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Śrīla Śrīdhara Mahārāja: ...*nirguṇa*.

...

Devotee: He should try to inquire, and he should be submissive, and have an attitude of rendering service. There's any disqualification that will make the disciple bona fide if he's got those three qualifications?

Śrīla Śrīdhara Mahārāja: Hmm?

Devotee: A disciple that he wants to inquire about the truth. He's submissive, and he's got an attitude of service. Will any disqualification make him not bona fide disciple?

Śrīla Śrīdhara Mahārāja: What is the question? Disciple?

Badrinārāyaṇa: He says, "If a disciple is submissive, is there any disqualification to make him not bona fide?"

Śrīla Śrīdhara Mahārāja: Then?

Badrinārāyaṇa: If he's submissive, and he's rendering service, any disqualification to make him not bona fide?

Śrīla Śrīdhara Mahārāja: He's submissive, and?

Badrinārāyaṇa: Renders service.

Śrīla Śrīdhara Mahārāja: Rendering service, and inquisitive. And what is want in him?

Devotee: There may be any other thing that this one will make him not bona fide? That's the question.

Śrīla Śrīdhara Mahārāja: What does it mean by bona fide? What is bona fide?

Devotee: Well qualified to approach the spiritual master and get his mercy.

Śrīla Śrīdhara Mahārāja: The Guru and the *śiṣya*, the preceptor and the disciple, we find in different planes of life. Everywhere the disciple and Guru they meet, and that transaction we find everywhere, in many planes of life. In Paramātmā, the plane of exploitation, mainly, that is also bad and good. Plane of renunciation, that is also of variegated nature. The plane of devotion, there is also different stages. But everywhere the submissive attitude if necessary, and the preceptor will teach him general things. But in the plane of knowledge also, the plane of liberation seekers, there also we find the Buddhistic school, the Śāṅkara school, everywhere the Guru *śiṣya*, the preceptor and the disciple. They must have some qualification, both parties. So first question is, the real plane.

Both must come in the highest plane, and there the negotiation, the submission, and the teaching. That may occur in any plane, such things.

*tad viddhi praṇipātena, paripraśnena sevayā
[upadekṣyanti te jñānam, jñāninas tattva darśinaḥ]*

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

In *Gītā*. *Praṇipāta* means surrender, *paripraśnena* honest inquiry, and *sevayā* serving attitude. Three qualifications in the disciple, in the plane of the inquiry of the higher truth.

And the preceptor he also must be qualified, *jñānī* and *tattva darśī*. He must have *śāstric* knowledge that he can explain the thing how it is. And he must have some realisation of the truth, practical knowledge, both theoretical and practical knowledge the Guru must have.

But the apparent *paramārtha*, spiritual life, even the Buddhistic, the Śaṅkara, the Rāmānuja, the Mādhva school we may find in different planes of life. They think that to renounce the world that is the holiest position, to give up everything and to enter into eternal *samādhi*, which means the eternal stop of his life. Nothing remains, to get out of the undesirable elements forever. That is, according to them, the highest position. Any transaction with the environment is troublesome, so to get the highest relief means to dissociate the environment permanently, successfully. That is their aim and object. There also they require such submission and they explain about the *paramārtha*.

But the Vaiṣṇava they have got another plane of life. They do not want the stop of activity, of movement, that is not. But movement will remain, movement will be for positive purpose, not for negative purpose, undesirable things, but wholesale desirable and positive things. The life must be there, movement must be there, and still that cent per cent holy life we must have.

...

...*bhakti* is *ahaitukī*, means causeless, and *apratihatā*.

sa vai puṁsām paro dharmo, yato bhaktir adhokṣaje / ahaituky apratihata, [jayātmā suprasīdati]

["The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."] [*Śrīmad-Bhāgavatam*, 1.2.6]

Ahaitukī means causeless, it is its own cause. None from outside can produce *bhakti*. And *apratihatā*, none can resist its cause. This is *bhakti*, so *bhakti* can give *bhakti*, no other thing can give even a drop of *bhakti*. This is the nature, this is the most original plane of the whole existence. That is love, that is beauty, that is charm, that is the highest conception of divinity. Nothing in the world can produce *bhakti*, only *bhakti* is self existent.

Just as Hegel's theory, "Reality is by Itself and Reality is for Itself."

None can produce reality. Then if anything can produce reality he will be in the first position. The reality must be causeless, it is its own cause. So *bhakti* is its own cause, none can produce *bhakti*. This is the original nature of *bhakti*, devotion. And *bhakti* exists for *bhakti*, not for any other

thing, not subservient to any other existence, then also it must not be absolute. Because it is absolute so its cause is within and its object is also within. It does not exist to satisfy any other persons whim. Then if it exists for any other to satisfy him, then he will be the greater thing.

So reality must be, "By Itself and for Itself." *Bhakti* is for *bhakti* and *bhakti* is by *bhakti*. No other outside thing can contribute to help anything about *bhakti*, it is quite independent and absolute. That is our understanding from our Gurudeva and from our *śāstric* knowledge. That it is absolute, none can give *bhakti*, nothing in the world, only *bhakti* can give *bhakti*. So any other foreign element can never produce or enhance our devotion. That must come, the cause of its development must come from within *bhakti* and not from outside. That is our understanding by them, and we're settled, established there firmly. *Bhaktyā sañjātayā bhaktyā*.

*[smarantaḥ smārayantaś ca, mitho 'ghaughā-haram harim
bhaktyā sañjātayā bhaktyā, bibhraty utpulkām tanum]*

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."]

[Śrīmad-Bhāgavatam, 11.3.31]

One great sage asked Kṛṣṇa after the battle of Kurukṣetra, "Kṛṣṇa, I will curse You."

"Why *brāhmaṇa*?"

"You have caused a great disaster. So many widows, orphans, are crying after Kurukṣetra battle, and You are responsible for that. So I want to curse You."

"*Brāhmaṇa*, you have gathered with great penance some power. But that will be finished by your cursing. I won't be affected. Why? I'm in the *nirguṇa* area, I'm beyond all this reality, good or bad. *Ahaitukī apratihātā*. Where I take My stand, that is causeless and that exists for its own purpose, not for any other purpose. So you have with great penance you have collected some force (over all?) that will be finished. But I shall remain unaffected."

Ahaitukī apratihātā. The deepest plane of whole existence is of that character. It is automatic, and it is irresistible, and it is causeless. The wave going on, constant. And anyhow we're to come to the harmony of that. We're out of that so the clash. Local interest or provincial interest has made us separate from that wave who is original and irresistible, that wave going, that wave of love. And our local interest, or provincial, selfish interest has created all clashes. We're to give up that, and anyhow to dance in the same tune with that original plane, that is of devotional love. That is what is necessary. No other thing can give any help to *bhakti* but *bhakti* can give *bhakti*, nothing else.

Cakravartī Ṭhākura in his commentary he has written there. *Ahaitukī* and *apratihātā*. *Ahaitukī* means causeless, she's her own cause, and *apratihātā*, nothing can oppose her. Irresistible wave is going. And we're to identify, go back. Back to Godhead means to catch that wave. And giving up all other local and selfish interest waves, all giver. And that is within us. Really the soul can come in touch with that. And the body and the mind they can never come to any understanding in that

plane, it will vanish. And the soul can only dance in that plane, participate in the dancing wave of that plane. This is *bhakti* proper we have understood _____ [?] And it is not possible to budge an inch from that position standard of thinking. No other thing can enhance any *bhakti* but *bhakti*. Only *bhakti* can give *bhakti*, enhance *bhakti*. Everything, that must come from *bhakti*. And *bhakta* means *bhakti*. And no other thing in the world can give *bhakti* - good *karma*, or any power, or anything else of the kind. Only *bhakti* can give *bhakti*, nothing else can give *bhakti*. He can give Himself.

Yam evaiṣa vṛnute tena labhyaḥ. Whomever He will come to accept, he will get it, and not otherwise. He can give Himself, and no other thing can give Himself. *Yam evaiṣa vṛnute tena labhyaḥ. Na medhayā na bahunā śrutena.*

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

Scholarship, extensive study, and so many things are mentioned, but nothing can give *bhakti*, only Kṛṣṇa can give Kṛṣṇa, and no one else in the world. And His devotee means His potency, he's delegated, so there means Kṛṣṇa. But no non Kṛṣṇa things can give Kṛṣṇa.

Devotee: _____ [?] is Mahāprabhu Himself, His weapon in this age of Kali. You have Kṛṣṇa. You have love of Kṛṣṇa. But what about the millions of people in the age of Kali who have no Kṛṣṇa and don't care for Kṛṣṇa? They don't care about Kṛṣṇa. The Hare Kṛṣṇa movement has failed. ISKCON has failed. Swāmī Prabhupāda, A.C. Bhaktivedānta Swāmī Prabhupāda's movement has failed miserably. So the Ācāryas will not give up. Lord Caitanya will not...

Śrīla Śrīdhara Mahārāja: It is very rare thing. Failure does not mean on the surface if there is not seen much, that is not failure. Ha, ha, ha.

Devotee: I understand that.

Śrīla Śrīdhara Mahārāja: Real failure is to come out from the quality and not the quantity. It is already mentioned in the scripture the quantity will be very small. Denotation increases, connotation decreases. Connotation increases, denotation decreases. So highly developed persons their number will be very, very few, few and far between.

*manuṣyāṇāṁ sahasreṣu, kaścid yatati siddhaye
[yatatām api siddhānām, kaścin mām vetti tattvataḥ]*

["Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul

and the Supersoul, only a few receive actual perception of Me, Śyāmasundara.”] [*Bhagavad-gītā*, 7.3]

And in *Bhāgavatam*.

*muktānām api siddhānām nārāyaṇa-parāyaṇa
sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune*

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."]

[*Śrīmad-Bhāgavatam*, 6.14.5]

*bahūnām janmanām ante, jñānavān mām prapadyate
vāsudevaḥ sarvam itī, 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]

*tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikaḥ
karmibhyaś cādhiko yogī, tasmād yogī bhavārjuna
yoginām api sarveṣām, mad-gatenāntarātmanā
śraddhāvān bhajate yo mām, sa me yuktatamo mataḥ*

["The *yogī* who is a worshipper of the Supersoul is superior to persons engrossed in severe austerities such as the *cāndrāyaṇa*, superior to the worshippers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a *yogī*."] ["Among all types of *yogīs*, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all their heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion."]
[*Bhagavad-gītā*, 6.46-7]

So, then connotation increase, denotation decrease. And denotation higher increase, then connotation must be less, decrease.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Mother, you take some *prasādam*, and then after we shall talk again. Now high time take some *prasādam*.

...

...What is religion? I'm not very careful to know. To create *sukṛti*, that unconsciously their energy anyhow should be utilised for the service. And the underground work for those souls he gave his attention very carefully. All these things, whatever he did for the highest good of the people, and that the highest service of the Supreme Lord and Guru. In one word he tried his best to take the Goloka in this Bhūloka, the Goloka - to take the Bhūloka into Goloka.

Transformation, transformation, wholesale transformation. The struggling consciousness we've got within us, everyone of us, that struggling is to be converted into transformation of the centred calculative object. Not any provincial, individual, or national, or provincial, or any sort of higher local interest calculation. But the calculation from the standpoint of the whole. And what sort of whole infinite?

"Whatever infinite conception you may have Arjuna, that forms only one of My negligent parts. Your infinite is a negligent part in Me."

That sort of infinite, that sort of infinite is centred, all our movements, calculation, every step we must take. For Itself - Reality is for Himself. Everything for Him. We must initiate ourselves to that sort of knowledge. Everything belongs to Him. That central, and that universal knowledge, we shall be an agent, and we shall be a unit to that sort of movement, where everything is for the highest centre. And what sort of centre? As I told that, my conception of infinite is His negligent part. Such sort of habit, only through faith it can be connected. Not by knowledge, not by senses, nothing of the kind. Only faith can pass there. Just as electricity can go to a sun or a star, not anything else here. So the faith can reach there, and no other means can connect us with that sort of higher infinite. And we're told that is love divine, that is good, that is beauty, that is your home, after all. This is the most encouraging word. Back to God, back to home. *Svarūpe sabāra haya, golokete sthiti*. You are requested to go back to your home. Everything is quite at home to you, going to the friend's circle that you can conceive what sort of friendliness.

This most courageously he came to preach this, instead of what is going in the name of religion you all know. But he had to establish a particular program cancelling, opposing, and discarding all other waves that are coming to devour us every moment _____ [?]

So this day is the day when our Guru Mahārāja Bhaktisiddhānta Saraswatī Ṭhākura, whose attempt, whose life was such, he appeared. So it is a blessed day for the world, and we have come together to show our honour and respect to him, and to the day also which gave him to this world.

As we find in Rāmānanda Rāya [*Jagannātha-vallabha-nāṭaka*, 3.12-3]

Tabē sei ghaṭī-kṣaṇa-pala. Alaṅkṛta karimu sakala.

*[ye kāle vā svapane, dekhinu vaṁśī vadane, sei kāle āilā dui vairi
'ānanda' āra 'madana,' hari' nila mora mana, dekhite nā pāinu netra bhari'
punaḥ yadī kona kṣaṇa, kayāya kṣṇa daraśana, tabē sei ghaṭī-kṣaṇa-pala
diyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala]*

["Whenever I had the chance to see Lord Kṛṣṇa's face and His flute, even in a dream, two enemies would appear before Me. They were pleasure and Cupid, and since they took away My mind, I was not able to see the face of Kṛṣṇa to the full satisfaction of My eyes."] ["If by chance such a moment comes when I can once again see Kṛṣṇa, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 2.37-38]

[This verse was spoken by Śrī Caitanya Mahāprabhu while in trance in the mood of Śrīmatī Rādhārāṇī, in the company of Svarūpa Dāmodara and Rāmānanda Rāya.]

“The moment when suddenly a flash came about the Supreme Lord, I wanted to give a little condensed attention towards and it disappeared. But if such occasion comes again, then what should I do? I shall honour the time. The time which gave Him to me, I shall try to satisfy my best the time, so that if time being satisfied with me, he takes some fixed position, then he will be there in the background. But neglecting the time I wanted to approach direct what the time expressed and I missed. The time passed, that finished, disappeared. But it is a kind of sentiment. But now if such a time comes anyhow in my fortune, then I shall try to worship, to satisfy the time, so that the time may be, may stand for some time. Then on the background my object of heart will be there in the present.”

So his day in which he came to this world, we want to worship and show our reverence to that day. That the time may again give that same jewel to us so that we may be highly benefited. Our fulfilment will be assured, we'll be satisfied, wholesale satisfaction we can get there.

Wholesale, full fledged theism. *Śrīmad-Bhāgavatam* says, after giving all the scriptures Vyāsadeva says under the dictation of Devarṣi Nārada. “Full fledged theism I'm giving. So far what I have given in the name of religion, all partial standpoint. Because no such person to purchase with price. None I found to give proper price, so I shall have to make the standard down. But here in the last time I'm giving the truth as it is. And those persons that are *nirmatsara*, that can tolerate that if I say them to be servants they won't feel any disturbance. The *so ham* class, that 'I must be a holder of the highest position,' that section eliminated here. And those that have got more tolerating spirit to hear what is truth naked, they have got that courage, that perseverance, that toleration, that higher truth is so high and they're so low, their heart may not fail them, they may not die of heart failure. Such courageous *nirmatsara* where jealousy is eliminated fully, such audience I want to deliver the truth of *Bhāgavatam* that Kṛṣṇa is everything. You are nowhere, you are His eternal slave.”

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' [kṛṣṇera 'tatasthā-śakti' bhedābheda-prakāśa']

[“The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The *jīva* souls are the marginal potency of the Lord.”] [*Caitanya-caritāmṛta, Madhya-līlā, 20.108*]

Everything belongs to Him, you belong, you are a property to Him. Can you tolerate to hear? You may not be present in the civilised world, you have no position, a position of a slave. Gauḍīya Maṭh preaches slave mentality to the world. But they're dealing with which? Slave to whom? Slave to the Absolute Good, Divine Love. Your heart, you may not die of heart failure. Such toleration to hear, bold to hear what is truth. Your position you know every moment changing, changing. And every moment you're a prey to death, mortality, every second you're dying. Everything here is always dying, in spite of their trying utmost to maintain their existence. All failure. This is your position, and you're puffed with energy, 'I am the ultimate reality.' This false, hoax. You're being cheated.

But Vyāsadeva says that, "Non-cheating things I'm delivering here, that the Truth is all in all, and you are only a slave, and this slavery is a very highly valued jewel. You try to understand. Slavery to whom? Slavery not to a neighbour, a jungle king. Slavery to whom? All love, all beauty. Everything that comes from Him that is nectar. And you are His property, you are part of the potency, *tataṣṭha* potency, or external potency, higher potency. They're all guardians."

*[bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram]
suhṛdam sarva-bhūtānāṁ, jñātvā mām śāntim ṛcchati*

[Kṛṣṇa says, "I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."]

[Bhagavad-gītā, 5.29]

You will only find peace in your mind when Who is the dictator of the whole world, He's your friend. He's friendly to you. He's not a robber. He's not a cheater. He has ample, He's infinite, He has ample. Why will He come to rob you, to cheat you? Is He a bankrupt that He will come cheating to collect money, capital by cheating? Only He can give, and you'll be able to give if you come in His connection. He's so high, so noble, so great. Such a news the Vaiṣṇava, the *Bhāgavata*, and Mahāprabhu's school, they want to take to our door. Nityānanda Prabhu approached every ordinary person and rolled on his gate.

"Accept what Gaurāṅga says. Accept Gaurāṅga. Your highest fulfilment is guaranteed."

Appealed with folded palms and weeping and rolling on the gate in the dust.

"Accept Gaurāṅga and you will have such brightest future which is unknown hitherto to the world."

*anarpita-carīm cirāt [karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah]*

["May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."]
[Caitanya-caritāmṛta, Ādi-līlā, 1.4]

All these things. A pioneer in the present age, this *mahātmā* Bhaktisiddhānta Sarasvatī Goswāmī Prabhupāda. He appeared this day, so this is the holiest to us.

With this I want to finish, retire. Hare Kṛṣṇa. Gaura Hari.

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