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**Śrīla Śrīdhara Mahārāja:** ...this way, then we shall be considered a proper candidate to march in the infinite world. That is the key.

...

...also very particular about this *nirjana bhajana*, this solitary taking of the Name, or thinking, meditation. No, not reliable.

...

...He's so wonderful that in spite of all these cheatings everything is all right. Ha, ha. How it is possible? Cheating is also more than grace, cheating is not cheating.

When you think, suppose mother affectionately is cheating her child, if he's not fit to get proper diet. When he's sick she may not give a sort of diet to him. She may give other children some food and may not give that very food to another child. That is the affection in the bottom. The difference in the dealings of the same mother to different children, that may be in different ways, but it is all affectionate and healthy.

So *vaicitra*, variety, variegatedness means difference in response from the centre. As you deserve, so you have. You may think that 'I'm being deceived,' but it is not deception. It will fit you best. You may not know. *Jñāna sūnya bhakti*, ignorant faith.

"You do not know everything. But in My dealing there is nothing wrong, absolute good."

He's cheating, stealing something from someone, and giving that thing to another one. In such dealing also there is fairness and perfect affection. Ha, ha. He's stealing His own things.

Yaśodā has kept things for His utility. He can take it plainly, but He won't take it, He will steal it. And causing some agitation in the mind of the mother, causing a sort of happy impression. Though apparently she seems to be angry, Yaśodā, but still at heart she's very, very satisfied.

"My Boy is my Boy. They say that He's not my Son. Some say He's God. Some say He's a great soul. He's not my Boy. Who? He's stealing, feeling, playing with me. I'm punishing Him and He's crying. He's my Boy. But they say wrong, foolishly." Very satisfied at heart. "He's my Boy, exceptional qualities, but my Boy. He's not God, He's not God. If He's God then I'm nowhere. I'm an insignificant woman, and He's God, how can I have any connection with Him? That is horrible. I can't tolerate that, that He's not my Boy He's God, I can't tolerate that idea."

Ha, ha, ha. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Hari bol.

So what is cheating, and what is giving? Everything may be played as in a drama. Drama's credit is in show, not in the matters that is dealt within it. Only the cleverness in the show, that is the credit of the drama, and not in the fact. If a man can show, play the part of a thief or a dacoit very well, then the applause will come: "Oh." So only concerned with the show, not with the material in the drama. So like that.

First I was told in Benares by Guru Mahārāja, Bhaktisiddhānta Saraswatī Ṭhākura. He was talking with a *māyāvādī*, discussing. In course of that, I was a newcomer, but listening to his words with very

rapt attention. I marked, he told, siṅgha prasena arovin dwaraka [?] The lion is devouring this prasena anabadit prasena [?]

Prasena was perhaps the brother of Satyabhāmā, siṅgha prasena anabadit [?]

Satrajit's son in the morning he went on a pleasure tour in the jungle, and one lion charmed by the dazzling appearance of the gem murdered that, killed that gentleman Prasena, and took that gem with him.

In that incident Guru Mahārāja is explaining there that the both parties are enjoying. Prasena, though he's killed, but still he's enjoying. And the lion he's also enjoying. Both the parties are enjoyers, none losers, because real death is not possible in that playing. Both are enjoying. One who is dying, and one who is killing, both the parties are enjoyers. We're to understand that, how it is possible. The gainer and the loser in the same incident, gainer and the loser both are gainer and none is real loser. Such is the playing. We're to try to understand how it is possible. Both the parties, one is being murdered and another is murdered, both are gainer, none is loser. Ha, ha.

Such is the play, it is a play, *līlā*, *līlā* means play. Not really any loss, that is *līlā*. *Ahaitukī*, *apratihatā*, which is causeless and which is irresistible. The wave, the vibration, that is existing and moving, and that is cent per cent irresistible, and cent per cent causeless, automatic, none can oppose it. That is devotion, that is *prema*, that is love. But it has got its flow in a crooked way.

*aher iva gatiḥ premṇaḥ, [svabhāva-kuṭilā bhavet / ato hetor ahetoś ca, yūnor māna udañcati]*

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]

[*Ujjvala-nīlamanī*]

In a crooked way, but still it is playing. *Līlā* means such. Everything, *ārtheṣv abhijñāḥ svarāṭ*, [*Śrīmad-Bhāgavatam*, 1.1.1], He knows what for these movements, only He's supposed to know, none else. And *svarāṭ*, He's not to explain for His movement to anyone else. He's self-sufficient, *svarāṭ*. He's master of His own, not responsible to explain His movements to any other person. Then He's not *svarāṭ*, not Absolute. Because He's Absolute, so He won't have any responsibility to give explanation for any movement of Him to anybody. And *ahaitukī*, *apratihatā*. This must be the nature of the Absolute Good. And it is wholesome at the same time. *Svarāṭ*, Who is free, absolutely free, Who is Absolute Good He should be free. Absolute Goodness, that should get all sort of freedom, and not absolute bad, and not relative bad, or relative good. Only Absolute Good has got Its full play. It is desirable for anyone and everyone. So the autocracy and He knows Him fully, *ārtheṣv abhijñāḥ svarāṭ*.

How do you know? How do you say? *Tene brahma hṛdā*, [*Śrīmad-Bhāgavatam*, 1.1.1], through *Veda*, through revealed scripture, and that He sends through the creator here. *Bhāgavata's* first *śloka*. *Tene brahma* means *Veda*, revealed scripture, *tene*, He extended here in this mundane world. *Ādi-kavaye* means the first creator, Brahṁā, through him He extended this Vedic Truth, the revealed scripture, here in the mundane world for us to understand, to follow, that I am so and so. Otherwise we can't know Him. Unknown and unknowable. *Avān-manaso gocaraḥ* [the mind is full of misconception]. *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]

Only when He wants us to make Him known we can know Him, otherwise not. He wants, and how much He wants to be known by us we can know that much only, nothing more. His will. *Muhyanti yat sūrayaḥ*, [*Śrīmad-Bhāgavatam*, 1.1.1], the great scholars they will fail totally to understand, to follow this idea. The *sūrayaḥ* means the scholars, they can't understand all these things, can't accept, can't understand, can't follow, *muhyanti yat sūrayaḥ*. *Tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā*. What you see here concrete, the matter, the water, the gas, the heat, the fire, the ether, all transformation, one into another. Now what is very hard, next moment that can be converted into gas, or ether, electricity, maybe transformed. In this way, into mental consciousness, into understanding and intelligence also it may be converted.

As our Guru Mahārāja used to tell, "If you can break the electron, atom, proton, the most constructive smallest piece, still it is matter. Again if you break you will find consciousness." That was his argument. "If you can break, you can smash, the last particle of matter, then you will find consciousness. It is under, at the back of every existence is consciousness. It is in the plane of consciousness that the material dusts are moving, you will have to find. The magnitude, atomic energy with the least magnitude, break it, you will find consciousness." Sometimes he told like that. "The background of all the existence is consciousness."

*Tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā*. "So what do you say to be rigid matter, or water, or air. It is real and non real. It is My sweet will. I'm at the back. If I withdraw, nothing there will be. I'm everywhere, I'm nowhere. Everything in Me, nothing in Me. *Pasyama*, My, this mystic inconceivable position try to understand."

*Dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param̄ dhīmaḥi*. By His ray only we can see what is what, *dhāmnā svena sadā*. When His wish comes to act in us, then we can know what is proper, what is improper. *Nirasta-kuhakaṁ*, unreliable things are withdrawn. *Satyaṁ param̄ dhīmaḥi*. Truth and real truth, truth is always real and again real higher truth, what is that? *Satyaṁ*. *Satyaṁ* means existence, that is not finite. Already we find in the *Vedas* that *satya* has been given, truth has been given perfect importance, full importance. But the *Bhāgavata* says under adjective *param̄ satyaṁ*, *satyaṁ param̄*. In *Brahmastal* [?],

*satya-vratam̄ satya-param̄ tri-satyam̄, satyasya yonim̄ nihitam̄ ca satye  
satyasya satyam̄ ṛta-satya-netram̄, satyātmakam̄ tvām̄ śaraṇam̄ prapannāḥ*

["The demigods prayed: O Lord, You never deviate from Your vow, which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation — creation, maintenance and annihilation — You are

the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favour, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore You are known as *antaryāmī*, the inner force. You are equal to everyone, and Your instructions apply for everyone, for all time. You are the beginning of all truth. Therefore, offering our obeisances, we surrender unto You. Kindly give us protection.”] [*Śrīmad-Bhāgavatam*, 10.2.26]

Truth, truth, truth, so many aspects of truth. *Satyasya satyam ṛta-satya-netraṁ*. Truth of the truth. *Satyasa satyam* means, literally, truth of the truth. *Satyasa satyam*. So *satyaṁ param̃ dhīmahī*. *Satya* means not law, not any, the inner substance. *Satyasa satyam*. The truth of the truth. The essence of the essence. *Satyasa satyam*. *Ṛta-satya-netraṁ*. *Satyasya yoniṁ nihitaṁ ca satye*. How the conception of Kṛṣṇa, and the conception of truth are interrelated, it is mentioned here. Truth is the most comprehensive word, truth. But truth is not sufficient, it is not full, so many modifications in truth. That is wonderful to hear and to understand. Truth is the most general conception, truth. But it is not *satyaṁ param̃ dhīmahī*. Let us meditate on the highest truth. What is that? Who is helping the very existence of truth, so called. So,

*satya-vrataṁ satya-param̃ tri-satyam̃, satyasya yoniṁ nihitaṁ ca satye  
satyasya satyam̃ ṛta-satya-netraṁ, satyātmakam̃ tvāṁ śaraṇam̃ prapannāḥ*

“We have come to take refuge under You my Lord, who has got so many variegated postures and gestures and relations with what we know as the truth proper. Truth is not sufficient. You are above truth. Truth is truth to us because You are there in the background. You connect us with the truth, then we can know the truth. So without You everything is nonsense. You are such...

...gods have come and with folded palms he’s singing in praise of Kṛṣṇa.

There this poem in *Bhāgavatam* we find, begins with that. *Satya-vrataṁ satya-param̃*.

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

So our number of - let us hope wherever this body may be does not matter, only by thinking we can come together, similar thinking keeps us closer. Similar thought, similar heart, similar movement, similar aspiration, that brings us nearer. The body may be far off, does not matter.

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

So I close here.

...

**Devotee:** Concerning a Deity, a *brahmacārī* who has a Deity, who carries a Deity with him. What is some prescribed worship of the Deity for the *brahmacārī*, not for householders?

**Śrīla Śrīdhara Mahārāja:** Deity worship is necessary in the primary stage. Just as our ear experience can help us by taking Name, hearing. So eye experience cannot be excluded. That also can help us. If material sound can help, then material vision also can help. Through that also, transmission is possible. When we have faith in sound, sound is more subtle, but still it is material thing, sound,

which is received by the ear, this material ear, sound material. So material eye can see material form and that experience also can help us.

He can come through that medium also, but that must have spiritual connection, that is what is all important. All sound, the *Nāma-aparādha*, we may take Name from any man in the street. That won't do. But from a proper Gurudeva we must have the mantram or the *Nāma*. Why? The sound has also classification, *śabda-brahma*, that real sound and the spiritual sound. Do you follow?

So, what we can see, that also may be spiritual, and also can be material. So matter won't help us to get out of the material experience. But a spiritual sight can help us to get out of the material, as spiritual sound can help us to get out of the material sound. So everything, that transcendental medium. But it is more efficient, the sound more subtle, more efficient. *Prasāda*, taste, that also real *prasāda*, that also helps us to get out of the material conception of life. Touch also like that, everything. Everything if backed by transcendental interference, then everything may help us, even our dress, *tvayopabhukta-srag-gandha*, if we dress ourselves Uddhava says,

*tvayopabhukta-srag-gandha-, vāso 'lañkāra-carccitāḥ  
ucchiṣṭa-bhojino dāsās, tava māyām jayema hi*

["Adorned with the articles that have been offered to You, such as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy (*māyā*)."] [*Śrīmad-Bhāgavatam*, 11.6.46]

The famous statement of the devotee Uddhava. "We shall conquer this illusion of *māyā*, our illusory experience, only by engaging ourselves in the service of Your *prasāda* remains. *Srag*, this *mālā*, *prasādi mālā*. *Gandha*, which You have already taken, that sweet scent. *Srag-gandha-*, *vāso*, the dress what we have already taken to that *prasāda* to dress ourselves. *Alañkāra*, and other ornaments also. We can, what You have used, that *prasāda*, that it is remains You have given it to us. With this idea we shall conquer the *māyā*, this world of misunderstanding."

Only anyhow to connect sincerely with things connected with transcendental Lord, that is necessary. So *ucchiṣṭa*, the sight, our eyes must not be let loose to see anything and everything. But wherever I shall see, seeing connection of the Lord, His figure, His dressing, His ornaments, His *Dhāma*. The eyes must be engaged in His connection. Ear must be engaged in His connection. Tongue His connection, touch His connection, everything should be engaged in His connection. And that must be developed, that sort of experience, then we shall get out of this mundane environment. Do you understand?

Then also it is mentioned.

*yena janma-śataiḥ pūrvam, vāsudevaḥ samārcitaḥ  
tan-mukhe hari-nāmāni, sadā tiṣṭhanti bhārata*

["O descendent of Bhārata! What was previously obtained by hundreds of lifetimes of worshipping Vāsudeva through *arcana* - Deity worship - can now be attained by vibrating the Holy Name of Śrī Hari; therefore you should always keep the Holy Name upon your tongue."] [*Hari-bhakti-vilāsa*, 11.237]

One who has used himself in *arcana* for a hundred births, then he will find that automatically in his tongue the Name of the Lord will appear. *Yena janma-śataiḥ pūrvān, vāsudevaḥ samārcitaḥ*. This Vāsudeva Mūrti has been worshipped for a hundred births, then he will have some facility in taking the Name of the Lord, which is more subtle. So *arcana* for the lower class, and the *Nāma* for little higher class, *arcana*. But *arcana* depends on sound. Sound also guides our *arcana*. Who cannot independently take the facility of the sound, some model is necessary for him, in the lowest stage, *arcana*. He will be allowed to handle the things that will, he can't concentrate on the sound and the meaning underlying the sound. But if he's allowed to handle the Vighraha, with the hands, with the eyes, and so many movements, he will have the facility, and in his stage he will think it's some realistic movement for him. The wholesale, more demand on the bodily engagement in *arcana* than sound. Sound is more abstract, and *arcana* is more concrete. Much energy is necessary to perform *arcana*. But to take the Name, very least energy necessary, to take the Name. And *arcana*, you're to do many things. So the movement, it will catch the movement of the whole body. And regularly you'll have to rise in the morning, for *maṅgala-ārati*. Then you're to purify yourself, and then to attend, and then to take the *bhoga*, and taking out, *ārati*, all these things. More physical intense engagement in *arcana*.

**Devotee:** For a *brahmacārī* who doesn't have any fixed residence...

**Śrīla Śrīdhara Mahārāja:** *Brahmacārī* or *sannyāsī* does not matter. But that stage of the devotee is conscious, not only the form, the stage, the internal realisation, accordingly. But generally the *sannyāsī* they're meant for preaching, and *brahmacārī* is for the *arcana*. But in *brahmacārī* dress also one can preach. In *grhastha* dress also one can preach. The preaching thing is something else. *Arcana* also, a *grhastha* may do *arcana*. Anyone can do anything. But the general classification is that *arcana* in the beginning, and the Name is a higher form of service, *Nāma-bhajana*.

When to take Name means to preach, that is something solid. And when to only take the Name, that may be abstract, and there is possibility of self deception. Self privation, no attention may come, the repetition of the sound is going on, with any sort of idea.

*Arcana* means we must have to utilise some energy more than in *Nāma-bhajana*. *Nāma-bhajana* is higher than, must be in higher plane, and *arcana* in the physical plane has more necessity. That is a *grhastha* he should have *arcana*, because he's in *grhastha āśrama* he's to deal with many things...

...material things, and very little in the sound. The serving attitude in connection with the personal truth must have connection, whatever we do here. Either *arcana* or *bhajana*, preaching, or *śravaṇa*, *kīrtana*, *smaraṇa*, *vandana*, any form of devotion, the very life, very spirit is to have connection with the Supreme. Some sort of movement must be created in our mental plane. And some change must be brought in our mental system. That is, the tendency of exploitation and renunciation, both must vanish, and it will be replaced by the tendency of service. We're serving units. We're not a member of the world of exploitation, nor a hunter of the imaginary liberation. But we're a concrete part of the realistic world, whole centre. The Lord is all good. Die to live. Everything for Himself. We're for Him. We're not for us, our individual interest, but we're for the whole. And whole is revered, whole is sweet, whole is healthy, wholesome, loving. That sort of change must come in our midst, anyhow, utmost trying...

...

Sanātana Goswāmī, he's also seen - offer something, to Madana Mohana. But that is not the *arcana* of a beginner devotee. But something direct, giving and taking.

Madana Mohana, Vīgraha, Deity, He was in a *grhastha* house.

Sanātana Goswāmī got a dream, that, "I'm there, in that village, in that family. You please take Me and install Me in a place and serve Me."

Sanātana Goswāmī was acquainted with the family. He went everywhere for *mādhukarī*.

And the householder was also given dream at the same time. "Sanātana will come, and you must give, hand over Me to him."

Sanātana approached that householder. But the householder was very mortified. With broken heart he gave, he delivered the Deity to Sanātana.

Sanātana went to take that Deity, and placed in his cottage. And something, he gives flower, \_\_\_\_ [?] he collects, and with some salt he prepared \_\_\_\_\_ [?] bread, and offers to Him. And he takes that.

A few days after, another dream came in him. "Sanātana, I can't eat this \_\_\_\_\_ [?] salt. First deliver salt. You must give some salt there, because I can't eat without salt."

Sanātana Goswāmī told, "You, my Lord, You have come to tease me. To tease me You have come. I'm a *sannyāsī*. Where shall I get that salt thereby?"

"No, no."

Then what to do? He's to get some salt. Then again, Sanātana found he must apply. Otherwise \_\_\_\_ [?]

He does not keep me in His camp \_\_\_\_\_ [?] Then Sanātana says, "You have come to tease me, my Lord. \_\_\_\_\_ [?]

"Sanātana, you'll have to do much more, higher duty \_\_\_\_\_ [?]

That is not under *arcana*. That is another, higher thing.

*arcayam eva haraye, pūjām yaḥ śraddhāyehate  
na tad-bhakteṣu cānyeṣu, [sa bhaktaḥ prākṛtaḥ smṛtaḥ]*

["A devotee who faithfully worships the Deity, but does not properly respect the Vaiṣṇavas or the people in general is called a materialistic devotee, and is considered to be in the lowest position of devotional service."] [*Śrīmad-Bhāgavatam*, 11.2.47]

When a devotee cannot appreciate devotion into the heart of a devotee, a Vaiṣṇava. Can't appreciate Vaiṣṇava. Can't serve Vaiṣṇava. \_\_\_\_\_ [?] a man. And there is the Deity. Deity has come direct. And here's a man - how much devotion he's got I don't know. So in such stage the Deity worship will help us more. And when we can understand that in the heart of a devotee, whatever thing is there, he's regulating his whole activities, whole life, for God consciousness. A little of God consciousness is regulating a man, there is higher presence of Deity, than the Mūrti. \_\_\_\_\_ [?] Then he will, leaving the worshipping of the Deity, he will come to serve a Vaiṣṇava. He finds that the higher kind of spiritual presence is in the heart, and that is regulating his whole mental system. That is more efficient presence there. And if I serve a Vaiṣṇava, then that kind of

pure and higher spiritual serving substance, will come from his heart to my heart, and will awake in me.

.....