

85.12.27.B

Śrīla Śrīdhara Mahārāja: ...who desires dedication of everything, allegiance of every atom. Full allegiance of every atom towards Him. He's the Highest Entity and He's *rasam*, *ānandam*, beauty. Try to appreciate the position of the beauty as super-most thing. How? *Bhajanīya-guṇa-viśiṣṭha*. Bhagavān. Not the master of all powers, all grandeur, but *bhajanīya-guṇa-viśiṣṭha*, Jīva Goswāmī [in *Bhakti-Sandarbhā*] has given this meaning to the word Bhagavān. Brahman, Paramātmā, and Bhagavān, three causal conceptions of the whole. So Bhagavān means *bhajanīya-guṇa-viśiṣṭha*. First meaning, who controls everything, who possesses all power. The master of all power is Bhagavān.

But that does not satisfy the devotional aspect, the dedication aspect. Another meaning necessary, and that is *bhajanīya*. He has got such qualification as naturally attracts you to serve Him. *Bhajanīya*. At the cost of your life, at the cost of your every prospect, you want to jump, being charmed. *Bhajanīya-guṇa-viśiṣṭha*. He has got a charming personality which draws us automatically towards Him. *Bhajanīya-guṇa-viśiṣṭha*. A charming personality, naturally attracting everything towards Him. That is Bhagavān. His highest, His innermost qualification, or acquaintance is like that. Whoever comes in His connection, he's charmed to serve Him, to satisfy Him at any cost. To satisfy Him, to obey Him, at any cost. He's such, charming. *Bhajanīya-guṇa-viśiṣṭha*. That is Bhagavān. That is the real nature of the Central Truth, of the Absolute Truth, that He's charming, from all respects. One cannot contain his separate individuality, separate interest, he runs madly to jump and to serve Him, to supply, to obey His order in any way, any way he tries to merge into Him. Such a charming - *bhajanīya-guṇa-viśiṣṭha*.

But that does not mean that Brahman and he become one, but he's keeping his individual character. The whole system is like that. The whole system, they're working as in a charm, in a charm. Vṛndāvana, a place of charm. All madly, they're experiencing some supernatural joy and madly engaged in the service of Kṛṣṇa. Can't keep away from that. So nearer place to Kṛṣṇa is such. Nearer place, all madly engaged in the satisfaction of Kṛṣṇa, and they're also imbibing a peculiar type of *ānandam* in themselves by doing that sort of service.

Charming, charming, and that is not this charming, as our Jayatīrtha Mahārāja says, "If we use sacrament then in a charming way we can dance and sing." Not this material thing. But really it is there in the innermost existence in Vṛndāvana. Always charming, a charming atmosphere all day.

Though they're meeting many impossible things, still they're charmed. They found with their own eyes that Kṛṣṇa, a boy of seven years, He lifted the Govardhana Giri. And practically they took their shelter there for about a week.

But still they're thinking, "No, He's Yaśodā's, He's my boy."

A group from the society came to Nanda. "You keep this boy as a boy, as one of us, but it's dangerous. What He did the other day, He lifted that Govardhan Hill. You say, 'He's my boy and you will keep him, you'll be very alert about this boy.'" A group from the *gopa* came and they filed a complaint near Nanda. "We must be careful about the boy. He's not an ordinary boy."

So many feats, Yaśodā Herself She saw, that She tried to tie Him, but all addition in the same rope is short of two fingers. Still She's charmed in such a way and is going on with Her service by the special will of Kṛṣṇa. The group around Him, they're all doing their service, as if by sacrament, such a charming way. Charming way, above consciousness, *jñāna śūnya bhakti*, calculation, reasoning, all vanished in a distant way back.

On the other side, Virajā, Brahmaloaka, the renunciation in the middle and dedication. And dedication, two classes, one retaining personal consciousness; and then another intensely merging into the God consciousness, losing almost their own individual interest, so much so merged in the interest of Kṛṣṇa.

Hare Kṛṣṇa. So our devotion to be genuine, practised in the plane of Mahāprabhu, we're to think all these things. *Śuddha bhakti. Jñāna-karmādy-anāvṛtam.* [*Caitanya-caritāmṛta, Madhya-lilā, 19.167*] *Karma*, the master of energy, and *jñāna*, that I can know what is good, bad, I can know. I cannot give that standard to any other's hand. To know what is good, what is bad, I must keep that in my own hand. Good or bad, that responsibility I must not give to anyone. And such things also to be given up and depend fully on the higher guardian's decision. This is important. We must consciously do this. We're to transfer the standard of judging right and wrong, the standard of judgement; to give it to others. I won't be able to judge my own interest. My interest will be judged by my guardians. To transfer the standard of judgement to any other hand is a dangerous thing. We must do it consciously. We must be insured that we're in a safe position, we're in home.

In home, I do not know how to look after my own interest, but my guardians, they're looking after my own interest. It is in that sort of atmosphere I have come within, home interest. Back to God, back to home. So much dependence, reliance. I cannot - I'm such a tiny thing I cannot know my interest. I cannot, I do not know my own interest. My guardians know better than me. They're more interested in me than I myself is. Such a soil I'm going to, we're going to live for. So, how and in what way shall we make our progress? What will be our progress? Standard of utility, standard of interest, has diabolically changed. Die to live. What is your property at present, you will have to be separated once for all from them. The environment you're living in with your ego, forever that is to be abolished, die. And then you'll have a life worth living.

So, so much risk. And it's recommended to us by the grace of the centre. Centre, He can make Himself known, none else. All rights reserved! Only He can make Himself known. And all others, only by His inspiration. Then should we jump for such an adventurous life? But the standard of good or bad will also be snatched from me. You do not know what is your benefit, your welfare. You do not know in your present stage, but you will feel. You will live, die, and then when you will live, you will understand this is the best. We won't leave this home. It will be there. Such a stage, such a happy-most stage is never possible. You'll be able to understand. You won't want to leave that position. _____ [?] Rather I shall die in this position. I won't leave this.

Gaura Hari. Gaura Hari. Gaura Hari. If we understand these basic principles of life, otherwise anyone will say something and I'll be converted into his mentality. No stability.

Rsi siddhante rahinau giya hari bhakti laula dulay asat siddhanta [?] A misconception, I'm caught within the misconception of things, of the environment, and Hari *bhakti* is far, far away. Asat siddhante rahinau giya.

So *sambandha jñāna*, place, position, purpose, in an organic whole, of the individual in an organic whole. *Sambandha jñāna*. We shall take the Name, or we shall do the work of a sweeper. Or we shall go on explaining *Bhāgavatam*. To be devotion proper, that *sambandha jñāna* is necessary. Who am I? Where am I? Why I'm doing this thing? Who is the recipient? All these things are concerned, come to valuation, to attach value to my activity. This spirit, why I'm doing, for what necessity, to fulfil what purpose I'm doing? I'm doing the work of a sweeper, or I'm working as a Guru explaining *Bhāgavatam*, or talking about God to the public. Whatever I'm doing, why? Why

I'm doing so? To what purpose? *Sambandha jñāna*. That will fetch the proper price. *Sambandha jñāna*. Who am I? What is my position? Why I'm doing this? All these considerations, is it to satisfy Kṛṣṇa, or some whim in me? Or some chance rumour?

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

We must have our own basis to stand over and walk. Bhuta suddhi [?]

"*Eho bāhya āge kaha āra. Eho bāhya āge kaha āra.*" [*Caitanya-caritāmṛta, Madhya-līlā*, 8.59, 61, 64, etc]

We're working, making progress towards, but where is my position? *Eho bāhya*. Go deeper, go deeper, go inner, go higher. It is very difficult. We're going to nowhere. To leave the standard of knowledge from our own hand, only inner feeling, only inner satisfaction, that is the standard. Home experience. Home experience is the guarantee. Go deeper, leaving away all other proofs. Home experience. This is my home. Innermost satisfaction, this is my home. To understand by the inner adjustment, our adjustment, inner sense of adjustment. Home adjustment is proper adjustment. Other adjustments are artificial, temporary. So,

*[vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ]
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata*

In *Manu-saṁhitā* [2.1] Manu says, "You must have approval of the innermost heart of yours. You within, your innermost self must have, must give approval that it is your home. Coming from revealed truth, accepted by so many reliable saints, and approved by your innermost heart - that is the sign of *dharmas* proper."

*vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata*

"Oh, you understand, I'm talking of real religion. What is that? First, *vidvadbhiḥ sevitaḥ*, not these empirical scholars, but by the scholars who are well versed in the revealed truth. They have accepted, experts in understanding revealed scriptures. First sign it must be so. It is coming from Him. He can make Himself known. Those that believe in that, it must be given by them.

Then, second: it is accepted by so many stalwarts of this world. Who are those stalwarts, *sadbhir*? Who, of this value, who has got no aspiration in any achievement of this world. *Vidvadbhiḥ sevitaḥ sadbhir*. What is the symptom of the *sadbhir*? *Nityam adveṣa-rāgibhiḥ*. Who has got no attraction or apathy, sympathy or apathy for anything in this mortal world. Accepted by those stalwarts.

And the third thing: it must have inner approval of your own. These three things necessary. First thing, it must come from outside, accepted by the stalwart who is independent of any loss and gain of this world, and the third - your inner approval. *Yo dharmas taṁ nibhodhata*. Which is such character you try to understand and you give your attention to that. Otherwise, waste of time. At least these three things you must find then you'll give your attention to that. And the highest thing is inner approval. In *Bhāgavatam* also we find amongst the audience so many stalwarts. *Vedā yathā mūrti-dharās tri-prṣṭhe*.

*[samāgatāḥ sarvata eva sarve, vedā yathā mūrti-dharās tri-prṣṭhe
nehātha nāmutra ca kaścanārtha, ṛte parānugraham ātma-śīlam]*

[The King said: "O great sages, you have all very kindly assembled here, having come from all parts of the universe. You are all as good as supreme knowledge personified, who resides in the planet above the three worlds [Satyaloka]. Consequently you are naturally inclined to do good to others, and but for this you have no interest, either in this life or in the next."] [*Śrīmad-Bhāgavatam*, 1.19.23]

That when this *Bhāgavatam* truth was delivered by Śukadeva Goswāmī the assembly was full of so many authorities of different departments of the Vedic knowledge. *Veda* has got different departments and they were representative of all classes of Vedic thought. *Vedā yathā mūrti*. As if those parts of the *Veda* teachings have been personified there, and so many. One representing one department, another, another department of the Vedic knowledge. In this way, the whole Vedic knowledge as personified is representing them in the *sabhā*, where the truth of *Bhāgavatam* is being delivered by Śukadeva Goswāmī. All harmonizing and capturing the crown of all kinds of Vedic thought.

*nigama-kalpa-taror galitaṁ phalaṁ, [śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavatam rasam ālayam, muhur aho rasikā bhuvi bhāvukāḥ]*

["O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Goswāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls."] [*Śrīmad-Bhāgavatam*, 1.1.3]

That is *Bhāgavatam*, the acme of all revealed truth, so far come in this world.

Nitāi. Nitāi Gaura. Mahāprabhu. Gaurāṅga Sundara.

And that *Bhāgavatam* was given by Śrī Caitanyadeva. "Don't waste your time in any false errand, false end. Come, come immediately to accept *Bhāgavatam*, which is the crown of all Vedic revelation given ever to the world. Yes. *Bhāgavata prema*, the Kṛṣṇa conception of Godhead. The beauty, the charm, the affection, the love - that is what is the best thing for all. Come blindly to accept that."

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. And through sound only. Not any intricate method. Directly take the Name. Earnestly call Him to your help. A broad road. He's not a material thing, as a subject you'll enquire, you'll try your best to find out where it is. He's everywhere. He's all embracing. All love. All qualities within Him. Only you are culprit - think that. Only call aloud for Him. "Give me shelter my Lord." In a broad way, want only, earnest want. "My Lord, accept me in Your service. I'm puzzled, perplexed. I don't know what is my goal. You are guardian, You are all in all. My Lord, take me."

He has got ears everywhere. He has got eyes everywhere. He has got attention everywhere. You only try to approach Him in a broad way. Call Him aloud. "Take me, lift me to Your holy feet my Lord." That will be the way, in any form or other.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: ...do not know what is going from your door. Accept Him. He Himself has come to be allowed to be caught by you. Take Him, take Him, take Him. But the barrier is a subtle but a difficult barrier between Him and us. So appealing, appealing, appealing. Whether we shall search, He's searching to accept.

So I asked them to write a book, *The Lord's Loving Search for the Lost Servant*. Came and went from door to door, "Accept Me. Accept Me, I'm everything, of you, accept Me." His search, Gaura *līlā* is Lord's search for the lost servant, loving search. Loving search of the Lord for lost servants. That is Gaura *līlā*.

Mahāprabhu Gaurāṅga Sundara. Heno avatara habe ki hiarche heno prema parachar [?]

Whether such an attempt has ever been, ever taken place in the past, or will it come in the future? It is doubtful whether such graceful attempt from the Centre will come for ever in the future? Or occurred in the past. _____ [?] But that is here at present. What to do?

He came with such an emotional feeling in a broad, wide way, that all were struck dumb, all scholars. "What is this? The ecstatic joy which is not found here, only they're singing and they're dancing and in a mad way, with so many persons, transparent, song and..."

Once I mentioned in this occasion, one old man came to visit Bagh Bazaar Gauḍīya Maṭh. He's standing, old man, a fair looking old man, educated. And we few were in a room and in some topic we were laughing, and someone has suddenly found him - that a gentleman from outside has come and he will see that these - in the name of *sādhana*, the boys here are laughing with anything. What is this laughter? Meaningless laughter? Is this *bhajan*? In this Maṭh, only this sort of laughing will go as *bhajan*? What is this?

So we gave some caution, "Oh, that man standing there, you stop. You are laughing so."

Then that man approached, "I was simply dumb to find this sort of laughing. I never experienced in this life such pure, loving laughter. Laughter there are so many, but some sort of polluted characteristic there. Open laughter, so much intense, simple, I'm finding here a first. So I'm charmed, I'm standing and enjoying this laughter, the heart felt, open hearted laughter."

So Mahāprabhu came with singing and dancing and chanting in a mass movement, and all were struck dumb.

"What sort of charm is there? A mass movement of laughing and chanting, and they're dancing and no trace of any anxiety of this world. The death, the other difficulties, famine, flood, disease, all these things are from the subconscious region, always creating some disturbance to the mental system. But there's no trace of anything. What is this?" The scholars and the authorities of all departments, they're simply charmed to look at. "In what ecstatic dance and chanting in mass movement taking the Name of the Lord. What is this? And only by this method, this ordinary method, dancing and chanting, taking the Name of the Lord, He will deliver all difficulties, all mental crookedness, and this adjustment will be all harmonised, only by this method? It is wonderful! A simple thing, the most simple. The *Vedāntic* culture there are so many, this *tapasya*, penances, serious penances under the sun in the summer. And then so many practices of austerity. And there's the study of so many things, as is the practices of the control of the air within, the _____ [?] of the breath. So many processes are there. But this is only a mass movement taking the Name highly and dancing and chanting in a particular method. And they're showing as if they're very happy, no anxiety, all gone. What is this? Ordinary, which can be done by anyone and everyone? No scholarship, no other special art or science necessary, just mass characteristic.

_____ [?] All the difficulties have shut their door forever. And they're mad in ecstasy and dancing. Thereby every evil agents are all conquered."

Gaura Hari. Gaura Hari. Here I stop today.

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānām pāvanebhyo [vaiṣṇavebhyo namo namaḥ]*

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

...

Śrīla Śrīdhara Mahārāja: ... the form of sound may come out through the lips, but there is some real Name present. That is something else. Super consciousness.

Devotee: But I thought I had always faith in God anyway.

Śrīla Śrīdhara Mahārāja: Faith in God?

Devotee: Anyway, I have faith - in my lifetime, I have faith.

Śrīla Śrīdhara Mahārāja: Then, you have faith in what sort of God if He has got no name?

Devotee: Well, I don't know God, but I have some faith in a certain higher...

Śrīla Śrīdhara Mahārāja: Faith, but your God has any name? Through sound, anyone can approach Him, is it? No. Has He got any sound aspect? Or soundless thing, your God? No name? Sound is the external aspect, through sound, we can approach Him easily. Sound can give, sound God, sound also must be God, not this illusory sound produced in this empirical world. But sound God, if we approach the God, then the sound aspect will come nearer.

Devotee: But Guru Mahārāja, even I was not initiated in Hari Nāma, I was chanting Hare Kṛṣṇa Mahā-mantra for many years.

Śrīla Śrīdhara Mahārāja: That you have got not faith proper, regular faith, but haphazard faith. But that is also something because you imitate so many devotees is something, some shadow like thing. But when you yourself give yourself, sacrifice to accept that aspect of God and connect yourself with Gurudeva, then it takes a realistic position. Otherwise it is vague and imaginary. But still it has got some value, like a shadow.

He has come from?

Devotee: Holland.

Śrīla Śrīdhara Mahārāja: Holland. Through whom? Who has taken you here?

Devotee: One of the first people that have told about you was Jagadeva dāsa from Holland. He's brother of Surabhi Mahārāja and Hare Kṛṣṇa dāsa in Holland. And, later on I meet devotees...

Śrīla Śrīdhara Mahārāja: So you're _____ [?] you trust everything very easily, and leave also that thing very easily, is it?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: That nature you have got? Easily you accept anything and easily...

Devotee: I accept very many things very easily, yes. Because I have certain faith.

Śrīla Śrīdhara Mahārāja: Certain faith. Faith of different kind. According to the faith, it has got quality. *Sātvāsīc, rājasīc, tāmasīc* - different type of faith there is. But the faith also changes by the association. By the association of a person of higher faith, purer faith, our faith may take change. *Śraddhā. Yo yac chraddhaḥ sa eva saḥ.*

*[sattvānurūpā sarvasya, śraddhā bhavati bhārata
śraddhāmāyo 'yaṁ puruṣo, yo yac chraddhaḥ sa eva saḥ]*

["O Bhārata, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith - their internal and external nature is modelled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith."] [*Bhagavad-gītā*, 17.3]

In *Bhagavad-gītā*, have you gone through any scripture?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: *Bhagavad-gītā*?

Devotee: My mother gave me the *Bhagavad-gītā* about...

Śrīla Śrīdhara Mahārāja: Your mother might given, but have you gone through it?

Devotee: Yes. I read *Bhagavad-gītā*.

Śrīla Śrīdhara Mahārāja: Seriously?

Devotee: I was even, I thought I was reading so seriously...

Śrīla Śrīdhara Mahārāja: But in *Gītā* it is mentioned that *śraddhā*, faith, is of three kinds: *sātvīc, rājasīc, tāmasīc*. *Sātvīc* faith, nearer approach to the truth. *Rājasīc* is doubtful, there's suspicion. And *tāmasīc*, just to accept the opposite thing in place of the right thing, to accept the opposite thing, that is *tāmasīc śraddhā*, faith. So faith is not one thing. Classification of faith, and according to the faith, our valuation is also measured, what sort of faith he has got.

A scientist, a research scholar, he's also approaching through some faith. He's got some apprehension, and in that way he conducts his research. Then if nearer the proper faith, he'll be successful easily. But if with wild goose chasing, then he'll lose his time and energy and won't produce any effect, desired result.

So faith is a suggestion. Suggestion of future existence, of subtle things. By faith we work out on many, but faith in the real cause of the whole, that is faith proper. It's not irrelevant, but relevant faith. That is faith which enquires into the very root, and existence, and future of the whole environment. *Yasmin tad vijñāna sa*, which makes us to enquire about the Cause Absolute by which everything is produced, which is maintaining everything, and in the last, everything is entering into Him. To enquire in that way, that is faith proper. To enquire - the environment wholesale - that is faith proper.

Devotee: I had your *darśana* in [nineteen] eighty two, and you also were speaking about faith at that time.

Śrīla Śrīdhara Mahārāja: Faith, *śraddhā*, that is the beginning of the devotional world. Faith is the very basis of devotion, faith. God, we cannot bring the God into our laboratory and go on making experiment over Him, not in the objective world. But through faith, anyhow, we can have some sort of vague connection. And gradually through faith, if we approach, then one day we may hope to come in His real contact.

So in a submissive way you are to - not in a military spirit, above all power. All powers come from Him. He's above all, controller of everything, absolute. We cannot control Him. None can control Him. He's controlling everything. We're to approach the cause in that attitude. We cannot engage our military force to enquire whether there's any God or not, and report to me, as general. However he be, a Napoleon, or Julius Caesar, or Alexander, or Hannibal...

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