

83.11.26.B\_83.11.27.A

**Śrīla Śrīdhara Mahārāja:** A natural flow of devotion, not based on any calculation, any reasoning, a natural flow towards the Absolute. Mahāprabhu accepted here. "Yes it is, here it is."

And when the product of our calculation this is faulty. Our calculation is faulty, we're limited, our calculation is limited. So finite calculation cannot give you infinite touch. But you have your natural relationship with Him, and that is sealed in your heart, ego. And if ego is broken the natural flow will come and it will select its own soil. "Yes, this I want." The *bhakti*, the natural flow, the natural tendency within you, that will find the environment of his own. He will recognise that 'this is my home, and that is foreign, and this is my home.' The natural inclination, natural tendency within you that will recognise, but never your calculation or your decisive faculty of anything like that. *Jñāna śūnya bhakti*.

"*Eho bāhya āge kaha āra.*" [*Caitanya-caritāmṛta, Madhya-līlā, 8.59*] "Go further." Mahāprabhu told.

It is a very peculiar thing. \_\_\_\_\_ [?] *Jñāna śūnya bhakti*. \_\_\_\_\_ [?] The justice \_\_\_\_\_ [?] Judgement, calculation, this party, that party, then comparison, then conclusion, but this is all defective. They cannot produce anything perfect. *Jñāna śūnya bhakti*. *Jñāna*, if a tinge of judgement is in the devotion then that is spoiled. What is this?

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

["After many, many births, the knowledgeable person (who happens to attain the association of such a pure devotee) finally comes to understand that the whole universe of moving and stationary being is of the nature of Vāsudeva alone, inasmuch as all are subordinate to Vāsudeva. Having grasped this conception, he surrenders unto Me. Know such a great soul to be extremely rare."] [*Bhagavad-gītā, 7.19*]

In *Bhagavad-gītā*.

*na hi jñānena sadṛśam, pavitram iha vidyate [tat svayam yoga-saṁsiddhaḥ, kālenātmani vindati]*

["Among the aforementioned practices of sacrifice, austerity, and yoga, there is nothing as pure as divine knowledge. After a long time, a person who has achieved perfection in his practice on the path of selfless action realises such knowledge spontaneously within his heart."] [*Bhagavad-gītā, 4.38*]

"There is nothing in the world which is so much pure as knowledge." Then again He says that "After many, many births, a wise man comes to know that his calculation has no value."

Everything depends on Vāsudeva. Everything in the sweet will of the Absolute. And his calculation has no value there. He's Autocrat, the Absolute is Autocrat. He's not under law, law comes from Him. And where law is necessary, when to decide the relationship between the two or

more. But when there's the consciousness of one, oneness, one is whole, no law is necessary. His sweet will is sufficient. But law is found necessary in a lower position where to make some compromise between different parties. And where the party is one, no law is necessary. Law originates from Him. So when a wise man comes to this conclusion, that His sweet will is everything, law coming from Him, knowledge for everything coming from Him. He says, "Let there be light." There was light. He says, "Let there be water." There was water. The prime cause includes everything in Him, His sweet will. *Sa mahātmā sudurlabhaḥ*. Such a great soul is very rarely to be found in the world, when the *jñānī*, a scholar submits to devotion. So devotion is above all.

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja  
[ahaṁ tvāṁ 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]

*Śaraṇāgati*, surrender, is the highest property of everyone of us, to surrender to Him. And then He will be gracious to make Him known to us and we'll be able to know Him. *Yam evaiṣa vṛnute tena labhyas*, in *Upaniṣad*.

*[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena  
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ 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'll select to make Himself known, he'll know Him. Otherwise none can know Him against His will. He has reserved all the right of not being exposed to any senses to any persons. He's so high He can do that. If He does not want to make Himself known, none can know Him. Whomever He wants to make Him known to a party, he can know. This is His position. *Yam evaiṣa vṛnute tena*. Whomever He'll select to be known, to know Himself, he'll know, otherwise won't be able to know. This is the position.

So this *Bhāgavatam* was given by Vedavyāsa in the last treatise, his last *upadeśa* after he had dealt with *Mahābhārata*, *Gītā*, *Veda*, *Upaniṣad*, *Purāṇa*, everything, the last gift of Vedavyāsa in the world of the scriptures - *Śrīmad-Bhāgavatam*. That Kṛṣṇa, that beauty is above all, not knowledge, not justice. Mercy is above justice. Affection, love, is above justice. Beauty, charm, harmony, above all. And that conception of the Ultimate Reality is in Kṛṣṇa conception. Beauty is above knowledge and power. Knowledge is above power, and above knowledge there is beauty, there is charm, there is love. That is the Supreme. So Kṛṣṇa conception of Godhead that represents love, beauty, harmony, that is above all. *Kṛṣṇas tu bhagavān svayam*.

*[ete cāṁśa-kalāḥ puṁsaḥ, kṛṣṇas tu bhagavān svayam / indrāri-vyākulaṁ lokaṁ, mṛḍayanti 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]

This was declared by *Bhāgavatam*. The Kṛṣṇa conception of Godhead is the most original conception of Godhead, of the Absolute. This is *the* declaration of *Bhāgavatam*. The conception of the beauty as Lord, that is above all. And next, awe, reverence, power. Nārāyaṇa. And then all these things.

And Mahāprabhu Śrī Caitanya Deva, He pointed out, "Go to the beautiful, Reality the Beautiful. That is our highest attainment. Eliminate everything - neither hanker for power, nor for knowledge, but for service of the Beautiful. And you'll be taken in, that you'll get entrance into the land of beauty, beautiful, and that is the highest realisation. Don't waste your energy by engaging you in this or that or so many others. But go straight, *jñāna śūnya bhakti, sādhu saṅga*, and by the help of that take the Name of the Lord and try to go straight, march towards Kṛṣṇa conception of Godhead, Kṛṣṇa consciousness. That is the highest of our achievement." That was given by Mahāprabhu, and *Bhāgavatam*.

And *Bhāgavata* came after all the scriptures had been given already by Vedavyāsa. By the special advice of Devarṣi Nārada, his Gurudeva, he gave us the *Bhāgavatam*. And Mahāprabhu He pointed out this *Bhāgavatam*. The last conclusion of the giver of all *śāstras*, Vedavyāsa. And don't waste your energy for anything else but for Kṛṣṇa conception of Godhead. That recommended by Mahāprabhu Śrī Caitanya Deva.

And we try to go to make our progress in that line. And also at the same time we ask our friends, "Try to go in this way. That is the fulfilment of life. Anyone and everyone may connect them from his particular position may take, start from this direction. And the fulfilment of life of every particle in the existence of this world is only that. So march towards universal good. Wherever you are does not matter, whoever you are does not matter, take your course towards Kṛṣṇa consciousness. And that is the highest fulfilment of the life of everyone. It is specially recommended by Mahāprabhu, Nityānanda Prabhu, from here, and it is in *Bhāgavatam* we find. And all other scriptures also if we note very specially then we can find that it's the inner idea everywhere. Just as in *Bhagavad-gītā*.

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja  
[aham 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]

What does it mean? "Give up all your duties and come to Me."

Bāl Gaṅgādhara Tilak he also admitted *Bhagavad-gītā*. And under this *sarva-dharmān śloka* he has given this note. It is very beautiful. He says that, "In the last *śloka* the Lord has distributed nectar in a golden plate." [11.25 - 11.48 ?]

Wherever you are holding your position does not matter at all. Only you turn your face towards this and march. And He will, the Truth Absolute will welcome you. Kṛṣṇa. And this is the campaign of Gauḍīya Maṭha.

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

Mahāprabhu says, "Whomever you come across you talk of Him, about Kṛṣṇa, the highest end of our life. Only give news to them, "There is Kṛṣṇa, He's one, and you belong to Him. Only He's your only friend. He can satisfy everything. Whatever demand you have in your inner heart, that only can find satisfaction in connection with Him, no other. None other can satisfy all your inner hankering. The corresponding phase only with Him, then He's Kṛṣṇa."

In other words, Rūpa Goswāmī told in a scientific word, *akhila-rasāmṛta-sindhu*. Our heart is hankering for satisfaction with happiness of different type. But He's the emporium of all such *rasas*. All types of *rasa* is in Him, and He's the personified of them all. So everyone can find his corresponding phase in Him alone, and nowhere else. And He's Kṛṣṇa. *Akhila-rasāmṛta-murtiḥ*. All the necessary satisfactions are personified there in a scientific way in Him only. So He can satisfy you. So He can only say that, "Give up everything, come to Me, and you won't have to repent, you will find your highest satisfaction." None has said so in any place - only Kṛṣṇa said that.

And Mahāprabhu pointed out that, "Go direct that side. Don't go this side, hither thither, march straight towards Kṛṣṇa conception. That is your home." Tumibe na karana he radha ramana [?] Say like that, this slogan. "I belong to none but to You my Lord." With this slogan march towards Him. Tumibe na karana he. "I belong to none, I'm wholesale Yours. Wholesale I'm Yours."

In *Vedānta, brahma-jijñāsā*, in *Upaniṣad, brahmāṇsa*. And Mahāprabhu, that was given life. The enquiry after Brahman, when that was given life, then it became *kṛṣṇānusandhāna* in Mahāprabhu. *Kāhāñ kṛṣṇa prāna nātha*.

Śaṅkara, intellectually he's engaging himself to find out what is Brahman from the *Upaniṣad*.

And that was a living thing in Mahāprabhu. "Where is Kṛṣṇa? I can't live, I can't stand without Him. He's My friend, He's My Lord, He's everything to Me. I can't live without Him."

That *brahma-jijñāsā*, and *kṛṣṇānusandhāna* of Mahāprabhu. That is lifeless, intellectualism. And here it is full of life. Kṛṣṇa. *Kāhāñ kṛṣṇa*. "I can't live without Him." Flow of love and affection for

that Brahman, not satisfaction of intellectualism, but the very life enlivened, enlivened *brahma-jijñāsā*.

*kāhān mora prāna nātha murali-vadana, kāhān karoṇ kāhān pāñ vrajendra-nandana*

[Śrī Caitanya Mahāprabhu said: "Where is My beloved Kṛṣṇa? I can't tolerate His separation. Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?"] [*Caitanya-caritāmṛta, Madhya-līlā, 2.15*]

This is also *brahma-jijñāsā* but it's a living type, and that is a dead one, intellectualism. In *Upaniṣad*.

And so *Bhāgavatam* has been called the ripe fruit of the tree of *Veda*. *Veda* has been compared with a tree, and *Śrīmad-Bhāgavatam* a ripe fruit of the tree. Full fledged theism. The whole purpose of the tree has come into the fruit, and that is also ripe to be tasted by us. Hare Kṛṣṇa.

**Devotees:** Mahārāja. \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** [17:24 - 19:20 ?]

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** [19:24 - 20:57 ?]

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** [21:03 - 23:47 ?]

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** [23:55 - 25:02 ?]

*tamasa bahu rupena, vesthita karma hetuna / antasyam ya bhavante te, sukha-dukha samanvita.*

[When describing about the creation, the Manu comes to the creation of the trees and plants. He says, by their own *karma* they have acquired such deplorable position. Not to blame to anybody.]

[ - :26:55 ?]

*ahastāni sahasānām, apadāni catuṣpadām / laghuni tatra mahatām, jīvo jīvasya jīvanam*

["Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another."] [*Śrīmad-Bhāgavatam, 1.13.47*]

[ - 32:48 ?]

...

[33:50 - 40:52 ?]

**Devotee:** Jaya Om Viṣṇu-Pāda Paramahansa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

**Śrīla Śrīdhara Mahārāja:** Goswāmī Prabhupāda. Gaura Hari bol.

...

**Devotee:** Guru Mahārāja. If one particular volume of the *śāstras* has been used for witchcraft, or *sahajiyā* rituals, are we to consider that particular book as contaminated?

**Śrīla Śrīdhara Mahārāja:** Hmm? What do you say?

**Devotee:** Guru Mahārāja. If one particular volume of the *śāstras* has been used for witchcraft, or *sahajiyā* rituals, are we to consider that particular book as contaminated?

**Śrīla Śrīdhara Mahārāja:** Not that. In the *Veda* there are different departments of learning, contains the whole, some *āmnāya* some *vyatireka*, direct or indirect teachings, many things may be added. Just as in the Absolute there is *māyā*, misconception, in the whole, in the Absolute, the *māyā* has got its position. So it is necessary to have a conception of the full. Both direct and indirect things should be stored there. What we should do and what we should not do, description of both things. These are to be avoided. Just as in *Bhāgavatam*, Kali, *dyūtaṁ pānaṁ striyaḥ sūnā* [*Śrīmad-Bhāgavatam*, 1.17.38]

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