

Devotee: Hmm.

Śrīla Śrīdhara Mahārāja: Washed the feet of the disciples, ten: something like that?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: So Nityānanda Prabhu has come to offer any service, any service, "You take to the Name of Gaurāṅga." The approach there is similar, but the object of approach there is great difference between Jesus and Gaurāṅga. Kṛṣṇa or Krista: Christ and Kṛṣṇa, one full-fledged, another partial achievement, so method closer, in closer relation. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. And the Gandhi also there, *ahimsā*, but the achievement is only political, mostly, this mundane political emancipation. But Jesus had some higher, spiritual offer. And Mahāprabhu the highest spiritual offer, on the basis of science, full-fledged theism. And Śukadeva announced in the assembly of the great scholars of ancient India of different thought.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Any question?

Devotee: Mahārāja, when Rāmacandra was separated from Sītā, can those feelings of separation be compared to when Rādhā was feeling separation from Kṛṣṇa? Is there any comparison there?

Śrīla Śrīdhara Mahārāja: No, not, this is relating to the mundane government Avatāra but that is the eternal, this is of eternal, but it has got temporary value, and that is permanent. This is as a

policy in the mundane administration, *nīti*. Rāmacandra is more given, Rāma *līlā* is more given to the *nīti* _____ [?]

Akṣayānanda Mahārāja: Morality.

Śrīla Śrīdhara Mahārāja: Moral...

Dhīra Kṛṣṇa Mahārāja: Conduct.

Śrīla Śrīdhara Mahārāja: ... and this mundane moral side. And Kṛṣṇa's pastimes concern only wholesale the highest pastimes. No mundane reference. And here the reference is mundane. A good King, the good King of the highest conception. That we find in Rāmacandra, the highest possible ideal King, in consideration with this mundane administration of many, with religious background. But Kṛṣṇa *līlā*, that has got no connection with this mundane world. That is an eternal plane in the highest quarter of the existence.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Parvat Mahārāja: What is the teaching behind His hearing a person, of the people, and on the basis of hearing that impression He banishes Sītā who is impeccable? What is the teaching behind it, or moral, government, what is it?

Śrīla Śrīdhara Mahārāja: He takes the responsibility of even promising good government even to the worst people. Just as a bad son, he should also get affection of the mother or father. A most wicked child, he has got also a position in the affectionate bosom of his mother or father. A slight remark against His good name, a slight remark against the sincerity of good government, Rāmacandra could not tolerate. For that He took the highest bait, highest sacrifice. For the least dissatisfaction of the subject, He held Himself responsible and took the whole reaction on Him, the penances on Him.

"I am not only Master of so many, so many souls, but if anything, even any imaginable remark comes against it."

Just as when any deserver in the department of any administration, the minister resigns. You are acquainted with that, this fashion, this etiquette, that whenever any unsuccessful in particular department of a minister, the minister thinks that, "I'm not fit, I resign. A fit man should be engaged in my place." He does, to save his honour. Honourable retreat, retirement, this is honourable retreat, "That I am unfit."

So in that colour, line, "I am a King. I am supposed to give a good government to My subjects. But I find there is some complaint about Me. Then I must take the charge, the bad remark against Me, and I must have to take the challenge. Either to give away the kingdom, I'm not fit, I leave the kingdom. Or I shall have to, the alternate thing I shall have to make sacrifice so as to make compensation for the complaint." So Rāmacandra took the second line.

"That you say that I am Myself doing wrong, I'm not law abiding, the moral law abiding. I'm the dispenser of the laws and I'm law breaker. Who is dealing with the laws of the country and the complaint came that He's the law breaker, religious law breaker. Then I'm taking the punishment on My own head. According to your judgement, you subjects, I give judgement for your control, and your opinion is controlling Me, accept your judgement. And though I know that

I'm not, I can't be charged with that complaint, but still, because someone says that I'm so and so, so I take the punishment Myself so that there'll not be any room for other subjects to do such things.

Apparently that may be objectionable, not really. Sītā is chaste, Sītā lived for one full year in Rāvaṇa's house and Rāvaṇa was a demon and he was a great power. So easily one may think that Sītā has been polluted. She was under the care of a satanic person for the whole year. So easily some complaint may come against Her. But few of us are satisfied that She's as pure as We can conceive. But general public may not have such understanding. So to satisfy the mob, I take their decision as punishment on Me and I accept that, yes, I banish Sītā. I'm giving punishment to anyone and everyone, from this throne, and when a slight voice is regaled against Me that I'm a culprit, I must take the punishment."

That was the most generous type of attitude which Rāmacandra showed.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja, you were speaking of the principle of harmony.

Śrīla Śrīdhara Mahārāja: Then, Kṛṣṇa also did so, when a bad name came to Him that He has stolen that Syamantaka-maṇi. But Kṛṣṇa knew that He has not taken, but He had to take that challenge, and run after, to do some justice to that bad name. And anyhow He followed the Prasena, and the lion, and then from Jāmbavān He restored that Syamantaka-maṇi and gave it to the owner to prove that He was not the thief, the *kalanka*. The bad name came to Him and in order to do away with that He had to take such trouble and prove that, "I'm not the thief."

Hmm, then, what do you say?

Devotee: I had a question because you were speaking about the principle of harmony. I was wondering if you could explain how that applies practically, what you were explaining?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: I don't know.

Aranya Mahārāja: He wants to understand how to practically understand this principle of harmony.

Śrīla Śrīdhara Mahārāja: How practically to understand what is the principle of harmony?

Aranya Mahārāja: Yes. He's asking that question.

Śrīla Śrīdhara Mahārāja: Hmm, ha, ha. What is the meaning of harmony you know?

Devotee: Yeah, ha, ha.

Śrīla Śrīdhara Mahārāja: Harmony means what, in your conception? What is harmony?

Devotee: Well, harmony, strictly speaking, is a musical term and it refers to different musical

tones which are in balance and they sound...

Śrīla Śrīdhara Mahārāja: So different sound is tuned to one, that is harmony, different instruments, different tone, from different men, many, plural is connected with one and giving some sweet, on the whole, giving some sweet and soothing feeling, or sentiment. That is harmony. There must be different things, different kinds of sounds from different kinds of instruments, and different kinds of voice. That is harmony.

As you see, the Earth, the planets, they're moving in their own way, and again they're connected with another movement, another force. The Moon is moving around the Earth. There are so many *upagra*, planets, are moving around another planet. *Upagra* [?] means, *ki*?

Just Moon to the Earth so in *Brhaspati* _____ [?] there are so many sub planets, they're moving in their own way. Again, with all those movements, Earth is moving round the Sun. So many others moving, in this way in one year Earth is circumambulating the Sun. There is *Brhaspati* _____ [?] in two or four years or twelve years *Brhaspati* completes its round, around the Sun. Again, there is a time when everyone can complete his one year movement.

This, you know the LCM, mathematics, LCM, BCM, do you know? LCM, to find a common...

Akṣayānanda Mahārāja: Lowest common multiple.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Common, so many figures meet their common, divided, some five times, some ten times, some hundred times, they're to meet at one point. In this way variety meets in one point, he represents in one, all meet in one. That is harmony, plurality meeting unity, in different planes. In the plane of sound, in the plane of colour, in the plane of movement, it may be of different phases, but many meets one, in one point, that is harmony. Just as so many branches of the tree, they meet in the trunk. The trunk harmonises so many branches. The twig harmonises so many leaves. In this way, harmonised.

...

...sound, and beauty which is applied in the plane of colour, vision. So also in different planes the beauty, the harmony, the unity, and many similar words that can represent. The master, the guardian, the controller, the well-wisher: in different phases it may be applied. Many in one, many represented in one part, in the interest of the many when represented in one place.

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

Akṣayānanda Mahārāja: So in the Absolute, even discord brings harmony.

Śrīla Śrīdhara Mahārāja: Yes. In the highest Absolute there's room for the accommodation of anything and everything, otherwise it cannot be absolute. If something outside, it is not absolute, absolute one, one accommodates everything. Enemy is no enemy to Him. All relatives, so according to...

The Śāṅkara says, "Then it becomes zero. All, enemy, friend, all jumbled together, that is possible only in zero conception."

But the theistic school says, “No. That is dynamic, living. Absolute means absolute good, not zero. Not necessarily to be non-differentiated, non-specified, a zero like thing. But everything will have got its fullest representation. Still, whole is so great that it can accommodate them. They’re in full swing. All the parts they’ve got their full interest.”

And the controller is, the general is so high and tactful that he can control the soldiers, they’re so brave as suicidal squad. The suicidal squad soldiers must be very brave and the general of that squad must be very, very brave. Bold and brave and desperate soldiers also can be harmonised in a particular army. They can be controlled. Such brave and such genius there may be as to become their general.

Gaura Haribol. Positivist, not negativist like Śaṅkara, but positivist, “Yes, everything is.”

When I was a boy of fourteen I heard from one of my teachers,

Satyam briyath briyam briyath na briyath satyam apriyam [?]

Briyam ca nanitam briyath esa dharma sanatana [?]

He quoted it from some *Upaniṣad* perhaps. It says, *satyam briyath*, always speak the truth. *Briyam briyath*, always speak what is pleasing. *Na briyath satyam apriyam*, never speak such truth which is not pleasing, unpleasant, *satyam apriyam*. *Briyam ca nanitam briyath*, at the same time you must not speak a pleasing thing which is untrue, which is false. *Esa dharma sanatana*, this is *sanatana dharma*, the eternal conduct.

I was puzzled, what is this? *Satyam briyath*, it is all right. Then *briyam briyath* it is also all right, not objectionable. But *na briyath satyam apriyam*, never say such truth which is unpleasant. How it can be tolerated? Whether it is pleasing or not pleasing, truth must be spoken. Why should it be, should have any opposition that truth must not be spoken? *Na briyath satyam apriyam*. At the same time, *briyam ca nanitam*, what was pleasant but not true don’t say so. *Esa dharma sanatana, dharma*, the eternal conduct should be like this.

So truth also has necessity of modification. There is the truth of our conception. The higher truth can conceive, can harmonise both truth and falsehood. It comes out of that.

Kṛṣṇa asking Yudhiṣṭhira, “Say that Aśvatthāmā is dead. Say to Droṇācārya.”

But Yudhiṣṭhira’s faltering, hesitating.

But Kṛṣṇa says, “What is the truth of your conception, from the higher standpoint that may not have such value.”

A general law in a particular plane that may lose its generalness in the consideration of higher office: so gradation of conception in truth. Truth in our conception may not be truth from the higher plane of conception.

Arjuna, he promised that whoever will blame his Gāṇḍīva he will cut his head immediately. One day when Yudhiṣṭhira was insulted by Karṇa in the Kurukṣetra battle, then Arjuna and Kṛṣṇa had retired from the battle to take some rest in the camp and Yudhiṣṭhira abused Arjuna.

“You gave me assurance that you will make me King and I am enchanted by that I am a

fellows fell prey to your influence. But you can't do that. Karṇa has insulted me very eagerly, and give your Gāṇḍīva."

Then Arjuna when the blame came to Gāṇḍīva, Arjuna trying to draw the sword from his...

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