

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.11.18.B

Śrīla Śrīdhara Mahārāja: All the phases of infinite are infinite. So for finite it will not be possible that through gradual process you go to the highest. That will be waste of energy. So:

brahmāṇḍa brhamite kona bhāgyavān jīva, guru-kṛṣṇa-prasāde [pāya bhakti-latā-bīja]

[“Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 19.151*]

There is an arrangement to send His agent here, to the lowest class. And anyhow try to have that connection, and avoiding all these environmental circumstances, try to have a direct connection and to go, to be recruited from there, and by the agent of that highest layer.

No end of knowledge, no end of the lower consciousness of investigating about those that have no knowledge, like fossil, earth, etc., things without knowledge. And there is also a stage of knowledge, knowing, in so many things it is found, the sphere of knowledge, and devoid of knowledge there is also existence. We may go on with our research about stone, about iron, about so many minerals. We may go on with the association of researching there. Or we may use our knowledge only in the analysis and getting any benefit from them. That is culture of matter. And also we can engage ourselves in the enquiry of the products of so many wise men. This book, that book, that book, that book, we may go on reading, reading, reading, what is in the area of knowing, of the knowledge of this world, or of the world after. We can pass our time and energy in the connection of that.

But we are advised not to dive, not to lose yourself, not to be lost in the quest of that experience, *parokṣa-anuvati*. *Pratyakṣa-anuvati* and *parokṣa-anuvati*, don’t be lost there in the realm of *parokṣa-anuvati*, *parokṣa-jñānam*, what is experienced by the others. But try to surrender. Understand the utility and fineness and superiority of surrendering to the true agent that is sent from above to you in the descending method, *śrauta*, revelation. Don’t be enchanted by the knowledge that has been evolved from here, *āroha-panthā*, discovered, researched, research: research scholars. But dismiss them. Try to capture revealed truth which is coming from the perfect realm to save you. Try to connect with that and you will be infinitely more, more, benefited, than to pass through the *parokṣa* and *pratyakṣa* knowledge.

The Śāṅkara School say that, “*Aparokṣa* is not any type of knowledge: that is something like sound sleep.”

But Rāmānuja and other Vaiṣṇava Ācāryas say, “Yes, that is a domain. The basis is devotion, the surrender, and that higher knowledge, more than beauty, *ānanda-sundara*, that sort, that knowledge is meagre, more *ānanda*. By surrendering, by devotional tendency you can come in touch with that higher form of life.”

That *prema*, that is categorically different from the knowledge. The knowledge may seem to be a very strange thing to you, in comparison with fossils. Fossil also, this present civilisation is mad for this fossil analysis, taking out so many things, for the aeroplane, for the – they’re very particular about this apparent side.

They have __ spoiled the Moon. The Moon had some venerable position, respectable position, and a beautiful position in the heart of so many men. But the conception of the Moon is spoiled by these scientist; no charm. ‘The Moon is – what is it, a lump of stone and mud or

something like that.'

But the former poets, what was their outlook about the Moon, they would draw from the Moon. That is also part of civilisation. That is also necessary in poetry. That is also important for the newly married couple; Moon. The analysis; suppose the charm of a male figure for a woman, the charm of the women's figure for the male, if it is analysed in the medical laboratory what is there? Flesh and blood and bone, but can they check the charm? Is it not real? It is more real. The charm, the beauty of a boy, new born babe, all these things, this is also a part of the world and a part of pleasure and pain. We cannot ignore that. But everything, 'this analysis that is the truth and this is all false.' This is capturing the main portion of human pleasure and pain. This analysis of the stone, this gas, the mineral substance, all necessary to promote the pleasure of the society, and will anyone be – will anyone agree that the charm of the women's body may be abolished and we shall only, deception, what we shall get in the room of deception. And that valuation will be attached to them. None will give such consent. Rather we shall remain in the land of imagination. We don't want this stern reality. You chemist, you physician, you go off from here. You take all the charm from my life. So what is what? What is what? There is business, the machine, the machinery information, the computer, and the robot.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. The reverence to the God, to the *sādhū*, the science will say, "No, no. All this is idle imagination."

Then, what is real? The reality, the physical strength of one over the other: that is the be all and end all of our life, to predominate over the environment; that is the be all and end all? What for? What for, all these things?

A few days ago it was told that America wants one state world. One must be so powerful that being afraid of him everyone will lead a life of submission. No apprehension of war or any disturbance. Previously it was something like that, but that is no solution. Now it is not possible, it is impossible almost, one state world. So we acquire more power to make one state world and then it will be peaceful, peace will reign in the world. That is all mania, impractical. So also, wild goose chasing, wild goose chasing. Hare Kṛṣṇa. Hare Kṛṣṇa.

*jñāne prayāsam udapāsyā namanta eva, [jīvanti san-mukharitām bhavadīya-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 (*kathā*), 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]

So learn to be humble, modest, and that is the path to come in connection with the superior. If you want a real connection with the superior, learn to be, qualify yourself with the quality of that of a slave. As much as submissive, as much as surrendering, then you will be taken with much earnestness, much adoration, you'll be accepted with adoration. Go to acquire the limit of slave quality and you'll be adored as much from the higher quarter, from the highest quarter, from the higher region. You will be meant for, qualify yourself in that way. The highest quarter you may earn by your submission. If you really want a sphere which is higher and higher than you, the only way, try to acquire the submissive nature, the humility necessary to come to that

higher thing. Admit that you are gross, you are of lower stuff. If you really want the higher association you will have to admit this reality of your existence. Do that and qualify yourself for the higher plane of life. This is not cowardice. This is, the real intelligence is here, this realistic thought. This is not imagination. The highest realisation, human brain fighting with each other, and no further, higher thing thereby: what is this? Atheism, hated thing.

_____ [?] Gaura Haribol. Gaura Haribol.

Gauḍīya Maṭha encourages slave mentality. Fool's remark: 'slave mentality.' You are slavery to this present, this half knowledge civilisation. You are all slaves, of matter. And Newton's law is there, like Yāmarāja, the god of death, equal and opposite reaction stands. You are exploiting, you will be exploited. Mind it. So don't go to exploit. Take just the opposite, and try to become a member in the assembly of the highest plane, and how it is possible. Come to realistic thinking, because death will remove us surely from this plane, however pleasant, even if it is imagination it may be, this dreaming land won't stand. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. As sure as death, it is told, as sure as death. Other things may not be sure, but death is sure, and it is all comprehensive, it won't exclude anyone. It is sure. So if you are courageous enough, come to fight with that death. How to get out of the death? If you're bold enough to come to fight the problem of death, not only for you but for all. Have you got such courage, and such resources, and such education? Otherwise go back. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Hare Rāma.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Gaura Haribol. Gaura Haribol.
Pramana Swāmī may be expected during this Dol Yatra Mahotsav, Mahāprabhu's birth ceremony. And how long you expect to stay in Vṛndāvana?

Devotee: For about a week.

Śrīla Śrīdhara Mahārāja: And then you are to go back. All right. Gaura Haribol.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Anyhow passing your days in foreign land may be so many difficulties. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Many inconvenience may come, but of course we are to endure, to forbear. Whenever we are out of home, some sort of un-comforts we must have to undergo, but we may not care for that. Gaura Haribol. Gaura Haribol. Gaura Haribol. This is not a pleasure trip, is it not; a trip for trial. Pain should be, ordinary, little inconveniences should be our association in the path of spiritual realisation. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Hare Kṛṣṇa. Hare Kṛṣṇa.

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

Devotee: Śrīdhara Mahārāja, how does one get a proper conception of *śraddhā* as real substance?

Śrīla Śrīdhara Mahārāja: What do you mean by *śraddhā*? The self conscious *śraddhā*, *śraddhā* will say what is *śraddhā*. And the outer signs will be, *śraddhā* will bring one in connection with higher substance. He will be indifferent with the present environment and will be seen in search for which is not found in the present environment. He will seem to move almost aimlessly here and there, not finding the object of his search anywhere. So he will try to associate where is that *śraddhā*, in the heart of any man if there is *śraddhā*. Birds of the same feather flock together.

_____ [?] *Śraddhā* will attract *śraddhā* and he will try his best to associate wherever he will find *śraddhā*, and exclusively, indifferent to the environment. His aim will concentrate there only and the *śraddhā* will ask him to seek for *śraddhā* only, eliminating all other things from his aims. He won't be able to tolerate any aim other than it. And the *śraddhā* is grown from *sukṛti* that comes independent of this world, from another world through the agency of the world of *śraddhā*; in this way. Just as knowledge can know what is knowledge, so *śraddhā* can appreciate what is *śraddhā*. Hare Kṛṣṇa. *Śraddhā cakṣuḥ*, the love can understand what is love, the corresponding thing.

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

Kṛṣṇa consciousness: God consciousness developed into Kṛṣṇa consciousness. *Śraddhā* gives us company of the Lord according to its degree of quality, intensity of quality, it takes not only takes to God but keeps there. And it is possible that all the time, the whole time, twenty four hours engagement is possible in the service of God, through *śraddhā*. God is inconceivable faith, inconceivable faith to the remotest good, goodness. That becomes practical in our life.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. The ambition, the aspiration, the good will, the hope, everything reaches there in its finest and highest form. In other words, our innate hankering are all satisfied, perfectly satisfied. No other hankering remains. Rather, we cannot sometimes tolerate so much grace, so much ecstasy. Sometimes one dances like a madman, chants aloud, sometimes dancing, sometimes in fit also, can't tolerate. The meagre consciousness cannot accommodate that flow; for the time being that may be unconscious. Again comes up and begins to dance like a madman with intensity of the ecstasy.

evam vrataḥ svapriya-nāma-kīrtiyā jātānurāgo druta-citta ucchaiḥ
[hasatyatho roditi rauti gāyatyunmādan-nṛtyati lokavāhyah]

["When a person is actually advanced and takes pleasure in chanting the Holy Name of the Lord, who is very dear to him, he is agitated and loudly chants the Holy Name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders."]

[*Śrīmad-Bhāgavatam*, 11.2.40]

Hasatyatho, laughing, meaningless laugh, sometimes. *Hasatyatho roditi*, sometimes begin to cry, 'I got the chance. I could not serve up to my satisfaction. I have lost the chance.' And began to cry, 'I'm enjoying, so many souls they are deprived of this great ecstasy,' began to cry. *Hasatyatho roditi rauti*, meaningless crying aloud, some endless sounds produces. *Roditi rauti*

gāyaty, sometimes singing in a beautiful tone. *Unmādan-nṛtyati*, like a madman dancing, jumping. *Nṛtyati lokavāhyaḥ*, without caring what the public will say, he does that without caring any public remark, he's above that, both the remark of the civilised and none civilised persons of the so called world, *lokavāhyaḥ*. Gaura Haribol. Gaura Haribol. He's full in his own way. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma. Where the public is awake, it is his night, darkness. Where he's awake, the public cannot reach there.

*yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī
yasyām jāgrati bhūtāni, sā niśā paśyato muneḥ*

[“While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy.”]

[*Bhagavad-gītā*, 2.69]

But there is imitation also. I heard in the last great war, there was one island, Hawaii or something like that, between Japan and America: there was a research scholar, perhaps American or so, I don't know. And his activity was always with the Sun and the light in the sky, and so many things, his researches. But really he was a spy of Japan. And when the tension of the war reached to climax, and who will attack first then he will get great advantage, and the attack must be stealthy. But Japan also, Japan says that Hitler has engaged the western power. Only America, leaving away Japan he can't join this. So America and Japan, these two were very closely antagonistic. And who will attack first whom? Japan, through this spy, everyone is watching another's movement. America concentrated the ninth fleet, that big navy, in Hawaii, stealthily. And Japan suddenly attacked them, and war began between America and Japan. That man supplied the news, that man who was researching with the sky, he anyhow gave the news to Japan, 'The navy, some nine fleets or something has come here,' and suddenly by night attacked by Japan, bombarded those nine: a great loss. It was later detected that that man in the garb of research he was the spy of Japan.

So imitation can be so dangerous. As a research scholar he's indifferent to the world interest, he's researching, but this poison was within him to betray his own country. So something, under the garb of scholarship, innocent research, knowledge, this sort of poison there was.

So the *sahajiyā* and other so many imitationists are also there, in the garb of good will, to Godliness and so many things, heinous things may be concealed within. Hare Kṛṣṇa. No *śraddhā* but displaying *śraddhā*, displaying some faith. So we shall be more careful about the company. The company which is so valuable, indispensably valuable, but there also we shall have to be very cautious in our selection of association. Association is the be all and end all, all important. But the selection of the association, our real fortune depends there. So good association, good company is the most valuable thing in the world. The most valuable thing is a good companion.

Sudurlabha bhagavatite [?]

Sat-saṅgaḥ śevadhir nṛṇām. Saṁsāre 'smin kṣaṇārdho 'pi sat-saṅgaḥ śevadhir nṛṇām

[*ata ātyantikam kṣemam pṛcchāmo bhavato 'naghāḥ
saṁsāre 'smin kṣaṇārdho 'pi sat-saṅgaḥ śevadhir nṛṇām*]

[King Nimi asked the nine Yogendras: “O sinless ones! We therefore enquire from you about that which is supremely auspicious for all living beings, for in this world of birth and death, association with saints - even for half a moment - is the most valuable treasure in human society.”] [*Śrīmad-Bhāgavatam*, 11.2.30]

In *nava-yogendra saṅga pat.*

durlabho mānuṣo deho, dehinām kṣaṇa-bhaṅguraḥ
[*tatrāpi durlabham manye, vaikuṅṭha-priya-darśanam*]

[“For the conditioned souls, the human body is most difficult to achieve, and it can be lost at any moment. But I think that even those who have achieved human life rarely gain the association of pure devotees, who are dear to the Lord of Vaikuṅṭha.”] [*Śrīmad-Bhāgavatam*, 11.2.29]

This human life is very rarely got. If we look around, everywhere there is life, but how many handfuls of human life? So if we cast a broad look around, so many souls under different conditions, and we have attained this valuable form of human life, endowed with so much advantage. *Durlabho mānuṣo deho, dehinām kṣaṇa*. But it is not permanent acquirement. It may be doomed immediately, destroyed immediately. And as a result of our previous action I may have to go again into darkness. It is not acquired permanently, *kṣaṇa-bhaṅguraḥ*. *Tatrāpi durlabham manye, vaikuṅṭha-priya-darśanam*. It is rarely got, and again there the connection of the Vaikuṅṭha *vadi*, of the man of the Lord. To get that association is more and more rare.

Saṁsāre 'smin kṣaṇārdho 'pi sat-saṅgaḥ śevadhīr nṛṇām. Even for a moment if we get the association of the divine people it can turn the tenor of our whole life. *Sat-saṅgaḥ śevadhīr*. Even a moment's association: that should be considered like a gem, *śevadhīr*. *Śevadhīr* means diamond or gem, should be considered, *śevadhīr nṛṇām*. The only desire, most valuable thing, a slight connection with the divine agent, no such valuable thing we can hope to achieve in our life that can give us a turn to the highest good, *śevadhīr nṛṇām*. Gaura Haribol. *Saṁsāre 'smin kṣaṇārdho 'pi sat-saṅgaḥ śevadhīr nṛṇām*. So if anything to be aspired after, that is the association of the agent of the divine, the divinity of the highest conception.

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

So much intensity in dedication towards the Supreme Beauty we have never found as we find in the life of Śrī Caitanyadeva. How? Only hearing the Name entered Kṛṣṇadāsa fainted: looking at the Vighraha of Jagannātha in Purī, floods oozing from the eyes. Slight connection and great result found in the reaction in the body, mind.

There are so many religious men so far traced in history, but so much intensity coming in contact with the highest conception of the Lord, the effect, so much intense is never found in any of the devotees of the whole world in the whole history, except that of Rādhikā. Equal, equal there, so much intense hankering to serve the Lord, to be united with Him, aspiring after union with the Lord: so much intensity never found in the history of any religion of the world, as we find in Rādhikā and Gaurāṅga Mahāprabhu; and then somewhat in Nityānanda and other places.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

So much hankering, so much intense attraction for the highest truth; that is what has taken us to Gauḍīya Maṭha. We have no sympathy, no charm for anything, or any proposal, or any

principle ever so given to this world. But the connection of Rādhārāṇī and Gaurāṅgadeva has attracted us most in its highest conception. Everything is trash.

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

strī-putrādi-katham jahur viṣayiṇaḥ śāstra-pravādam budhā
[yogīndrā vijahur marun niyamaka-kleśam tapas tāpasāḥ
jñānābhyāsa-vidhiṁ jahuś ca yatayaś caitanyacandre param
āviṣkurvati bhakti-yogapadavīm naivānya āsīd rasaḥ]

[“Something most wonderful and miraculous has happened because the Divine full moon Śrī Caitanyacandra has graciously illuminated the sky of everyone’s heart, imbuing them with ambrosial transcendental love. Being deeply attracted by that, the materialists have given up talking about their wives, children and mundane affairs. The *paṇḍits* have given up arguing the scriptural conclusions, the *yogīs* have given up the difficulty of controlling the breath, the ascetics have given up their austerity, and the impersonalist renunciates have given up their pursuit of impersonal philosophy. Now there is only one exclusive and super excellent taste, the nectar of pure devotional service, compared to which, nothing else is attractive any more.”]

[*Caitanya-Candrāmṛta*, 113]

Prabodhānanda Sarasvatī, the previous Guru of Gopāla Bhaṭṭa Goswāmī who was a Rāmānuja Vaiṣṇava, and after coming in connection with Mahāprabhu he left everything and settled in Vṛndāvana near Śrī Kuṇḍa. And has written *Navadvīpa Dhāma Sataka*, *Vṛndāvana Dhāma Sataka*, *Rādhā-rasa-sudha-nidhi*, and so many books.

Strī-putrādi-katham jahur viṣayiṇaḥ is one of his poems. *Strī-putrādi-katham jahur viṣayiṇaḥ*. When Mahāprabhu came and expressed Himself here with His transcendental devotion towards Kṛṣṇa, *strī-putrādi-katham jahur viṣayiṇaḥ*, the ordinary worldly people for the time being left their talks about their wife and children. For the time being they stopped all those talks.

Śāstra-pravādam budhā. The scholars for the time being gave a pause to their talk about the different meanings of the scriptures, comparative study of different scriptures, what they say, what is the purport, what is the meaning of so many scriptures and what is the difference. *Śāstra-pravādam budhā*.

Yogīndrā vijahur marun niyamaka-kleśam. And the *yogīs* they left for the time being the pain of acquiring mastership over the breathing, their breath. They left the practice of controlling their breath and thereby to attain some mystic condition of mind. *Marun niyamaka-kleśam tapas tāpasāḥ*. Those who are addicted to self imposed pain, that is penances, they gave up that sort of idea temporarily, *tapas tāpasāḥ*.

strī-putrādi-katham jahur viṣayiṇaḥ śāstra-pravādam budhā
yogīndrā vijahur marun niyamaka-kleśam tapas tāpasāḥ

Jñānābhyāsa-vidhiṁ jahuś ca yatayaś. The *sannyāsīns* they left that culture of *Vedānta*, what is true, what is false, *māyā*, and what is Brahman, all these things. *Jñānābhyāsa-vidhiṁ jahuś ca yatayaś*.

Caitanyacandre param, āviṣkurvati bhakti-yogapadavīm naivānya āsīd rasaḥ. Temporarily the taste in all their practices ceased, temporarily stopped, and some wonderful...

.....