

83.02.13.A

Śrīla Śrīdhara Mahārāja: In his last days our Guru Mahārāja used to say, every now and then, "Religion is proper adjustment." We're improperly adjusted with the environment, that is the trouble. So,

*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 *phalgu-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-sindhu, Pūrva-vibhāga, 2.125-6*]

As recommended by the Buddhists, or Śāṅkarites, the salvationists, "That give up everything and reduce yourself to zero. Give up connection with everything, and as in deep sleep, so you're to reduce yourself to that stage. That is the perfect."

But this has been rejected hatefully by the Vaiṣṇava, specially the Gauḍīya Vaiṣṇava, those that are under the direction of Mahāprabhu. This is *phalgu*, or temporary, *phalgu* means which is apparent. Near Gayā there is a river whose name is Phalgu. That is, whenever we remove the sand from the bed of the river we can see the current is passing underground, but on the bed it is all sand, *phalgu*. So renunciation cannot be complete, it may be, however long time, still it is temporary.

*ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paramṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ*

[(Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said,)

"O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam, 10.2.32*]

In *Bhāgavatam* this *śloka*, the Brahmā in his hymns, addressing to Kṛṣṇa.

Ye 'nye 'ravindākṣa vimukta-māninas. "Oh You lotus eyed. *Ye 'nye 'ravindākṣa vimukta-māninas.* Those that can conceive themselves completely disassociated with their environment, completely disassociated, disconnected from the environment, completely liberated, emancipated. *Mānina*, they think like that, but actually it is impossible. *Vimukta-māninas*, they think themselves that they're perfectly independent of the environment, as if in sound sleep. But sound sleep is not a permanent thing. The reaction will come from the seed, and the sprout will come again. Inevitable.

Tvayi asta-bhāvād aviśuddha-buddhayaḥ. Their calculation is wrong totally, because they have not counted You, their counting is independent, they and the environment. But You are there to harmonise both, to keep connection with both the parties. They forget that, they can't understand that. If they can find that centre, then they can understand that their relation, the environment and his relation is not in his hand. It is in the hand of the Absolute, and it is unavoidable. It is not in their hand, it depends. And his position is an organic part, not an independent part from the environment, but his position is an organic part. So he and he has common relation there and management comes from there whether united or separated, or how related or not related, all that depends on the centre and not on them. They cannot negotiate independently, or discuss, or adjust independently of Him.

Tvayi asta-bhāvād. Because they do not count You they're on the - between You and them there is a wall, they cannot pierce the wall and understand the barrier, cannot break the barrier and come in connection with You, so they commit such wrong.

Aviśuddha-buddhayaḥ. What is their ultimate position, realistic position is what?

Āruhya kṛcchreṇa param̐ padam̐. After much trouble they rise up to the highest point of liberation.

Āruhya kṛcchreṇa param̐ padam̐ tataḥ, patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ. And from there they do not count the upper relation and the adjustment with the main centre. All these calculations omitted, so they have to fall back again, hurled down for this mistake.

So we're not to shun, not to abandon anything, but we're to come to a satisfactory, harmless adjustment. Not only harmless, but the adjustment that can give our fulfilment of life. This is *phalgu-vairāgya*, and what is *yukta-vairāgya*, just the opposite.

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

Apparent, not real, undercurrent, in the very subtle most plane there we cannot detect. So who can detect that, that from revealed plane, from God's, who can see anything and everything, from His, the real prospect, He is coming through *Veda*, revealed scripture. What is that?

*anāsaktasya viṣayān, yathārham upayūñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam̐ ucyate*

Only you will have no greed to enjoy the environment, *anāsaktasya*, you must not have any particular tendency to enjoy it. But the thing is not to be blamed, your enjoyable tendency is blameable. So you must withdraw your enjoying tendency, that you are master of the thing, you can enjoy it in your own satisfaction. That sort of tendency must be withdrawn. *Anāsaktasya viṣayān.*

Yathārham upayūñjataḥ. And you are required to behave with them properly. And what is that properly? That is in connection with the calculation of the central interest. Neither you can enjoy,

nor can you reject. A function between you and the environment is fixed already by His will. Ha, ha You can't change it. That thing belongs to Him. You also belong to Him. And how you are to deal with your endeavour that is also already prearranged, and you can't evade that. Only you are to be in re-adjusted position.

Anāsaktasya viṣayān. No local interest should be imposed. *Yathārham upayujjataḥ.* Just proper, independent of you and He, the central, the real function between, relation between, that must be awakened, a real transaction. *Yathārham upayujjataḥ nirbandhaḥ kṛṣṇa-sambandhe.* And what is the key to that, the test, the criterion? *Kṛṣṇa-sambandhe.* How you can utilise the environment for the service of Kṛṣṇa. You are a servant, and here is the object of service, you can't reject that. You are bound to utilise the object for the service of your Lord. You are a servant, and this is the object of service. It is not meant for you. At the same time it is not so that you can reject them and you can live independently without anything. This is also artificial life. It is not truth. So whatever is helpful for the service of the Lord, we must take care about those things, that they may not be lost, may not be missed.

What is necessary for the service of Kṛṣṇa, we must be attentive to the protection of that thing. That indifference, to protect things, which may be utilised in the service of Kṛṣṇa, that is no devotion. Sometimes we may think we have adopted the way to get out of this mundane world. Why should we be so much particular about these things? As much as possible we shall try, to keep things that are necessary for the service of Kṛṣṇa, properly. Proper attention should be given, to anything and everything, only for the purpose of the service of Kṛṣṇa.

Both exploitation and renunciation, both is bad, both is unnatural, both is unwholesome. And no fulfilment can be reached by either method, exploitation or renunciation. We're to be initiated in this angle of vision of life. This is Goloka. Everything may be harmonised by Him. He's so good, so great. Nothing coming in His contact can be wrong. It is only wrong when it is in contact with things that are defective. So nothing, everything is all right, if it is in connection, one condition, if for Kṛṣṇa. Everything is for Him. Everything is for Him. When deviation from that point, there is anomaly, derangement, and reaction, and misery. Misery is the outcome of *māyā*, that miscalculation, misrepresentation, miscalculation. It comes as the outcome of miscalculation.

And proper calculation, and to follow that, that is devotion. And that very life, nature is dedication, and dedication towards the centre, and the Absolute centre, and nothing less than that, that will fetch local value. Nothing less than Kṛṣṇa conception of Godhead. Other demigods they're also local, their position is also provincial, local. *Kṛṣṇas tu bhagavān svayam.*

*[ete cāṁśa-kalāḥ puṁsaḥ, kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokam, mṛdayanti yuge yuge]*

["All the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists."]

[*Śrīmad-Bhāgavatam*, 1.3.28]

The Absolute Reality the Beauty. Everything is justified when it is meant for Him, His satisfaction. Then there is one thing we have to understand, and we must try to follow, this is devotion. Goloka.

Criterion is this, and this is the test. We shall try to examine, how for, it is meant for Kṛṣṇa, for His satisfaction. Of course that depends on our stage of realisation.

Otherwise anything we may think, "Oh this is for Kṛṣṇa's satisfaction. Kṛṣṇa is satisfied." I have done something and I may say, utter the words. "Yes Kṛṣṇa is satisfied."

Ha. My mere statement won't be exactly what is with Him. The Absolute position is there and we are to realise our position, that is *sādhana*. By the help of the saints, as well as the scriptures, revealed, and saint and scripture of different types.

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]

It is not a relative thing, it is absolute, and all relative positions, we shall have to learn to eliminate, and understand what is absolute. What is absolute, how it is absolute? We're to learn that, gradually, by progressing in a proper line, proper method, accepting, *sādhana*. This *śravaṇa*, *varaṇa*, *sādhana*, *āpana*, *prapanna*, five stages in our development of our realisation. And both the scripture, *sādhu*, *śāstra*, *guru vākya*, *cittete korijā aikya*, [*Śrī Guru-vandanā*, 2] three things must come to prove that one thing. The saint, opinion of a saint, and the scripture, and ones hearty response. *Hṛdayenābhyanujñāto* [*Manu-saṁhita*, 2.1] The approval of the inner heart, with the opinion of the revealed scripture, and also which we'll be given, directed, or dictation of a proper saint. And the saint can be found only by the help of the scripture. And the scriptures meaning also will come from the saint, proper. They're inter-dependent.

We're to face that, the ultimate guidance, our *sukṛti*. *Brahmāṇḍa brhamite kona bhāgyavān jīva*. It is our good fortune, if we acquire *sukṛti*, that will guide me. Birds of the same feather flock together. It will carry me towards proper place. I'll be able to meet that and by comparison I'll be able to understand what degree of truth is where, the conception, the truth, absolute truth, and relative truth. What is the criterion of the Absolute Truth? How it is absolute? All these things to be understood by the reference of the scriptures, *sādhu*, and one's inner approval, heart's approval.

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

Every step we're doing that, always eliminating and accepting, elimination and nomination, acceptance. Every time we're in progress, dismissing something and accepting another thing, always. This is progress, this is life, this is dynamic in character. And sometimes also if we are cursed, we may go down, more to down, down, down, that also happens in this world. Always everything going up, and no setback, it is not so, there is setback also. So the caution is given there in the *śāstra*, the *aparādha*, the error, the negligence, the idleness, so many things that may push us down. We must be cautious of the fact.

caitanya canday daya koro hari ca sri ca kori vecit pari samskara [?]

It is not a question of blind faith. The understanding is also possible, to apply here. And that will be astonished, your understanding will be astonished finding new things, things of new order. *Gītā* says.

*āścaryavat paśyati kaścīd enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enam veda na caiva kaścīd*

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."]

[*Bhagavad-gītā*, 2.29]

The most wonderful, your own self is also wonderful, what to speak of Paramātmā, and Nārāyaṇa, and Kṛṣṇa. Your own soul, your personification proper, that is also of wonderful conception. *Āścaryavat paśyati kaścīd enam*. When you come to conceive one's soul. "Oh how wonderful type of existence it is. So diabolically opposite to these material and mental things." *Āścaryavat paśyati. Āścaryavad vadati*. And when one begins to give description about the soul, he's also charmed, enchanted. "What am I saying? Can I say? Can I give vent to it properly, about the soul proper which I myself am?" *Āścaryavac cainam anyaḥ śṛṇoti*. Those who come to hear, they're also astounded. "What is this? Such strange things we have never heard before. Such thing is possible? *Ātmā*, eternal, all knowledge, all pure and eternal. Without food it can continue. A member of the eternal plane. How is it possible? And it is an understanding principle, an atom that can understand himself, and that can understand others also."

Our Guru Mahārāja used to give some example, many a time I have mentioned. A boy is born in a dark cell, then someone has come to tell him. "You come out, I shall show you the sun. It is very wonderful, the sun."

Then the boy will take a light, a candle with him.

"No, no. Why do you take the candle?"

"Without candle how can I see the sun?"

"No, no. To see the sun candle is not necessary."

"You are be-fooling me. Without help of candle nothing can be seen, and you say the sun can be seen by the sun, without candle. I don't trust."

Then he'll be forcibly taken.

"Oh! Sun is seen by his own light. Not only that, sun can show the whole thing, me, you, others, all things can be shown by the sun only. Is it possible?"

*ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
vyartho 'pi naivoparameta puṁsām, mattaḥ parāvṛtta-dhiyām sva-lokāt*

[*Śrīmad-Bhāgavatam*, 11.22.34 says.] *Ātmā* is self effulgent, it can show itself, it can show others. Only devoid of it, we are suffering from suspicion, and half knowledge, and ignorance. But when we can come to *ātmā*, we can feel *ātmā* by his own self. And at the same time by the standard of that light, we can comparatively know what is non *ātmā*, what is not soul. That also can be understood indirectly by feeling the position of *ātmā*.

atma bhava dustavya srotavyadhi jnatavyadhi jnasitavbha [?]

The *Upaniṣad's* clarion call, calls of out. "What are you doing, what are you busy in? Give up all these. Try to find out who you are. You are *ātmā* and *ātmā* is worth, every movement, can

command every worth, commanding every drop of energy, to know it, it is so full and so dire necessity in you. What do you do? First give up everything. Atma bhava dustavya [?] Oh, you, why have you engaged in wild goose chasing? Stop. Come to know who are you, you're *ātmā*, you're soul. All the energy must be utilised in this. aye dustavya. You must exert to see. Mantavya. And if any mental...

Atma bhava dustavya mantavya. With whole of your mind try to capture, to think it. Srotavya. If anything to be heard, then hear about soul, your soul, you. nidhi jnasitavya. Any concentrated energy, if anywhere to be invested, it is only in this, for this campaign, in searching for your own self. First, the beginning, the start of your energetic movement must begin from here. Try to understand you, your own self, your own *ātmā*, of what nature it is. Then you are to seek out what things will be necessary for the upliftment or development for that thing. Otherwise all false engagement. Know who you are and what is the demand, then you'll know *ātmā* wants Paramātmā. He's hankering to come in connection with Paramātmā. And higher type of *ātmā* there is. And that is generally said the plane of God, but partial.

Then there is, the *yogīs* are after that. Then there is devotion of Nārāyaṇa, Vasudeva, Brahmā, Nārāyaṇa. And supreme most position is held by Kṛṣṇa consciousness, Kṛṣṇa conception. The Autocrat. Absolute Good. Reality the Beautiful. The beauty, the sweetness, the charm, all charming. Ha, ha, ha. Struck dumb, seeing His charm, the centre of charm. Attraction is charming, beauty is charming everything and has made possible, cosmos out of chaos. Charm, beauty, that has given the very life of cosmos. *Kṛṣ - ṇa*. Attract, attraction, and He has reaction, to satisfaction. Attraction and satisfaction, that is the coming and going, attraction and giving, rendering satisfaction. *Kṛṣ - ṇa*, *Kṛṣ* means to attract, and *ṇa* means dealing in satisfaction, action reaction. The Absolute centre. That is Kṛṣṇa, with His paraphernalia.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Hari bol. Nitāi. Nitāi.

Devotee: Guru Mahārāja, if someone is attracted for a long time to a particular *rasa* but is not fully satisfied, then can he aim for another *rasa*?

Śrīla Śrīdhara Mahārāja: Ha, ha. No question of selection, rather it is automatic. Ha, ha, ha, ha. They can't hold him back. The inner tendency, attraction will be such they can't avoid. His own nature, what to do? It is not a dress that I shall reject something and take up another, put on. Not like a garment, putting on and putting off. It's coming from within, out of necessity, the adjustment cannot but come.

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

Nitāi Gaura Hari. Nitāi Gaura Haribol. Nitāi. Nitāi. Dayal Nitāi.

Mahāprabhu was satisfied with Emperor Pratāprudra when He found that the king has engaged himself in a very mean service, that of a sweeper. The king is doing the service of a sweeper attracted Him most. He Himself, when Guṇḍicā Mārjana, Jagannātha will come to Guṇḍicā, Mahāprabhu with His party, in His uttariyam He's collecting the dust and He's throwing it outside, then washing. Jagannātha will come.

So nothing is neglected, but we're attracted, when with those menial service, we have got much, we can attract the attention of the high. So nothing is insignificant when it is connected with Him. Still there is gradation, gradation is there. Sincere beginning of the service must have always tendency to go towards lower side. But by Kṛṣṇa's will they'll be accepted for higher satisfaction. But the devotee's tendency will always be to go to the mean services, so called, not anything is mean, but so called mean.

[Śrīla Raghunātha] Dāsa Goswāmī says, "I want the service of a servant. And I want to show my reverence towards *sākhya*, friendly service."

sakhyāya te mama namo 'stu namo 'stu nityam / dāsyāya te mama raso 'stu raso 'stu satyam

"The *sākhya-rasa*, the confidential service, I'm not fit for that. I always try to revere that, to show my reverence. And I shall try to, if possible, if accepted, to do the meanest service. If I get that engagement, I'm rewarded more than anything."

So full satisfaction, that should be the attitude.

But Kṛṣṇa will take him up. "No, do, to serve Me in this way."

Then what to do? We have to do that. According to the *rasa* it is such, for us. And those that are eternal friends, they won't go that side, won't admit. Ha, ha. A part and parcel, and surcharged with Yoga-Māyā. With the spirit of that particular service of that particular level, surcharged, injection by Yoga-Māyā. And Kṛṣṇa is pleased by that aggression. By the aggression of the friends, He's pleased, when it is manipulated by Yoga-Māyā. But we should not be puffed up in that way. We're beginners, not *nitya-siddha*, *sādhana-siddha* line. Non realised have come to realise. So our nature should be favoured that they're showing Dāsa Goswāmī Prabhu. Always try to go downwards.

Nitāi Gaura Haribol. Nitāi. Nitāi. Nitāi.

Nityānanda Prabhu, He broke the *daṇḍam* into three parts. "Mahāprabhu My Lord, He will carry you *daṇḍa*, I won't tolerate, I can't tolerate that My Lord will carry you in His hand."

And some say that He broke it into three parts, into *tri-daṇḍam*, not *eka-daṇḍam* of *māyāvādī*, but *tri-daṇḍa* of the Vaiṣṇava *sannyāsīn*. Any question?

Devotee: Did Nityānanda Prabhu and Caitanya Mahāprabhu appear at the same time? Or was Nityānanda Prabhu older? Did He appear before?

Śrīla Śrīdhara Mahārāja: That you will find in the books. Nityānanda Prabhu was almost twelve years older than Mahāprabhu, nearly. And Acyutānanda was that Advaita's last son, youngest son, he was more younger, Acyutānanda. When Mahāprabhu took *sannyāsa* and went to visit Śāntipura, at that time Acyutānanda was about five years child. So nearly nineteen years junior than Mahāprabhu, and Nityānanda twelve years elder than Mahāprabhu. So thirty one years older is Nityānanda Prabhu than Acyutānanda. Acyutānanda's the youngest son of Advaita Ācārya.

What makes you to ask this Acyutānanda and Nityānanda's age?

Devotee: No, it was not Acyutānanda. It was Caitanya Mahāprabhu and Nityānanda Prabhu. Because I read in *Adi-līlā*...

Śrīla Śrīdhara Mahārāja: Nearly twelve years elder, Nityānanda Prabhu. When Nityānanda came to Navadvīpa, at that time - twelve years. Mahāprabhu began *saṅkīrtana*, and Nityānanda Prabhu came here. For twenty two years. Ten years or twelve years elder, something like that. Nityānanda Prabhu after visiting all the holy places of pilgrimage, then He joined Navadvīpa *līlā*. And He was disciple of Mādhavendra Purī, Godbrother of Īśvara Purī, Mahāprabhu's Gurudeva. Nityānanda Prabhu, Advaita Prabhu, They're all Godbrothers to Īśvara Purī, whose disciple was Mahāprabhu, Śrī Caitanya Deva. This is all show to us, *līlā*.

Vidagdha Mādhava: Guru Mahārāja, it's said that Swāmī Mahārāja he was attracted to *sākhya rasa*. He was writing as if his *līlā* was *sākhya rasa*.

Śrīla Śrīdhara Mahārāja: *Sākhya rasa*. I do not know what he has written, but I found it such position from his only one letter, what he wrote when he was going to America.

Vidagdha Mādhava: Yes, that's the poem.

Śrīla Śrīdhara Mahārāja: That letter has been given to me and I read that, and from there I could suppose that his position, he's satisfied with that *sākhya līlā*. He mentions there that his Gurudeva is Rādhārāṇī, *mādhurya rasa*. And he's asking Kṛṣṇa's help, in his discharging the duty which is ordered by Rādhārāṇī, given by Rādhārāṇī to him.

He says that, "Rādhārāṇī will be satisfied if You help me in my carrying out the orders of Rādhārāṇī."

For the preaching purpose he's begging the help of Kṛṣṇa in his campaign, because Rādhārāṇī will be satisfied, and *his* Gurudeva is representing Rādhārāṇī.

That is mentioned there. From there I conjecture.

And what playfully he has mentioned there. "After finishing this job, I shall again join Your Vṛndāvana *līlā* as a friend, and we shall play to our highest sentiment, in this way."

There from it may be conjectured that his acme of serving pleasure is within *sākhya rasa*, a supposition.

Vidagdha Mādhava: So many devotees, disciples, that came to Swāmī Mahārāja, they have some, possibly, attraction for the, er...

Śrīla Śrīdhara Mahārāja: Not necessarily. All that will come under him, they will be forced to enter into *sākhya rasa*, it is not that. Maybe in *mādhurya rasa*, further. He may come with another *mūrti*, another dress, garment, attitude. So,

*ācāryam mām vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]*

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]

[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

The *ācārya-ship* is not fixed in any type of devotee. We're requested to, we're given to understand that oneness in *ācārya-ship*.

"I am Ācārya. I am Ācārya indefinite. In particular man I can approach in a particular way. I am infinite, indefinite."

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