

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.04.30.B_82.05.01.A

Śrīla Śrīdhara Mahārāja: ...and I am nothing, and it grows infinitely. I am nothing but he's everything. He's a Vaiṣṇava, Guru, Vaiṣṇava, they really hold Kṛṣṇa *bhakti*. They are stockist but I am empty handed, I have nothing. This is the nature of the association of the finite of Infinite. As much as we shall have real approach towards Infinite so much so we cannot but consider us to be the meanest of the mean. The standard, the measurement is in this way in Vaiṣṇava culture. And it is not lip deep but sincere feeling of the inner most heart. Inner most heart.

Kavirāja Goswāmī when he says, *purīṣera kīta haite muṇi sei laghiṣṭha* ["I am so mean, lower even than the worm in stool."] [*Caitanya-caritāmṛta, Ādi-līlā, 5.205*] this is not mere imitation, it is his heart felt truth.

But some difference in *ācārya-abhimāna*, that is of another type. That is assertion only for the service of Vaiṣṇava. The sincerity is maintained there. His assertion, not assertion, not selfish assertion, but his assertion is only to save the public and to save the prestige of the Vaiṣṇava in reality. So that is proper adjustment with reality. In two fold senses. To establish the real position of a Vaiṣṇava, and at the same time to save the ordinary person from committing the false attempt or false thought. To save him from that danger, from reaction. So that sort of assertion, that is not egoistic, rather that is sacrifice in the dynamic sense, we are to consider.

So, our Guru Mahārāja in Viśva-Vaiṣṇava-Rāja-Sabhā, he tactfully managed in this way, he asked one of his disciples to speak something in praise of another disciple. *Guṇa gana* [?] appreciation. And especially who were, his disciples who were little antagonistic. He asked particularly him, "Speak something in praise of your friend." And what for? Try to mark the bright side, the *svarūpa*, and the apparent side try to ignore. When he asked, "You try to say something in praise of your friend, whom you consider to be your opponent, apparently." Ordered: necessity is the mother of invention, he had to speak something in praise, so he had to dive deep into the bright side of the person and to bring out that. Thereby the Vaiṣṇava they're giving and taking, that being aroused, and the apparent, the *māyāic* side is ignoring, going down.

So thereby also, just as *kīrtana*. *Kīrtana* is powerful why? When I'm requested to speak something I must have to speak. I cannot but utilize my highest, best attention to speak something. I'm to attempt, to assert in the attempt of my best ability to speak something, to gather something. So also in the case of Vaiṣṇava, as in the case of Lord, the Vaiṣṇava. The *svarūpa*, the inner side, inner aspect, the bright side, and ignore the apparent side, and there you will thrive. There the real relationship amongst them will be roused, will be awakened. So it was his practice for Guru Mahārāja, especial in Viśva-Vaiṣṇava-Rāja-Sabhā. In Mahāprabhu's *dhāma*, one and same area it has it's seat and there his method was such. Try to praise Vaiṣṇava. So to appreciate the nobility of a Vaiṣṇava it is difficult, and if we can do so then we can reach a standard of devotion, dedication, to certain extent.

So it is said, "Who loves Me does not love Me really. But who loves My devotees, My servitors, his love for Me is more real, is true, absolute character."

So the Vaiṣṇava we shall try to appreciate their trait, there conduct, and thereby we can raise the standard of our own life of dedication. Gaura Haribol. Nitāi Gaura Haribol.

Jaya Om Viṣṇu-Pāda Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Śrīpad Kṛṣṇadāsa Bābājī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Bhakta Vṛnda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol.

Jayatīrtha Mahārāja: Jaya Om Viṣṇu-Pāda Paramahansa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣak Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Jayatīrtha Mahārāja: ...the work of Govinda Mahārāja and Dinabandhu Brahmācārī.

Śrīla Śrīdhara Mahārāja: Yes, a credit, and Hari Charan also.

Jayatīrtha Mahārāja: Hari Charan of course, always.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Śrīla Govinda Mahārāja: _____ [?]

Jayatīrtha Mahārāja: Cows also got *prasādam*.

Śrīla Govinda Mahārāja: Yes I wanted arrange five hundred, arrangement was. Then a hundred did not come.

Jayatīrtha Mahārāja: Four hundred came.

Śrīla Govinda Mahārāja: Four hundred.

Jayatīrtha Mahārāja: The cows got the balance.

Śrīla Govinda Mahārāja: Balance the cows _____ [?]

Śrīla Śrīdhara Mahārāja: To show that *prasādam* is infinite, and in the connection with Jayatīrtha Mahārāja his resources, serving resources infinite. Hare Kṛṣṇa. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: Infinitesimal.

Śrīla Śrīdhara Mahārāja: Infinitesimal and Infinite very closely connected, the consciousness of infinitesimal.

ye yatha patita haya, tava dayā tata tāya, [tāte āmi supātra dayāra]
[Śrīla Bhaktivinoda Ṭhākura's *Gītāmālā, Yāmuna-bhāvāvali*, 19]

“Your grace is in accordance to the necessity of those that deserve really. *Tāte āmi supātra dayāra*.” Bhaktivinoda Ṭhākura says, “In that consideration, I have got some claim. I am fallen of the fallen, the most fallen, so I have got some claim over Your grace.”

That should be the attitude of the servitors, a negative side. Improve the negative side, ‘I am the most deserving, meanest of the mean, poorest of the poor.’ We are to increase, develop our knowledge towards that side, ‘that I am so low, so needy, so mean from all respects.’ That consciousness will draw Him towards you, and not that the mass collected energy, the mass of energy, and neither to know Him, *jñāna*, *jñāna-karmādy-anāvṛtam* [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19-167] that, “I can know You. I can measure You.” That is impossible, wild goose chasing. To try to know Him, *Bhāgavata* declares that is wild goose chasing. You can never know Him.

Uchatistha das aṅgulam [?] [*Śrīmad-Bhāgavatam*, 10.9.16, ?]

As much as you reach the boundary of your knowledge, He will be found transcending them. None can bind Him. That was shown in the attempt of Yaśodā. It was shown through Her attempt when She went to bind Kṛṣṇa around His waist, Dāmodara, two fingers less. This is inconceivable. Yaśodā trying to bind the waist of Her child, and the rope She’s taking and when She’s trying to bind only two fingers less. Again She’s adding some rope to that, the same thing is occurring, two fingers less. Again something joining when trying that two fingers.

It is mathematically impossible, naturally, but it is such. The same thing we are to know. We are to think that it is the subjective not objective. These are the examples where we can see the failure of the objective calculation, warning us against the objective calculation. “Don’t go to calculate in the objective process when it is concerned with the transcendental truth.” It is His will. That factor can never be eliminated. That is the real factor. If you approach to calculate about Him, the most realistic thought you must keep in your mind, that it depends on His supreme will, *svarāt*. *Artheṣu abhijñāḥ*, [*Śrīmad-Bhāgavatam*, 1.1.1] these two qualifications. He knows only what is what, and what should be what. It is His monopoly, within His fist. You may conjecture, you may suppose, you send so many alternatives in your mind, but no value. He knows what He will do. And at the same time He’s not under any explanation to anyone, not compelled to give any explanation for His deed.

Artheṣu abhijñāḥ, and *svarāt*. What is what, He only knows the fact, and He’s *svarāt*, He’s autocrat, absolute. He does not care for the consideration of others. If we approach Him with this sort of mentality and impression we must advance towards that realm. That I am not going, no possibility of placing any demand in Him, no possibility, that I shall put this application, please consider this or that. No possibility. But at the same time we must not forget, that who are really of such temperament, He listens only to the words of that type of devotee. *Bhakta-parārdhīno, ahaṁ bhakta-parārdhīno* [*Śrīmad-Bhāgavatam*, 9.4.63] This also cannot be eliminated. But who is *bhakta*? Who knows His ways in this way, he’s a devotee. He’s a devotee. So to become submissive to Him, that is also in other words to keep his own independence. To be submissive to the surrendered soul, that means no submission because he’s going to submit to a person who is fully His. So in other words He’s always independent.

But He says, “I am subservient. I am work under the direction of My devotee.”

But who are the devotees? Who have cent per cent surrendered to Him, to His sweet will. Then in other words He’s independent as He is. They have not their independent wishes, as if. But still for the *līlā* it is designed by Yoga-māyā. In different *rasa* we may see as the devotee and the Lord they are going opposite sides.

Just as Kṛṣṇa wants to steal and Yaśodā won’t allow Him to steal. And she’s giving punishment. Apparently it seems that it is opposite forces are going to opposite direction, but there is Yoga-māyā. In some way or other it is Kṛṣṇa’s will to play like that.

Just as the director of a drama he’s teaching his men, ‘you must say like this and I shall oppose.’

So *līlā* means that. One point, everything moving to one point so the harmony is not disturbed. This is *līlā*. *Līlā* means no reason; which has got no reason, *līlā*. No reason and rhyme, spontaneous, no explanation for that to anyone. Dynamic existence which is dynamic in character, that is *līlā*. Not fossil, but just the opposite, that is *līlā*. And that is the nature of *rasa* or *ānanda*, *ānanda* or *rasa*, the beauty, the charm, that is such. His nature is such.

And only the trouble with *māyā*, that disconnected with that original flow, that is *māyā*. And we are under that potency. Just as the disease like the madness, insanity, is devoid of its own property, its own wealth, that is *māyā*. *Mā yā*, what is not that, *mryate anyat*, separate interest that is the cause.

Dvīṭyābhīniveśataḥ syād [Śrīmad-Bhāgavatam, 11.2.37] The experts in this department they say that separate interest consciousness, that is the root of all disturbance. Everything is all right, but spirit of separatism, that is responsible for the whole anomaly. *Bhayaṁ dvīṭyābhīniveśataḥ syād*. I can thrive individually, to ignore the collective life, and to try for separate interest. That fine point, that has been told to be responsible for all these disturbances, that fine point. I wanted to seek my own pleasure separating myself from that of collective consideration. *Bhayaṁ dvīṭyābhīniveśataḥ syād. Īśād apetasya viparyyayo 'smṛtiḥ*. The next point, *īśād apetasya*, deviation from master consideration, that I have got my guardian. First, self interest, and then next, deviation from guardian consciousness, next stage. That I have got my master, I have got my guardian, to come out of that consciousness, the next stage, *īśād apetasya*. I am my own guardian, separate interest means it comes to such. In collective life common guardian, separate interest, I am my own guardian, *īśād apetasya*, disturbance in the second layer.

Then, *tan-māyayāto*. Why it is so? Because I am *taṭasthā*, marginal, the other side there is *māyā*. Anyhow that influence has captured my weak decisive faculty, *anu-caitanya*, *satanta*. But without my cooperation the *māyāic* transaction is impossible. So, my consent was necessary, like a minor child. With this consent of the minor the guardian can do anything and everything. Minority, infinitesimal character, that was inherent in me, and so this error. *Tan-māyayāto budha ābhajet tam*. Because *Māyā* is not independent, She's also, have to work under the guidance of the supreme authority. So don't go to *Māyā*, but go He who is the master of *Māyā*. *Tan-māyayāto budha ābhajet tam*.

Though *māyā* is coming to take charge of him out of his weak consenting cooperation, but still the *budha*, means *sumeda*, they will go for the relief towards the master of *māyā* and not the *māyā*. That is the finding of *Bhāgavatam*. *Tan-māyayāto, tasya māyā. Māyā* is not the highest entity. *Māyā* has got also master. So when the reaction came in you for your bad deed, then you are to file appeal to the supreme authority and not to *māyā*. In *Bhagavad-gītā* also,

daivī hy eṣā guṇamayī, mama māyā duratyayā / mām eva ye prapadyante, māyām etāṁ taranti te

[“This ‘trimodal,’ supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy.”] [*Bhagavad-gītā*, 7.14]

Māyā is troubling them, misunderstanding. But misunderstanding itself cannot get you relief, cannot give you relief, the cause of misunderstanding. He can only give you relief.

“So don't go to that side, come to Me. By My instruction that *māyā* will leave you. She's more powerful than yourself, Daivi, and has got higher backing, she has got higher backing. So you must try to seek your relief from the higher office, and not approach direct to *māyā*. That will not be helpful to you. If a slight backing of Me you can acquire, easily you will be able to get out of that *māyā*.”

This is the instruction by the higher authorities to us. Misunderstanding is there, but it is not very powerful, it has got not its own support. Not independent, it is also dependent on truth. Truth has got the better constant position and not misunderstanding. So your transaction should be always with the truth, with the positive. And what is positive truth? *Sat cit ānandam*, that is the characteristic. Unassailable existence, then self consciousness, and then fulfilment. Fulfilment in itself.

In Hegalian philosophy, unassailable existence, that means ‘By Itself and For Itself.’ The other, in the middle the conscious element is suppressed there. *Sat cit ānandam*, self consciousness. He feels that he is. Stone existence may not feel its own existence. Stone may not know that he's existing. But soul knows that he has got his existence, *caitan*. But it is not perfect, with some want, some demand, hankering for some higher life, that is *caitan*, *cit*, *sat cit ānandam*. *Ānanda*, or *rasa*, that is beauty, harmony, love. That is the conception of the fullest integer, having existence, consciousness, as well

as fulfilment. Not only hankering, not only knowing, but for which to know, which to hanker, that is there, *ānandam*, *sat cit ānandam*. *Ānandam* and *sundaram* synonymous.

So I saw that some of the European philosophers they have translated this *ānandam* as beauty. Reality the beautiful and that we find very nearer conception of Kṛṣṇa. If I remember, the philosopher Martineau, who was a very good linguist also, very good, very styled, high styled poet. He has given ‘The Reality the Beautiful,’ the ultimate thing is reality the beautiful, the beauty.

Just as Wordsworth says, eye beauty and ear beauty. In poetry of Wordsworth he’s describing about a girl of his dream, perhaps Lucy Gray or someone. He writes there, “She was a village girl. There was a brook, river by the side of their village.” He said that, “The jingling sound of the brook contributed to her beauty.” That was his version, and many tried to give some interpretation there.

But one Bengali scholar, Harinath De, who was master of thirty two languages in the world, a good scholar but he did not live longer, Harinatha De. He gave the interpretation that ‘ear beauty contributed to eye beauty.’ His explanation was very taking to me. The ear beauty, the sounds, beautiful sounds helped to his physical beauty of appearance, that girl. That means ear beauty, sweet sound, contributed to eye beauty.

So Reality the Beautiful. The beauty in the broadest sense, eye beauty, ear beauty, nose beauty, touch beauty, that *ānandam*, *rasam*, in a generalised way. *Rasa*, *ānanda*, *sundara*, another *Upaniṣadic* word is *satyam śivam sundaram*. Śiva means *maṅgala*. *Maṅgala*, what is the nature, the criterion of *maṅgala*? *Amaṅgala* means mortal. Mortal is *amaṅgalam*, and immortality is *śivam*, *maṅgalam*. Śiva means immortal, that means conscious, soul is immortal. So stone is mortal, but soul is immortal. So soul proper is *śiva*. But soul we see vulnerable, Supersoul that is *sundaram*, that beauty. That is concrete reality independent and fullest representation of things. All other partial representation of the Absolute. *Satyam śivam sundaram*. *Sundaram*, satisfaction, satisfaction. Soul is dissatisfied, and stone no question of satisfaction, only mere existence. But soul dissatisfied, eternal thing, self consciousness, *śivam*, meant to enjoy, Mahādeva, Śiva. That is free of mortality, change, eternal. But mere eternity, that is not enough. The *rasam*, *sundaram*, that can fill up the gap. So *sundaram* is the object of our quest. Wherever we go, whatever we do, if it is examined properly, then in every movement it will be detected that we are searching after beauty, after fulfilment, after *sundara*, after *rasam*.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
[*andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmnī baddhāḥ*]

[Prahlaḍa Mahārāja says: “Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.”] [*Śrīmad-Bhāgavatam*, 7.5.31]

Externally, and ignorantly, it may be seen that we’re in quest of this and that, money, duty, and that sense pleasure, it is some external and partial examination of things. But if it is examined deeply then it must be found that we are eager, we are eagerly searching only for *rasam*, *sundaram*, satisfaction for the fullest, not for partial, temporary so called pleasure. So *kāma*, *artha*, *dharma*, they cannot satisfy our inner hankering. Not only mere liberation of the present hankering, emancipation of the present flickering hankering, that is also not the goal. It is found by the scholars. Liberation, that is an artificial life, mere liberation for the negative side. Life must have its fulfilment. Everything has got its fulfilment, its necessary position. It is not meant for nothing. Zero cannot be the conclusion of the world, of the whole, but infinite, not zero. So mere liberation, and to be, to stay only as in long,

deep slumber, deep sleep, that is destructive, inconclusive. That cannot be the object of creation or object of our existence.

So the other side must be searched, that *cid-vilāsa*. And where we can get that? Here by exploitation, and the opposite, that of dedication. *Bhakti*, dedication, after surrender to the centre. That separatism - that I told, by separate interest, now to give up that separate interest and to enter into undivided family. *Dvītīyābhini*, to accept the guardian, the guardian ruled family, to enter in there. That has been advised to us. We are to adjust ourselves to live in a family under the guardianship. And we must not be afraid of the direction of the guardianship, but we shall try to...

That we can understand that the life under a guardian, that is the wholesome and healthy one. We may not be enquirer after awful independence. That independence cannot solve the problems we are faced with. The problems we're in the midst of no doubt. The problem apparently may be thought that by independence it may be solved, but it is wrong. The scripture and *mahā-jana* they come to our help. No! Independence in the present you may think that independence will give you proper satisfaction, satisfaction of your inner heart, but it is wrong. Really, apparently, what is thought by you, that is your enemy, you want to get out of any circumstantial infringement and if you get freedom you'll be happy. This is wrong. The opposite is rather, true. You should try to live in a joint family. You must be accommodating. You must correct your own nature.

.....