

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.05.18.E

Devotee: We were wondering that different personalities they try to associate in the material sense according to their likings. And we find that also when it comes to the association in the matter of *bhajana*, or service, then also there is tendency to group, to look for a specific quality.

Śrīla Śrīdhara Mahārāja: In a general sense we are to ascertain the right of the finite and the infinite, that must be adjusted. In the case of free will also. Absolute is absolutely free. And this is infinitesimal so its freedom is also like that. As finite is adjustable with infinite, so every attribute and part of finite will be similarly adjusted with that of infinite. This should be our guiding sense.

Do you follow, in a general way?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: That must be adjusted, of inner infinite is adjusting finite within its scope. *Bhedābheda*, *acintya bhedābheda*, common and difference, and that is not within the scope of human thinking. Do you follow? *Acintya*, *bhedābheda*. It is not possible to capture by our brain, according to our Guru Mahārāja, puppy brain. That is *adhokṣaja*, *jñāne prayāsam udapāsyā* [*Śrīmad-Bhāgavatam*, 10.14.3] So we're requested not to make much of our, of the vanity of our consciousness, that we can include everything within the consciousness. So *namanta eva*, try to give regard to the infinite, than to try to capture the infinite within your brain. That will be futile attempt. Just as physically it is not possible to capture the infinite for the finite, so also consciously it is also impossible to capture the infinite within its fist. So we must be prepared with that sort of adjustment with the infinite.

*bahūnām janmanām ante, jñānavān mām prapadyate
vāsudevaḥ sarvam [iti, sa mahātmā sudurlabhaḥ]*

[“After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.”]
[*Bhagavad-gītā*, 7.19]

He's all in all. With this idea one should surrender. And after long, long, ages and births, a *jñānī* comes to such conclusion. *Namanta eva*, that of submission, the road of submission, surrender, that you accept. The knowledge must be subservient to devotedness, not more than that. *Śuddha*, to admit the importance of the pure devotion, that means that knowledge is futile, can't do anything. With this data and basis only the pure devotion comes to take its position, rest. Otherwise that devotion is not devotion proper, it is *saguṇa*, this illusory devotion in this mundane world.

Devotee: This cultivation of knowledge?

Śrīla Śrīdhara Mahārāja: Ah. True devotion, *bahūnām janmanām ante*.

*brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, [mad-bhaktim labhate parām]*

[“The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me.”] [*Bhagavad-gītā*, 18.54]

This sort of adjustment final with the mundane world, world of exploitation. *Mad-bhaktim labhate parām*. Then only he can be eligible for the acceptance of *para bhakti*, pure devotion, *śuddha bhakti*, *ananya bhakti*, *kevala bhakti*.

Not by *jñāna*, not by exploiting energy, nor by knowing faculty, but by serving attitude, *yam evaiṣa vṛnute tena labhyas*.

*[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūm svām]*

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha Upaniṣad*, 1.2.23]

& [*Muṇḍaka Upaniṣad*, 2.3.2]

Whomever He will accept, he can know Him, that much. So to attract His attention, only devotion is necessary, devotedness, that can attract Him. His freedom, and then He will come to know you, about Himself. Not by the dint of your power you can know Him. If He likes to know, Him to you, you can know Him that much. So the method of direct approaching by knowing faculty is useless. Only you are to attract Him, His attention, so that He comes to make Himself known to you. That is the policy, otherwise not, pure knowledge is possible about Him. *Adhokṣaja*, transcendental, means this, beyond the jurisdiction of our knowing faculty.

Who is there?

Bhāratī Mahārāja: Bhāratī Mahārāja.

Śrīla Śrīdhara Mahārāja: Bhāratī Mahārāja. Do you follow?

Bhāratī Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: I have followed long ago. We must be alert on this point, always. We'll have to be acquainted with the line of demarcation, between knowledge and pure devotion. The fight will be with the so-called *jñānī*, that is Śāṅkara School. You must be well versed here in this point. Our main enemy will be the Śāṅkarite who says that *jñāna* is everything, even above *bhakti*, devotion. And in *Bhagavad-gītā* their weapon is only in one place.

*teṣāṃ satata-yuktānām, bhajatām prīti-pūrvakam
dadāmi buddhi-yogaṃ taṃ, yena mām upayānti te*

["To those devotees who are constantly dedicated to Me, and who engage in My service out of their love for Me, I bestow the internal divine inspiration by which they can approach Me and render various intimate services unto Me."] [*Bhagavad-gītā*, 10.10]

*teṣāṃ evānukampārtham, aham ajñāna-jam tamaḥ
nāśayāmy ātma-bhāva-stho, jñāna-dīpena bhāsvatā*

["Out of compassion for them, I, situated within the hearts of all living beings, dispel the darkness of ignorance with the radiance of knowledge."] [*Bhagavad-gītā*, 10.11]

So I have given interpretation to take it in another, higher way. This *jñāna* means *jñāna-dīpena bhāsvatā*, that is to make Himself explicit in the heart of the devotees, they're suffering from the pangs of separation. There He expresses Himself. It is meaning that, *jñāna-dīpena bhāsvatā*, after devotion.

Bhāratī Mahārāja: Mahārāja, there always seems to be an inner struggle. A struggle within as to come to know the infinite, say for example *sambandha jñāna*, to understand properly what is *sambandha jñāna* there seems to be no limit.

Śrīla Śrīdhara Mahārāja: Ah, *sambandha jñāna*, but *sambandha jñāna* will come according to His sweet will. *Sambandha jñāna* is not independent of His will. He will bring you to know that, “I am such and such to you.” Otherwise not, it does not depend on you. “Who I am to you?” That also within His jurisdiction, almost everything. It’s not within your fist. *Yam evaiṣa vṛnute tena labhyas*. He maintains the subjective character always. You are object to Him. That you must not forget. A super subjective characteristic He has got. You are an object.

*upadraṣṭānumantā ca, bhartā bhoktā maheśvaraḥ
[paramātmēti cāpy ukto, dehe ’smin puruṣaḥ paraḥ]*

[“Within this same body (distinct from the soul) the Supreme Person or Parama Puruṣa is present as the soul’s intimate witness, sanctioner, supporter, guardian, and Lord. He is known as the Supersoul.”]

[*Bhagavad-gītā*, 13.23]

Superiority in His side, in all matters. You are only dependent, an atom.

Bhāratī Mahārāja: It seems that we’re very helpless.

Śrīla Śrīdhara Mahārāja: Yes, of course, and the realisation of your helplessness, that is your capital. “I’m helpless.” If sincere, then you’re seeking for some shelter. And from there you can come properly in His connection, when you are sincerely after seeking your shelter. Then you come across Him. And when you can stand independently it is a luxury to enquire about Him, not necessity.

Bhāratī Mahārāja: Luxury?

Śrīla Śrīdhara Mahārāja: Eh? Something like that.

Bhāratī Mahārāja: Amusement.

Śrīla Śrīdhara Mahārāja: Knowledge of luxury, a fashion, an ornament, something like. But inner dire necessity you will feel for a shelter because you are helpless in all respects, then your contact with Him will be proper and real. Otherwise all like luxury.

Bhāratī Mahārāja: Like a false decoration.

Śrīla Śrīdhara Mahārāja: A show for *pratiṣṭhā*, that I can know anything and everything, to get position and fame, prestige, in this world, that is any achievement in this world. Or ultimately to merge in the ocean of consciousness, at most.

Nirmat-sarāṇām satām [*Śrīmad-Bhāgavatam*, 1.1.2] *Nirmatsara*, selflessness means that, to admit that He’s all in all. Even my existence can be effaced by His sweet will, though eternal I’m told, the soul is *sanātana* etc. But He’s, the absolute which can efface me. *Kṛta dāsa*, slave, the master can murder the slave.

mārobi rākhobi yo icchā tohārā, [nitya-dāsa prati tuwā adhikārā]

[“Slay me or protect me as You wish, for You are the master of Your eternal servant.”]

[From *The Songs Of Bhaktivinoda Thākura*, p 13]

“You can keep it, You can do away with me. This is Your right, constitutional. I am quite dependent. You can make and mar with my fortune anything You please.”

As much as you’ll be able to realise your position of helplessness, so much you are enriching yourself from the real standpoint, you are acquiring a position there. Just the opposite, no vanity will be allowed there. All humility. Humility has got value there, because _____ [?] we are

within the negative, not positive, no right. But all right only in His sweet will. That is *prema*, love, His grace. Our existence on that aspect of the reality.

The *śakti*, the female has got its importance in one way, and not that she will go to imitate the right of the male. There is her failure. A male has got its own way, of attitude. So predominating and predominated.

If we want to assert our predominating self then we are to come in connection with *māyā*, the illusory energy. There we are *puruṣa*. But if we want to approach that *taṭasthā* then we are not *puruṣa*, we are of female type, dependent type, *śakti*. In consideration with Him, *śakti*. And in consideration with *māyā* we are *śaktimān*, *puruṣa*, exploiter, enjoyer. And there, to be enjoyed. If we seek our relationship with the upper, upper existence, we are to be enjoyed, we are to be handled. Subjective existence is there, that side. And here we come to exploit, to assert, then we're in connection with *māyā*, we can do, and we're suffering from the reaction. They're *puruṣa*, and they're *śakti*, in the relativity of the higher we are *śakti*, potency. And here in the illusory world we can assert, we're *puruṣa*, we're enjoyer. But it is false and reactionary.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol.

So try to develop the attitude of your potency characteristic. As much as you'll be able to do that you will have value on the higher realm. By submission, *praṇipāta*, *paripraśna*, *sevā*, you may be allowed to enter into that domain, otherwise not. *Sevā*, you are to be utilised by them, the interest of the higher land, higher plane, then only you are allowed. No exploitation for the *jīva* soul is possible in that land, the country of Paramātmā, and even above. Eh? Kṛṣṇa. Eh?

Bhāratī Mahārāja: There's an endeavour of the *prāyas* of the Māyāvādī by *jñāna*. The false endeavour to understand by knowledge, of the Māyāvādī. Now that is one type of endeavour.

Śrīla Śrīdhara Mahārāja: They cannot enter into that domain. They're showing their feats only here within this mundane world up to Satyaloka. Then in Brahmaloaka they merges, finished, they cannot pass through Brahmaloaka towards Vaikuṅṭha, with that idea, so 'ham, "I am a part of the highest entity." That idea detains them in Brahmaloaka, never upward. But *dāso* 'ham, then you'll be allowed to enter into the higher realm. So *nirmat-sarāṇām satām* [*Śrīmad-Bhāgavatam*, 1.1.2] *moksabhi sandabhi api asta* [?]

*dharmah projjhita-kaitavo 'tra paramo nirmat-sarāṇām satām
vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvaraḥ
sadyo hr̥dy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt*

["Completely rejecting all religious activities which are materially motivated, this *Bhāgavata-Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart."] [*Śrīmad-Bhāgavatam*, 1.1.2]

These are the commendations.

Bhāratī Mahārāja: So Mahārāja, what is the endeavour of the *sādhak*. The *sādhaka*, in *vaidhi bhakti*, what is that endeavour which he feels to try and understand?

Śrīla Śrīdhara Mahārāja: As recommended in the *śāstra* and by the *sādhu* he's to follow that program. Then gradually he will find himself, that he's in the proper soil and he's gaining some ground, and that will encourage him to continue his attempt towards that, upper realm. When *ruci* will come, up to *ruci* he's to undergo some program recommended by the *sādhu* and *śāstra*, by that help,

śravaṇa-daśā. *Śravaṇa-daśā*, *varaṇa-daśā*, up to *āpana-daśā*, he'll take trouble of *sādhana*. Up to *śravaṇa-daśā*, *varaṇa-daśā*, and *sādhana-daśā*, ah, when *āpana-daśā*, the plane of *āpana-daśā*, that self realization will begin, then he himself will stand guarantee for his own activities. Hare Kṛṣṇa. *Āpana-daśā*, he will feel himself, *bhāva bhakti*. Then he won't be taken away from that position. "No, I'm realizing a novel type of ecstasy, in *bhāva bhakti*." From *ruci* also, *ruci*, *āśakti*, *bhāva*.

Hare Kṛṣṇa. Hare Kṛṣṇa.

"Higher things we can acquire by service." Main thing is that, sacrifice and have. Pay, pay for it. Not paying in terms of money and other things, but paying in terms of your own self. Surrender and have. Give and get.

Bana Mahārāja: I'm bankrupt.

Śrīla Śrīdhara Mahārāja: Give and get. As you can give, you can get similar things.

*ye yathā mām prapadyante, tāmś tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]*

[Śrī Kṛṣṇa says: "As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects."]

[*Bhagavad-gītā*, 4.11]

Bana Mahārāja: We're going to ask you for a loan Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: *Mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ*. "Because there is none beyond Me, so anyone praying for some trifle thing I am also giving trifle. But it is finished, they're again in want, but this is a play. But who are serious, wants Me, and they also have to pay for that, however little, but his whole self he gives him whole. He gets Me whole. As he gives so he gets."

Come out with your little thing, your little capital come out with your little capital. You will get His in that return.

Bhāratī Mahārāja: Bana Mahārāja says he's bankrupt.

Śrīla Śrīdhara Mahārāja: It is a good sign to be bankrupt here, then he will seek some shelter, he's seeking. If he's really bankrupt then he's seeking a shelter sincerely.

Bhāratī Mahārāja: He would like to arrange a loan from you.

Śrīla Śrīdhara Mahārāja: A loan? Ha, ha, ha, ha, ha. This is all loan, the activity. I am also in the loan, reaction. We are continuing the business in loan from Gurudeva. A business of loan, negative side business, all on loan. Ha, ha, ha. Bearer of Mahāprabhu.

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya [guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viśaya-taraṅga, punarapi ei thāñi pābe mora saṅga]*

[“Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 7.128-9]

Āmāra ājñāya, "I will be capitalist." He takes the risk of the position of a capitalist, *āmāra ājñāya*.

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

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bana Mahārāja: Mahārāja, then, one has independence to associate, one has the independence, or the right to choose his association according to his own liking, right. Then, according to that liking one will look for that association according to his own specific taste, or *rasa*, hmm?

Śrīla Śrīdhara Mahārāja: The liking is not ignored, but the decision is in the hand of the authority. Liking is consulted. Liking sometimes may be defective. So liking has got importance but that is limited. Everything is limited in *jīva* because he's limited. No absolute power in his hand, because he's vulnerable. *Anu* means small, infinitesimal, that is there is vulnerability. So under guardian, to live under guardian, that is safe for him. Otherwise whatever small freedom he has got he's misusing. And we're the witness. No absolute right in any respect may be with *jīva*, all relative.

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