

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.04.16.B

Śrīla Śrīdhara Mahārāja: *Tad kṛṣṇa brahmayor aikyāt.*

*[yad arīṇām priyāṇām ca, prāpyam ekam ivoditam
tad brahma-kṛṣṇayor aikyāt, kiraṇārkopamā-juṣoḥ]*

[“Where it has been stated that the Lord’s enemies and devotees attain the same destination, this refers to the ultimate oneness of Brahman and Lord Kṛṣṇa. This may be understood by the example of the sun and the sunshine, in which Brahman is like the sunshine and Kṛṣṇa Himself is like the sun.”] [*Caitanya-caritāmṛta, Ādi-līlā, 5.36*]

It has been taken that Kṛṣṇa and Brahman is one and the same. The Kṛṣṇa and the lustre of His country, of His domain, is one and the same. With this basis of consideration this has been stated in the *śāstra*. We are to be wakeful to this fact. *Brahma-kṛṣṇayor aikyāt*. How? *Yāt kiraṇārkopamā*. Just as we may think that sun and his ray, we may sometimes include the whole extensive ray section also within sun. But a pencil of ray is where and real sun is where? A great difference. It is also like that. *Kiraṇa* means ray and *arka* means sun. Sun and its ray. We can include the ray within the sun sometimes, and we can eliminate the ray and we can consider only about the sun. So this we should understand the statements of the *śāstra* in different places when they say like this the underlying assimilation in such a way. We must be wakeful to that. So, *ānukūlyena-kṛṣṇānu-śīlanam*.

*[anyābhilāṣitā-śūnyam, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā]*

[“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.”] [*Bhakti-rasāmṛta-sindu, 1.1.11*] [*Caitanya-caritāmṛta, Madhya-līlā, 19-167*] [*Śrīmad-Bhāgavatam, 11.21.11, purport*]

This is our necessity, the favourable cultivation about Him. That which pleases Him. This has got also, the enemy-like dealings are also necessary in His *līlā*. But we won’t like it, we should not like it, we should not select it for our own. We shall try to go within, more and more, nearer, nearer approach there. And it is the *ānukūl* and *prātikūl*, it can be traced to the highest point, last point.

And so our aspiration is for *rūpānuga*. The Gauḍīya Vaiṣṇava, as Mahāprabhu has recommended for us there *rūpānuga, rāgānugā, rūpānuga*. First thing they’re *rāgānugā*, not _____ [?] not the path of law and rules, regulations, but they select more the path of heart, connection of heart to heart. That is *rāgānugā*. And of *rāgānugā* also there are different types. Within that *rāgānugā* is *rūpānuga*. *Rāgānugā*, the way of loving service and free from all rules, regulations, that is formality: no much formality but so much sincerity, that is *rāgānugā*. And *rūpānuga*, that is a particular group in the *mādhurya rasa*, the central line of the *mādhurya rasa* service. The highest service, the wholesale, the twenty four hour service, and the central thread comes to begin for us *rūpānuga*. So Mahāprabhu’s *sampradāya* is generally known as *rūpānuga sampradāya*. Both love and *mādhurya rasa* combined in the central line, the line of Rādhārāṇī. *Rūpānuga*, and the beginning is there.

So Narottama Thākura, the great Guru in our line of Divinity, his aspiration, he’s describing himself. “When the day will come when my Guru Śrī Lokanātha Goswāmī he will take me by my hand and put me in the charge of Śrī Rūpa?” His Guru will carry him to Śrī Rūpa Goswāmī, *rūpānuga* line. “He’ll take, he’ll hand over me, when that day will dawn to

show my fortune that I'm replaced by my present Guru Lokanātha Goswāmī to the hand of Rūpa Goswāmī?" That is the aspiration we're told, expressed there.

But we don't think this is anomaly, we don't think that is crossing the law of service to Guru. Here, should we think that Narottama Ṭhākura has committed any spiritual wrong when he says like that? It is out of nature, it is necessary. It is necessary, according to the detection of the inner acquaintance, innate nature, the complete analysis of the inner nature demands this sort of ostentatious transfer, we find it. And that should not be anomaly. The form and substance going together always, the form to help the substance, the ideal. Ideal is all in all, and the form conceived to help the ideal, and not to oppose it. This sort of aspect of the truth we must realise. It will help us a great deal in the whole of our life, what is the relation between the ideal and the form. Not - form is created to help the ideal, ideal realisation, the form is coming to here.

*[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt]
sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ*

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

None have pleaded so strongly on behalf for form. The Lord Himself is pleading with strongest terms. *Sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ*. Don't go to accept other's duty. Rather die standing on the sphere of your duty. The strongest terms He as asked us to take our position firmly in the form, at the same time,

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

Why so much recommendation to stand on the form? Because I may not go down, to keep up in my own present position, to maintain my own position.

The general will consolidate his own position, but what for? Only he'll take chance that he'll go forward, but not backward. He may not be pushed backwards, so he must strengthen his position - the general. But that is not the end of his object. His object is to go forward. He must not forget that, he's to go forward, to attack his enemy and finish him. That should be his object. But he's asked by the military science that you must consolidate your position first, that the enemies may not push you back.

So, so much importance should be given to the form that my carelessness to it may not push me back. But that does not mean that I won't go forward, 'I have finished everything. My life is finished.' No finish in our life. It is dynamic. The truth is a dynamic one, not a static. Finished in Brahmaloaka or Virajā. That is another thing, complete withdrawal.

But when we accept the life of service divine it is eternally divine in us, always to go forward, go forward. So we must be alert for progress, always for progress in our life, golden sphere. I have come to a standard, every days program always there must be novelty, not a stereotype thing, but novelty always in every days program.

So form should be there, but not at the sacrifice of the ideal, which we can see by the grace of the Infinite Lord, or His servitors. But the whole thing is concerned in this, the trouble, we find. Let God save us from this difficulty. This is a general difficulty which may come at every moment of every time in everyone's life. So a broad thing we are to understand clearly. Hare Kṛṣṇa. Gaura Haribol.

Sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja. Progress means to give up the present and to advance for the future prospect, that is progress. Gaura Haribol. Gaura Haribol.

At the same time we may not degrade us and take it as progress, in the name of progress we may not degrade us. We shall be careful about that also. So the *śāstra* and the *sādhu*, the consideration, and careful and selfless sincere consideration that will come to our relief.

*[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, [durgatiṁ tāta gacchati]*

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."]

[Bhagavad-gītā, 6.40]

We are our own enemy, and enemy is not outside, that can damage us so much, if we do not take part in that. So Kṛṣṇa is there, and if we're sincere He will surely come to our help. He'll be seen. It is His test. What we select, we select Him, or we select some other things given by Him? So many charming things sent by Him to test us, whether we're eager for Him, or eager for things that may be given by Him? So we should always try to help us in the selection of His service, and not by things given by Him.

Hare Kṛṣṇa. Gaura Haribol. _____ [?] Gaura Haribol. Nitāi Gaura Haribol.

Any question? We don't hear the voice of Kulangana any more. Where is she? Not come? She's busy in *arcana* of Rasesvara [?] She's busy perhaps there? Hare Kṛṣṇa. Gaura Haribol.

Jayatīrtha Mahārāja: Bhaktisiddhānta Saraswatī Ṭhākura, sometimes in his writing he refers to the analytic process and the synthetic process. Could you explain the difference between these two processes: analytic and synthetic.

Śrīla Śrīdhara Mahārāja: There is some instance? Generally his lecture is synthetical. Bhaktivinoda Ṭhākura more analytical, but our Guru Mahārāja was more synthetical. Synthetical means always tending towards the centre. Whatever part he begins, but try to connect with the centre and then to deal with it in any way. And analytical to begin from there and go to the parts, and parts of the parts, in this way. Bhaktivinoda Ṭhākura had analysed mostly. Of course the synthesis is there _____ [?] Kṛṣṇa. But our Guru Mahārāja, Bhaktisiddhānta Saraswatī Ṭhākura, giving always a general characteristic, ontological aspect, ontological meaning. Very busy always to take anything with ontological, intellectual, the ontological satisfaction, in this way, of everything. That is required by the present scientific civilisation. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: I think your speaking is more towards the synthetic also.

Śrīla Śrīdhara Mahārāja: Mine?

Jayatīrtha Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Yes. It was told like that, that mine is also synthetical. Rāmānuja is synthetical. Madhvācārya is analytical. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Jayatīrtha Mahārāja: If someone in the path of devotion becomes too much concerned with the external consideration, loses sight of the question of internal earnestness or hankering for the real thing, then in what way can he be delivered from that kind of misconception?

Śrīla Śrīdhara Mahārāja: It will take time, and also it depends on the stage of devotion. His awakening in the inner world will help him to dissolve the earnestness with the external

side. As much as his awakening will be on the internal world his object of worship will also be of the same level and it will be subtler and subtler. *Bhāva bhakti*.

Generally it is said that *brahmacārīns* and *gr̥hasthas*, in that stage they're in *arcan adhikār*, with things _____ [?] They will, whatever they will do, they will do with the help of these material articles.

Sannyāsīns are supposed to do mental worship, not that, independent of material things, because they're *sannyāsīns*. External, physical things may not be available to them, and they're promoted to such a stage that only with the help of mental ideas they will go on with their worship. This is the middle class of devotee.

And the highest class of devotee they're above *arcanam*. They're seeing that everyone is worshipping Him, and only he's the exception, he can't do. That is their vision. 'Everyone is in connection with God,' but he's trying but he can't get the real connection. That is his temperament, of the *uttama adhikārī*, 'That I am deceived. I failed. I am unfortunate.' But at the same time he finds the connection of Kṛṣṇa with the whole of his environment. That is a peculiar type of devotion of Kṛṣṇa consciousness in the *uttama adhikārī*.

We can guess, conjecture, that because the object of our attainment is infinite, as much as we can approach to have a conception of infinite, so much so, we cannot but find ourselves very, very meagre in the comparison, in comparison of that.

Just as Newton told, "You say I have finished the world of knowledge. But I say that I am more learned than you, because, I know that it cannot be finished. But I'm only collecting some pebbles on the shore of the infinite ocean of knowledge. So I am more learned than you."

So, as much as one has some connection, some conception of the infinite, so much so, he feels himself that he's smallest of the small. And when we do not care about the very nature of infinite we may say, 'Oh, I can finish it in no time.'

Devotee: Mahārāja _____ [?]

...

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Akṣayānanda Mahārāja not come?

Akṣayānanda Mahārāja: Hmm.

Devotee: Akṣayānanda Mahārāja, Aranya Mahārāja, Parvat Mahārāja and _____ [?]

Śrīla Śrīdhara Mahārāja: Vidagdha-Mādhava has got a letter. _____ [?]
Hare Kṛṣṇa. Nitāi Gaura Haribol.

...

...there may be, and also clash maybe, but that should be of a proper type. The fighting of the dogs should not be the ideal of the fighting of the man, or even the lion. The brahminical fighting, the Vaiṣṇava disagreement, that must have some respectable type. There may be difference but that should not come to such deplorable standard, level. This political, more political fight. That shows the standard of our faith in the Supreme. The justice is there, the Almighty. Justice is everywhere. With this consciousness we're to handle with anything and everything.

Just as suppose, in the presence of the father or guardian, if the children they want to quarrel, but their quarrel will be of a particular type when they're thinking that they're in the front of their guardian. The father is there, the mother is there, and the children are quarrelling for some, 'he has snatched my thing. I am given less.' In this maybe quarrel, but the guardian's eye, under guardian's eye.

So our fight should be that we are under guardian's eye. Kṛṣṇa is there. Guru is there. We are seeing almost same order of affection we get from them, and we have got proportionate affection from the same source, and just before them how should we behave? A ruthless, merciless, and heinous, with such mood, and such sort of feeling, that rudeness, this shows that how much God consciousness, Guru consciousness, Kṛṣṇa consciousness, is

within us. Or we think we are masters, we are seeing the matter, the object. We are more related with the objective world than the subjective. That by capturing the physical aspect of things we have done everything. What is this?

Rather, the ideal side, that is more important than the physical acquisition which was necessary to help the - to propagate the ideal. The ideal is all valuable, not those materials that were gathered to help preach the ideal. Am I clear?

Jayatīrtha Mahārāja: Yes, cent percent.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Who are more interested with the material than with spiritual, so the spiritual dissatisfaction will come there as a reaction, in general. Making too much with the material aspect, it can't satisfy the seekers after truth, quench their thirst. Ultimately none of you have come for material grandeur. You have come to surrender to the beauty of the ideal. The higher type of ideal, that has drawn you all, surely, not the external grandeur. Hare Kṛṣṇa. And there, that is normal. And we may be blessed with that sort of tendency in our heart.

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

Mahāprabhu showed that He's afraid of mixing with Pratāparudra, the material grandeur, power. But when Pratāparudra was found to serve Jagannātha in the form of a meanest servant, though he sits on the throne, but to Jagannātha he considers himself to be a sweeper. Pratāparudra, though a king, externally, but internally he thinks that he's a sweeper of Jagannātha. Then Mahāprabhu's heart melted. He showed that if you try to look at things in this way, through his *laghimā*, ego, how it is modest, how it is humble. That should be the standard of judging our friend. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Let us be blessed with that standard, that eye. We may not be conquered by other's ideal. Let God save them also from that sort of endeavour and adventure. They're thinking that they're progressing with much adventure. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Adventure, adventure, to explore the spiritual world, the world of humility and humbleness. There is much jewel, and what jewel we can find on the external surface? We want to be saved from that sort of charm of the external grandeur.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

There is a story in Sanātana's life. It is found in *Bhaktamāla*, and also Rabindranatha Ṭhākura has written a poem in that connection. In the verge of the Badrajan [?] District _____ [?] there was a village, Mankar [?]. And there was a rich *brāhmaṇa* family and who had many lineage of worship and festivals of many religious type. But suddenly they had become poor. And the *brāhmaṇa* he says that, "I am the best of this line, lineage. I'm so poor that I cannot perform so many festivals that used to be performed here every year."

So he was a devotee of Mahādeva, Śiva. He began to pray very fervently to his lord of heart, Śiva. "That please help me that I can keep out the glory, the name and fame of my ancestors."

Then in dream he got some suggestion. "Go to Vṛndāvana, there is Sanātana Goswāmī, meet him, and your aim will be satisfied."

Then in those days no train, no bus, only by walking, the thousand miles, *brāhmaṇa* went to meet Sanātana in Vṛndāvana. Then anyhow, on the banks of Yamunā he found Sanātana in a hut and taking the Name of Kṛṣṇa. He met him and told his own things.

Then after giving hearing to him, Sanātana told, "*Brāhmaṇa* it was true that previously when I was Prime Minister to Bengal I gave many things to many *brāhmaṇas*, satisfied them. But now you find me I'm a beggar."

"Yes, I see your condition. But how can I think that my lord, Śiva, he has frustrated me, cheated me? I can't think like that."

"But what can I do? You see me."

“Yes, I see your position.” Then disappointed, the *brāhmaṇa* is coming away.

The Sanātana Goswāmī suddenly - something came in his mind. “Oh *brāhmaṇa*, come, come, come. Śiva has not disappointed you. You see there is some rubbish gathered together. I think that one very bright stone was found one day and I put it there. That may be the touchstone, and if it is so, then Śiva has given you dream rightly.”

The *brāhmaṇa* removing the rubbish found a bright stone.

“Oh, it may be the touchstone. You take it, and all you’re difficulties will be removed.”

The *brāhmaṇa* took it. “How fortunate I am. Śiva, my lord, has guided me to a proper place, and I have got it.” And now going, he was always thinking that, “It may be ordinary glass also. But I must find some... this iron.” And when searching he found a small iron nail and took it and touched and it converted into gold. “Oh! How fortunate I am. I have got the touchstone. I’m so fortunate in the world I have got the touchstone.”

He’s going, but fortunately the reaction came in his mind.

“This is really touchstone, but why that man, that Sanātana Goswāmī, he so neglectfully put it in the rubbish? How is it possible? It can’t be thought out, that this thing should be so much neglectfully dealt. Why?” Then the next second thought came to him, in the heart of that fortunate *brāhmaṇa*. “That he must have something more, greater, higher, then he could neglect this thing.” The second thought came in his mind, “He’s in possession of something higher, substance.” And then the third stage he came to think, “That I have found such a saint and if I go back only with this then I’m deceiving myself. It is a proof that he’s a saint of the highest order that he could neglect this touchstone in such a way, hatefully. I have found such a *sādhu*, such a saint, and if I leave him then I commit a great mistake in my life. It is difficult to find such a saint in the world.” So he came back, returned, retraced, and when he came in the front of the cottage of Sanātana, then it came to its zenith. He threw away that touchstone into the river, and fell on the foot of Sanātana. And it is mentioned,

_____ [?] “You have got, you are in possession of such a wealth that you did not care a touchstone to be a valuable thing. I want that valuable thing from you. I don’t like to be deceived by this touchstone, valuable thing.” He threw it to the water, and falling.

So external things, the charm of the external precious things should be conquered. In this way. Gaura Haribol. The grandeur can attract the self deceiver.

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

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

Kṛṣṇa is such He does not tolerate any second of Him, competition, so no alternative. Kṛṣṇa is the only wealth. All others in our paraphernalia should be very, very insignificant. We should be satisfied with that, satisfied with that. Only the whole adoration He should command from our heart. And there should not be anything around us which may attract us, disturb our concentration towards Him. Only the exception of His devotees, those that will help me towards right direction, towards the direction of Kṛṣṇa consciousness.

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

.....