

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.11.17.B

Śrīla Śrīdhara Mahārāja: ...with the influences of the two sides, so it is by peculiar position, and *jīva*, he is such. You make him understand.

Devotee: _____ [?]

Devotee: Why Kṛṣṇa makes the *jīva-śakti* in this way to have to fight? Why?

Śrīla Śrīdhara Mahārāja: It is automatically existing with Him, because the origin - just light and darkness. Without darkness light cannot be understood. So finite and infinite both existing in the Absolute, otherwise it cannot be felt. With the help of the negative we can utilize the positive. One depends on the other for its own interest. Analysing the thought we have come in this connection. Even from all different planes it has been understood that thing and not that thing, finite even requires infinite. Infinite even requires finite for its true representation, understanding. So it is there. Light means not light, all darkness. So the Māyāvādīs they say, 'In the beginning no light, no darkness.' Light can be understood only with the help of darkness. When both one, there is nothing, no darkness, no light. That means all darkness, all darkness.

But the Vaiṣṇava philosophy says that, 'No, eternally both existing simultaneously, light and darkness. Conception and misconception, Kṛṣṇa and *māyā*, this is eternally existing. Kṛṣṇa with His full potency, and also a perverted shadow of His real domain: with different gradation, the *svarūpa-śakti* and the *māyā-śakti*, the right conception and the wrong conception of the thing.'

And between the thing which sometimes wrong conception, sometimes right conception, that is the nature of the marginal potency, the meeting plane of both. This is existing and this is being explained by the experts of the department. That such is the position of the reality, where we are. It requires to explain the reality and non-reality. Non-reality is there, Otherwise we are under influence of whom? We are suffering, and the reality is there, otherwise what for we aspire after? So suffering is there and happiness is there. Good is there, bad is there. And to explain the position of the simultaneous existence of all of them, it has been analysed, the real nature of the things have been analysed in such a way.

And Mahāprabhu's opinion that Kṛṣṇa with His potency mainly in the direct command of Him, and then something which is in enjoying, trying to enjoy their own freedom is misguided. And Kṛṣṇa has made arrangement also to take them in within His domain. In this way things are going on, continuing.

*jīvera 'svarūpa' haya, kṛṣṇera 'nitya-dāsa' / kṛṣṇera 'taṭasthā-śakti' 'bhedābheda-prakāśa'
[sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya / svābhāvika kṛṣṇera tina-prakāra 'śakti' haya]*

["It is the living entity's constitutional position to be an eternal servant of Kṛṣṇa because he is the marginal energy of Kṛṣṇa and a manifestation simultaneously one with and different from the Lord, like a molecular particle of sunshine or fire. Kṛṣṇa has three varieties of energy."]

[*Caitanya-caritāmṛta, Madhya-līlā, 20.108-109*]

That is the very nature of the existence of the reality requires such explanation which is the most harmonious.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: There is a book written by Bhaktivinoda Ṭhākura, *Caitanya-śikṣāmṛta*. I don't know whether that has been translated into English. Might have been; in Madras perhaps. There the western philosophy and Bhaktivinoda, Mahāprabhu's philosophy has been explained, combined. So if you get that, you can read that, you'll be more benefited. Bhaktivinoda Ṭhākura's decisions are so couched to suite the westerners, western thinkers, *Caitanya-śikṣāmṛta*. *Jaiva Dharma* the eastern: more connecting eastern thought and philosophy, and *Caitanya-śikṣāmṛta* more connecting western philosophy. These things have been detailed everywhere of course.

We are to understand with all care and attention, the differences. No end of any analysis. We may divide, and then divide, divide, divide, atom, electron, proton, neutron, go on, go on, no end, no end. And in the bigger sphere also no end, bigger, bigger, bigger.

So in the middle, within our capacity, we are to get some workable basis of our *bhakti*, our devotion. I have repeatedly told that following the way of knowledge we cannot have any solution. Our attention should be utilized towards faith, *śraddhā*. Because we are subject, we are a substance with subjective capacity which is limited. And we are going to talk about superior subjective characteristic. Its very nature not to come within the jurisdiction of our knowledge: transcendental.

But, how it is possible? That only satisfied with our attitude, attitude of humility, when that comes down what He is, what He is. Finite cannot expect that the whole infinity will enter within his tiny cell. But by his earnestness, being satisfied with his serving attitude, He comes down to touch the finite by His partial representation, then it will feel that much, it can feel that much, the finite. We should know that. We should be always conscious of the fact that we are infinitesimal. And we cannot hope that the whole infinite will come within my fist. That is nonsense.

Only so the recommended, the path of *śraddhā*, faith, *śraddhā*, that is serving attitude, surrender. Then whenever and whatever little He'll kindly make me taste, I shall taste, I shall understand that. That should be the proper characteristic of a finite enquirer. Otherwise it will be redundant, *kotivadi*, over swallowing nature. And that is impossible, that will enslave me to somewhere else if we cannot understand this plain truth that I am finite. I want to know infinite. I cannot make him the prisoner of my box. But only by my humble temperament I can attract Him partially, and as much as He kindly wills me to taste, that is enough for me.

Eka-bindu jagat dubāya [*Caitanya-caritāmṛta*, *Antya-līlā*, 15.19] One drop will inundate the whole of the world. This is His nature. So how audacious I can be that I shall draw Infinite and force Him to enter into my fist. That is suicidal. I must always be conscious of our own position. What is my position? And what I am going to know? And so bearing with a sober consideration we shall try to understand the ways and means that are extended to us by the gracious, great personages. And very patiently and very modestly, only when He wants to make Him known to me, I can know, as much, so that much. Not otherwise. That is our position, and to know the whole thing that is ludicrous, that is suicidal. That is the most foolish reactionary conception. Then that is nullified, there is no God, there is no Absolute, who will enter the cage, the one cell of my brain. That sort of God we have never come to worship. *Jñāne prayāsam udapāsya:*

[*Jñāne prayāsam udapāsya namanta eva, jīvanti san-mukharitām bhavadiya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām*]

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: "Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the

non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.”] [*Śrīmad-Bhāgavatam*, 10.14.3]

A great club on the head of knowledge, inquisitiveness: too much inquisitiveness that will be crushed by a strike of a club. *Jñāne prayāsam udapāsyā*. Hatefully that should be cast aside ‘that I shall know’, *udapāsyā*. *Namanta eva*, submit, learn submission, and in that way He will be propitiated with you and come to make yourself know something about Him. And whatever small you will know that will inundate your whole. *Eka-bindu jagat ḍubāya* [*Caitanya-caritāmṛta*, *Antya-līlā*, 15.19]. One drop of the infinite is sufficient to cover the whole facts of the whole universe. Such character He has got. We shall, by mouth we shall pronounce infinite, but we shall treat it as a small worm. Infinite is not a small worm that we can tackle it, Him in any way. One drop, *eka-bindu jagat ḍubāya*, by one drop of infinite the whole finite can be inundated, over-flooded. About knowledge, about science, happiness, everything, power: in every respect. So we are going to approach such a great and great and great thing. And what should be our attitude proper? We must be conscious of our position. Not as a master, but servant of the servant of the servant of the servant. In this way, that is the proper way to approach.

Hare Kṛṣṇa. Hare Kṛṣṇa. He does not know English perhaps. You are to explain my position, what I say, in Spanish.

Devotee: He understands, but he has a little problem in speaking, but he understands.

Śrīla Śrīdhara Mahārāja: He can’t say. But do you follow, no?

Devotee: No.

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

Devotee: Śrīla Śrīdhara Mahārāja, besides the *Śrīmad-Bhāgavatam*, *Bhagavad-gītā* and *Caitanya-caritāmṛta*, which other of the Vaiṣṇava literatures are the most important for the mass of people?

Śrīla Śrīdhara Mahārāja: *Caitanya-caritāmṛta* most important, *Caitanya-Bhāgavata*, etc. Bhaktivinoda Ṭhākura’s literature, and the Goswāmīs, Jīva Goswāmī’s *Bhāgavata-sandharba*, and *Bhakti-rasāmṛta-sindu*, *Bṛhat-Bhāgavatāmṛtam*, all these books, they represent the gist, the very substance, *Laghu-Bhāgavatāmṛtam*, the gist, substance of the *śāstra*, many *śāstra*. In *Bhāgavatam* [1.3.41] also:

[*tad idaṁ grāhayāṁ āsa, sutam ātmavatām varam*
sarva-vedetihāsānām, sārām sārām samuddhṛtam

[Śrī Vyāsadeva delivered it to his son, who is the most respected among the self-realized, after extracting the cream of all Vedic literatures and histories of the universe.]

In *Bhāgavatam*, Vyāsadeva says, “The whole gist, the gist from all the scriptures, the very substance has been collected here.”

Veda, Itihāsa. Sarva-vedetihāsānām. Veda, revealed truth and the *Itihāsa* means the covering, the experience, knowledge of experience, both. Which is beyond experience: that is revealed truth, and what is got by the experience, knowledge of experience, *Itihāsa*, collected the very substance from everywhere and put here in *Bhāgavatam* in an adjusted manner. *Sarva-vedetihāsānām, sāraṁ sāraṁ samuddhṛtam*. It has been placed here in *Bhāgavatam*.

And again from *Bhāgavatam* also, under the direction of Mahāprabhu, the Goswāmīns, they have also – in *Bhāgavatam* many stories are given to make us understand, help, and they have also added more historical examples with very, substance of the substance. They have served as more suiting to us, the Goswāmīns, under the guidance of Mahāprabhu.

So we are to approach these scriptures with submissive heart and attitude. ‘Please reveal within our heart what is contained in you.’ The *śāstra* should also be approached with a submissive attitude, not in a challenging mood, ‘that with the dint of intellectual power I shall conquer what is described here. All thoughts I shall conquer.’ Not with that attitude.

It is higher thing, it is *cetan*, it is independent, it has got free will. The *śāstra*, though posed in the form of so many letters, types, and this, that way. But there also behind, His free will in the *śāstra*. They are *cetan*, they can reveal to me and not reveal to me, reveal them to me.

So in the beginning we worship to make us understand that that holds superior position than the reader, the *śāstra*, that *vigraha*. Though inanimate characteristic, material characteristic, it is standing. Scripture also, in material posing, with some black and white and some paper, what is this? So, it holds superior position, I must adore and pray, and then I shall go to read as a student, not as a master, that I shall collect anything and everything, that I am a collector. It is not with that attitude that we shall approach *śāstra. Pranīpāta, pariprasna, sevā*. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Mahārāja, in *Bhakti-Ratnākara* there’s a section, something to do that we may not accept, that *Gaura-nagarī*.

Śrīla Śrīdhara Mahārāja: Something as *Gaura-nagarī-vada*, so that is not wholesale to be taken. And Narahari Sarakara Ṭhākura, and others, though they are *parśada*, they are eternal servants to Śrī Caitanyadeva, but they have some special attraction for Vṛndāvana *līlā*. So some of their followers have misunderstood that aspect, and they have tried to enter that Kṛṣṇa *līlā* within, the character of Gaura *līlā*. There the misconception of the predecessors, misunderstood by the posterity. They entered Kṛṣṇa *līlā* into Gaura *līlā*.

In Gaura *līlā* there are three sections. One section more attached to Gaura *līlā*, the magnanimous side. Another more towards the *mādhurya* side, and another the middle class, three classes. And Narahari Sarakara Ṭhākura, they’re more addicted to the Kṛṣṇa *līlā*. They did not like at all that Kṛṣṇa will come in such a garb and take the role of *sannyāsī* and He will take the trouble, could not tolerate at all. And they did not like to give even recognition to Kṛṣṇa as Gaurāṅga.

‘We won’t like to, we can’t see Your *sannyāsa veśa*, hear all this. You are our Kṛṣṇa. Why You have come in this role?’

That is the particular attitude in their service. And that was misunderstood by some of the posterity. And they came with *Gaura-nagarī*. That *mādhurya-rasa* was forcibly entered into the Ācārya *rasa*. Ācārya *rasa*, with regard, he will preach to the outside that it is only reserved for Vṛndavana Kṛṣṇa, not even in Mathurā, Dvārakā. In Vṛndavana Kṛṣṇa is this *rasa parakīya* and that won’t come anywhere else. And when Kṛṣṇa has come in the role of a *sādhu, sannyāsī*, Ācārya, He cannot go on internally two-fold life internally doing Kṛṣṇa *upasana*, enjoying with the *gopīs* and externally He is preaching as an Ācārya, holy man. The two things cannot go

together. That is *rasābhāsa*.

Suppose when the husband has entered into the temple to serve the Deity, and the wife is making arrangements for his worshipping materials. Then she would act in such a way before the Deity. What are things what is ordered by husband, the worshipper, she will supply them. And she should not enter into the temple and there she will cut jokes with her husband in the temple compound when he is engaged in worship. That is *rasābhāsa*. There is a clash and that becomes, produces some bad effect, nasty thing.

So, Mahāprabhu, Kṛṣṇa as a Guru, He is playing a part of an Ācārya, Guru. And at the same time He cannot be in that *rasa*, an enjoyer. He is giving, He's trying to make the public understand the dignity, how dignified is that. That is His duty. He can engage to the ordinary people to make them understand that this is not like *kāma*, the ordinary lust, sense satisfaction of this world. With this great position He has come to do His duty. At that time they cannot believe in that way. So the misunderstanding of the posterity of the Narahari Sarakara Ṭhākura group, in *Bhakti-Ratnākara* that has entered.

Akṣayānanda Mahārāja: So the book, the work is perfect, the book is perfect, but we should know the mood of the writer.

Śrīla Śrīdhara Mahārāja: Historical and geographical side. Not historical all, but geographical side it has been mentioned by our Guru Mahārāja, the geographical and some historical is there, but not the *tattva*, the ontological side. And the historical that comes with that mal conception of ontology. That historical must be eliminated. It was not so, all concocted. Viṣṇu Prīya and her so many *sakhīs* with that they are mourning that Mahāprabhu taken *sannyāsa*. And they want to have in their enjoyment. Viṣṇu Prīya, Gaura Nārāyaṇa in Vaikuṅṭha, and Viṣṇu Prīya continuing her penances when her husband has taken *sannyāsa*. It is told that Viṣṇu Prīya took the Name and when one round finished, one rice. In this way, the rice how much was collected she cooked that and offered to Gaurāṅga and then took at once. That was her diet, so much penances she practised, we are told. Hare Kṛṣṇa.

Devotee: Śrīdhara Mahārāja, can fine gems such as the one that you are wearing on your right hand have any practical value for us *jīva* souls in this Kali-yuga?

Śrīla Śrīdhara Mahārāja: I can't follow.

Akṣayānanda Mahārāja: If we wear ring on the finger with a gem, can we get some value in the Kali-yuga, for the *jīva*; spiritual value?

Śrīla Śrīdhara Mahārāja: Not spiritual value but physical value, just as when we take medicine from the doctor. Somewhat such value it may give us. If I am sick I do not say, 'Oh, Kṛṣṇa please make us out of disease.' These trifle things we do not enlist in our prayer. We just go to the doctor and get his help. In this way if anything there be let me take the benefit and go on. In that attitude one may dress, just as we take the warm dress in winter. Not that saying that, 'I won't take any warm dress, let Kṛṣṇa protect me, or, I won't be protected.' That sort of rude prayer, or mundane things to pray from Him, this is not *bhakti* proper.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: What is necessary, it should be that, use what is easily available. So as much as this warm dress is with me, as is possible to secure, I shall accept that. And that must not be my all attention that I shall, anyhow I shall have to secure some warm dress. To *jīva*, to make too much to purchase medicine and paying to the doctors: too much of everything is bad. Food also so, whatever will help me in the service of the Lord, I shall accept so much, not more, not less. *Adi ke nona dayanca cavati param atata* [?]

If I take less and the energy become less, I cannot devote maximum energy to Him, then I will be loser. Just as an officer of a king, if he becomes too much miser and do not like to expend in protecting, expect money for protection of the property, then he is doing disservice to the *zamīndār* or the king, because he will spend from the fund of the king for the protection of the property of the king. If he does miserly then he will be responsible for that.

So everything belongs to Kṛṣṇa. And I shall take as much as necessary for the maximum service to Him. That will be the economy proper. If I become miser, not to accept, utilize things of Kṛṣṇa thinking that I am taking much and this is all waste. And if for that if I cannot render the standard service then I'll be loser. He's infinite, Kṛṣṇa's property infinite. As much as I can, I shall take but for the maximum service of Him. That should be my object. No want here. It is all infinite. Kṛṣṇa is not bankrupt... to maintain His devotees. But the devotees will accept as much as for...

*yuktāhāra-vihārasya, yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya, yogo bhavati duḥkha-hā*

["For a person who eats, relaxes, and exerts himself in all duties in a regulated way, and who keeps regular hours in proper measure, the practice of *yoga* gradually becomes the source of dispelling all worldly suffering."] [*Bhagavad-gītā*, 6.17]

*prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo, vairāgyaṁ phalgu kathyate.*

[*anāsaktasya viṣayān, yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam ucyate*]

["That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Śrī Hari, thinking them to be material, is called *phālgu-vairāgya*, external or false renunciation."]

["That renunciation in which there is no attachment for the objects of the senses, but in which everything is seen in relationship to Kṛṣṇa and all things are engaged in His service is called *yukta-vairāgya*, or practical renunciation."]

[*Padma-Purāṇa*] & [*Bhakti-rasāmṛta-sindu, Pūrva-vibhāga*, 2.125-6]

Phālgu, that is deceptive *vairāgya*, *phālgu vairāgya*, and real *vairāgya* is whatever will be necessary for the maximum service I can render, I shall take that; not more not less. *Yukta vairāgya*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Tapa phala hai vinischai* [?]

*ārādhito yadi haris tapasā tataḥ kiṁ, nārādhito yadi haris tapasā tataḥ kiṁ
antar bahir yadi haris tapasā tataḥ kiṁ, nāntar bahir yadi haris tapasā tataḥ kiṁ*

[“If one is worshipping the Lord properly, what is the use of severe penances? And if one is not properly worshipping the Lord, what is the use of severe penances? If Śrī Kṛṣṇa is realised within and without everything that exists, what is the use of severe penances? And if Śrī Kṛṣṇa is not realised within and without everything, what is the use of severe penances?”] [*Pañcarātra*]

Penance is not my object of life, to take minimum is not the object. Maximum service and whatever will be favourable to do that, I shall accept that. Not renunciation is my object. My object is service, and efficient service, and also if possible high magnitude and high quality. And for that service whatever will be necessary, and whatever will be available easily I shall take that.

Sometimes that is done for *pratiṣṭhā*, for good name of a *sādhu*. There is one Tinkari Goswāmī, he takes this canvass; instead of cloth he uses canvass cloth. But there are so many in the Nimbarka *sampradāya* they, the *kaupīna* with wood and iron _____ that sort of *kaupīna* they take. And there are *Nagas* also, they’re all bare bodied, do not care for taking any dress, and that may take oneself to be renunciation, they say, and that will merge into nothing. *Tyāga*, that is more dangerous for a devotee because that takes towards *pratiṣṭhā*, name and fame. Austerity is not the end in itself. Austerity, that will lead to renunciation, *sāyujya-mukti*. Service we want and whatever...

Ambarīṣa Mahārāja he could get *bhakti* whereas Durvāsā was eliminated.

When Durvāsā approached Nārāyaṇa and told that, “I am a *brāhmaṇa*, I am a *sannyāsī*. I should have more favourable consideration than Ambarīṣa to You.”

Then Nārāyaṇa told, “You are *brāhmaṇa* and he is a *kṣatriya*. He is a *grhastha*, you are a *sannyāsī*. But when you wanted to burn him he did not, went back. He stood fixed there, and thinking that, ‘I have committed some offence perhaps on the feet of Durvāsā.’ With this humility he stood firm. He was ready to take the results of his bad action, did not shirk away.

But you, you being *sannyāsī*, for fear of your life you are moving to Brahmā, going to Śiva and then coming to Me, so much afraid of your body, the *ātmā buddhi*. You are *sannyāsī*, *brāhmaṇa*. *Brāhmaṇa* means you are My devotee you say.

But Ekādaśī is My *vrata*, My day. And for the respect of that Ekādaśī Ambarīṣa took a drop of water on the lip, not to disrespect you as a guest, honourable guest. His idea was only to keep up the, to show the superiority of My *vrata*. Ekādaśī means My *vrata*. To give respect to My *vrata* he took a drop of water, not for feeding his belly. And he could not tolerate. You yourself did that. You took something to keep up your *vrata* intact. But Ambarīṣa also did for My sake, not to insult you. And you could not tolerate that. And you are My devotee more than him?”

That argument was put to Durvāsā by Nārāyaṇa Himself.

“Now you will have to go to him. If he does not care me, ‘No, no, go and see what is the real nature of a devotee.’

Then Durvāsā had to come. And then Ambarīṣa pacified Sudarśana. And then Durvāsā came to his senses.

*aho ananta-dāsānām, mahattvaṁ [dṛṣṭam adya me
kṛtāgaso 'pi yad rājan, mangalāni samīhase]*

["I have seen the greatness of the servitors of the Anantadev, Śrī Nārāyaṇa. You are so magnanimous that although I am an offender you have prayed for me. You hold an unparalleled position in the whole universe."] [*Śrīmad-Bhāgavatam*, 9.5.14]

Then how noble characteristic of the servants of Nārāyaṇa. We are all running after Brahman and Paramātmā, our fate is another. So *tapasya*, to abnegate everything, to cut our connection with the environment: that is not our object. Rather to utilize everything for the service of the Lord. Why should we eliminate? Why should I disregard. They are not to be blamed. If anything to be blamed it is my temperament, my attitude. Everything should be utilized for the service of the Lord. The environment is not to be blamed. Only my attitude is to be blamed, that I want to exploit them. I should not do that. But there I do not care. But real utility of myself I am servitor and I should engage the whole environment for His service. That is my proper self. The purity demands it and not to renounce them, not to reject, not to dishonour them. To use with them properly, with reverence, and they will draw something from me, for me. They will earn something if I utilize them for the service of the Lord. I shall get something more. They'll help us to earn for me. So why should I reject them, the environment, the paraphernalia? They should rather excite me. 'Oh, utilize me to the service of the Lord. I am inanimate, born inanimate, I am looking after you. You utilize me for the service of the Lord. With that expectation I am looking at you and you are rejecting me?' In that case I shall be a sinner by rejecting, dismissing the environment. They are not to be blamed. Hare Kṛṣṇa. Hare Kṛṣṇa.

*īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat
tena tyaktena bhujīthā, mā gṛdhaḥ kasya svid dhanam*

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."] [*Śrī Īsopaniṣad*, 1]

I shall be a unit of serving the Lord with everything, whatever I find, come across. There I should be in a proper position. I am in the midst of the infinite. Whole infinite is a dedicating world, and not an exploiting world, and I must come in the midst of such atmosphere. Hare Kṛṣṇa.

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