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Śrīla Śrīdhara Mahārāja: ...to the ignorant.

Badrinārāyaṇa: To the ignorant, who consider the subject...

Śrīla Śrīdhara Mahārāja: Who consider the subject themselves.

Badrinārāyaṇa: Right. O.K.

Śrīla Śrīdhara Mahārāja: Subjective evolution appears to be objective evolution. Objective not reliant that you who considers themselves subjective.

Badrinārāyaṇa: To be the subject, consider themselves to be the subject.

Śrīla Śrīdhara Mahārāja: Himself to be the subject. 'We're subject.' That is ignorance.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: And to them the subjective evolution replaced the object. The fact is this, fundamental fact is such.

Bhakti Sudhīra Goswāmī: Yes.

Badrinārāyaṇa: Mahārāja. Have you heard the Preface of *The Lord's Loving Search*? Goswāmī Mahārāja has written one Preface summarising all the books previously printed. Have you heard that?

Śrīla Śrīdhara Mahārāja: No.

Badrinārāyaṇa: Very nice. Govinda Mahārāja likes it very much.

Bhakti Sudhīra Goswāmī: There are many things that you say, many statements that you make, they're like *sutras*, aphorisms. You say, "Reality is For Itself and By Itself." That is a *sutra*.

Śrīla Śrīdhara Mahārāja: That is Hegel, quotation from Hegel.

Bhakti Sudhīra Goswāmī: Yes. But we've looked at Hegel. That is, you have extracted that from Hegel. Because we've seen Hegel.

Śrīla Śrīdhara Mahārāja: "Die To Live." I've taken these two things from Hegel. "Die to Live."

Bhakti Sudhīra Goswāmī: I think you've forcibly taken.

Śrīla Śrīdhara Mahārāja: _____ [?] In the colleges in the _____ [?] library when I delivered lectures I quoted all these things and explained, and they were impressed much. What is the

meaning of 'die to live?' And what is the meaning 'Reality For Itself?' We're for Him, everything for Him. Universal flow is going on and that is perfect. And our partial interest view sees all defect here. But from universal standpoint the flow that is all right, that is *līlā*, that is perfect thing. No room of any complaint anywhere.

I also give example nowadays that if every atom of our body / organism then it is healthy. Otherwise if it works for itself or a particular group, or stops work, then paralysis or a disease. And if every atom works for the whole then it is healthy, wholesome. So every atom must work for the centre, and the centre will distribute in a proper way. Just as if you pour water into the root the whole tree will be properly fed. Put food into the stomach whole body will be properly fed. Otherwise you'll put food into the eye, to the nose, that is disturbance. To the centre, and the centre will distribute, then it will be perfect. And the stop of work and work in its own whim for any part causing disturbance. So enjoyment or exploitation, and renunciation, both disturbing. Renunciation also has no justification, that is like a strike in the industry. No right, if there's any strike or any bribery then both of them is diseased in the country. So *sāyujya mukti, samādhi*, the Buddha, Śaṅkara, they want to retire wholly, stop their activity and in sound sleep mood they retire, *samādhi*. That is also bad.

*bhukti-mukti-sprhā yāvat, piśācī hr̥di varttate
[tāvad bhakti-sukhasyātra, katham abhyudayo bhavet]*

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [*Bhakti-rasāmṛta-sindhu, Pūrva, 2.22*]

Both of these, the work for part and stop work, both is *piśācī* means ghost haunting us. And Godly, work for the centre, and centre will distribute in proper way. The whole tree will be fed, whole body will be fed if food in the stomach. So do for Kṛṣṇa and He'll distribute. *Tato acyutejyā*. The worship of Acyuta is like that, if we send there it will be well distributed. You cannot give this or that. Everyone must be faithful to the centre and the centre knows how to distribute where. And that is the harmony, that is *līlā*. That is Reality For Itself.

*aham hi sarva-yajñānām, bhoktā ca prabhur eva ca
[na tu mām abhijānanti, tattvenāś cyavanti te]*

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā, 9.24*]

"I'm the *bhoktā*, enjoyer of all the sacrifices wherever it is. So everything must be meant for Me and I shall adjust."

Then only can there be harmony. And you go to this side, that side, anything, all extended selfishness and causing disturbance in the harmony of the whole. Do you follow?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: This is Vaiṣṇavism, and when that is affectionate, the cooperation is affectionate with love, that is Vṛndāvana Kṛṣṇa. Heart's transaction, neither brain nor this force. Love transaction, heart's transaction, real inner transaction. Whole satisfying transaction is heart's transaction. Heart holds the supreme position, neither brain nor force, power. So power seeking or complete retirement, both are anti harmony. Stopping work or to work for partial interest both bad.

*bhukti-mukti-spr̥hā yāvat, piśācī hr̥di varttate
tāvad bhakti-sukhasyātra, katham abhyudayo bhavet*

So the renunciation and the enjoyment both are anti harmony. Harmony means *ānandam*, *rasam*, beauty. Beauty, harmony, *ānandam*, that is one and same thing. *Samañjasā* pravidha hadyatha [?] *Samañjasā* is the Name of the Supreme Lord. All harmonising principle. And that is possible only through affection and love or beauty, and that is Vṛndāvana. So Vṛndāvana *rasa*, the ecstasy found in Vṛndāvana, that is controlling, that can control the whole and no other conception of the Supreme Entity of Godhead. Only Vṛndāvana conception, and when that takes the shape of self distribution as Mahāprabhu that seems to be more high. Seems to be higher when the Absolute is searching for His lost servant, the highest. Perhaps read in *Prema Dhāma Stotram*?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: What is the conception of the Absolute?

*ātma-siddha-sāva līla-pūrṇa-saukhya-lakṣaṇam
[svānubhāva-matta-nṛtya-kīrtanātma-vanṭanam
advayaika-lakṣya-purṇa-tattva-tat-parātparam
prema-dhāma-devam-eva naumi gaura-sundaram]*

["The highest conception of the Absolute Truth must also be the highest form of *ānanda*, ecstasy. Mahāprabhu's dancing indicates that He is full of ecstasy, and His *kīrtana* is distribution of that *rasa*. So, if we scientifically search out who Mahāprabhu is, we cannot but find that He is the Ultimate Reality. He is mad in tasting His Own internal nectar, and His dancing is the outcome of His transcendental ecstasy. And He is chanting, distributing that to others. So, studying quite closely the character of Śrī Caitanya Mahāprabhu, we cannot but think that He is the Supreme Absolute Truth, in Its fullest, and most dynamic expression."] [*Prema Dhāma Deva Stotram*, 66]

Saukhya means ecstasy, or harmony, or *ānandam*, *rasam*, *saukhya*, *sukha*. Full harmony of Him. Happiness. What will be its symptom? *Ātma-siddha*, *satta-siddha*, self evident, self existent, two ecstasies. What will be? *Nṛtya*. *Ātma-siddha-sāva līla*. *Sāva līla* means dynamic character. *Sāva līla-pūrṇa-saukhya -lakṣaṇam*, *svānubhāva-matta-nṛtya*. Two things of full joy and He's dancing. *Matta*, *svānubhāva*, *nṛtya*. As a madman dancing, no object of dancing, madman. He Himself is dancing. What is this? His dancing is the symptom of His own full ecstatic character, *nṛtya*. And *kīrtana* is distributing Himself. And that is found in Mahāprabhu. So that is the fullest conception of the Absolute.

Badrinārāyaṇa: Mahārāja. That's written here in Goswāmī Mahārāja's Preface.

“His Divine Grace has informed us that the heart’s inner hankering for ecstasy, charm, and sweetness, leads it in the search for Śrī Kṛṣṇa - Reality the Beautiful. The Kṛṣṇa conception of divinity is so irresistible that even Kṛṣṇa Himself becomes overwhelmed by His own potency and is madly engaged in tasting His own sweetness, ecstatically dancing, and thereby distributing that sweetness to others.”

Śrīla Śrīdhara Mahārāja: Yes. Dancing and chanting.

Badrinārāyaṇa: Yes, and distributing.

Śrīla Śrīdhara Mahārāja: *Nṛtya-kīrtanātma-vanṭanam*. Dancing in Himself and *kīrtana* giving to others through sound.

Bhakti Sudhīra Goswāmī: We could not know this if you did not explain these things to the world it would not be known in that way. You show systematically the conception of Mahāprabhu as the highest reality. Otherwise there’s some general idea, but you’re showing systematically.

Śrīla Śrīdhara Mahārāja: Ontologically.

Bhakti Sudhīra Goswāmī: Ontologically.

Śrīla Śrīdhara Mahārāja: Ontological aspect.

Bhakti Sudhīra Goswāmī: Irrefutably.

Śrīla Śrīdhara Mahārāja: That is the characteristic of our Guru Mahārāja. When I wrote about Bhaktivinoda Ṭhākura, in ontological basis he has showed so. So when he was reading that and when he found the ontological basis, _____ [?]

*yad dhāmnah khalu dhāma caiva nigame brahmeti sanjñāyāte
yasyāṁśāsya kalaiva duḥkha nikarair yogeśvarair mṛgyate
vaikuṅṭhe paramukta-bhṛṅga-caraṇo nārāyaṇo yaḥ svayam
tasyāṁśī bhagavān svayam rasa-vapuḥ kṛṣṇo bhavān tat-pradāḥ*

[“The effulgent, non-differentiated aspect of divinity known as Brahman is composed of infinite particles of individual consciousness, and has been considered by the *Upaniṣads* and by Vedic scholars to be the halo of the Absolute. The localised plenary portion of Godhead known as Paramātmā is sought after by the great *yogīs* practising extreme penances. Nārāyaṇa Himself, the predominating Lord of the Vaikuṅṭha planets, whose lotus feet are worshipped and served by His unexcelled bee-like devotees, is only a partial representation of the original Personality of Godhead. The original or full-fledged aspect of divinity is Kṛṣṇa. O Bhaktivinoda Ṭhākura, you have not come to distribute Brahman or Paramātmā or even Nārāyaṇa *bhakti*, but Svayam-Bhagavān Kṛṣṇa, the original conception of the Absolute, who is all-ecstasy. It is you, O Gurudeva, who can gently place me in His hands, and you have come to give Him to the public.”]

[*Śrīmad-Bhaktivinoda-viraha-daśakam*, 7]

O Bhaktivinoda Ṭhākura why you are so great, you have given out such thing. What is that thing? The *jñānīs* they appreciate only the halo of the thing, of the Vaikuṅṭha. And the *yogīs* a part of the part of the parts they're searching the permeating aspect only. But Nārāyaṇa, the controller of everything, that is worshipped by the great salvationist. And even above that Svayaṁ-Bhagavān Kṛṣṇa the Lord of love, and you are giver of that, so you are so great.

When Prabhupāda came to read this passage, "O, very happy style," he told, and just in front of me he told. "Happy style. That is ontological basis, to explain the love, the affection, in ontological basis it is stated here." So when he came to read this passage, on my face, "A very happy style."

And Jīva Goswāmī also given like that. So I gave,

*śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenāḍṛtaṁ
[rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitaṁ
jīvādyair abhirakṣitaṁ śuka-śiva-brahmādi sammānitaṁ
śrī-rādhā-pada-sevanāmṛtam aho tad dātum īso bhavān]*

["What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? *Śrī-rādhā-pada-sevanā*. that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy."] [*Śrīmad-Bhaktivinoda-viraha-daśakam*, 9]

That is sanctioned by Gaurāṅga. *Svarūpa-viditaṁ*. Really the very purport understood only by Svarūpa Goswāmī. *Rūpāgrajenāḍṛtaṁ*. Sanātana Goswāmī could appreciate that thing. And Śrī Rūpa he distributed the whole thing. *Raghu-gaṇair-āsvāditaṁ*. Raghunātha and his party he appreciated fully and also added something. And *jīvādyair abhirakṣitaṁ*, and Śrī Jīva, Baladeva [Vidyābhūṣaṇa] etc they have given full protection that is ontological explanation. Justification of the highest position by ontological process. Justification that affection is the highest. So when justification in ontological aspect is there that is very appreciated and useful for the public, for preaching.

Bhakti Sudhīra Goswāmī: Yes. Bhakti Rakṣaka.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. And for this poetry Prabhupāda only he saw and he told to Śrauti Mahārāja, "This is not his writing, Bhaktivinoda Ṭhākura has written it himself through him."

And to [Śrīyukta Aprākṛta Prabhu] Goswāmī Mahārāja, Prabhupāda told that, "Yes, I'm satisfied that what I came to give, he has that with him, that is left here now."

So what you say, what you're going to appreciate in me, that really comes from my Gurudeva. That is his. I'm not the owner. This is his property. So *śrī jīvatejasthatih*. I have compared my Gurudeva with Śrī Jīva.

*[gaurāṅgaika-gatir vrajāśritamatih śrī gauradhāma sthitih
sachāstraikavṛtih kusaṅga viratirduḥsthabyathā-niṣkṛtih
śrī rūpaik-ratih sanātana-natih śrī jīvatejasthatih
śrī siddhānta sarasvatī guruvaru gaudīya-goṣṭhīpatih]*

[Another stanza in his praise, *gaurāṅgaika-gatir*, where the only end of his life was Śrī Gaurāṅga, *aika-gatir*, only! The only object of his life was Śrī Gaurāṅga. *Vrajāśritamatih*. The mental God took cover from the Vraja *rasa* - your most beloved Dayita dāsa, at present, who is our Gurudeva! Please recommend my admission in the list of his servitors permanently, be gracious enough to do that. In this way, the poem was appreciated by Prabhupāda and four others also. Bhaktivinoda Ṭhākura, Gaura-Haribol!"]

[*Śrī Gaudīya Gitānjali*, 1983] [*Sādhu Saṅga* magazine, volume. 3, number 1, 1985, page 12]

[*Śloka* 155 in a collection of verses quoted by Śrīla Śrīdhara Mahārāja]

That is his attitude, giving explanation to the high words of the Gurudeva, Rūpa and Sanātana. Jīva Goswāmī established here in the educated, illuminated section, enlightened section. Jīva Goswāmī explained that the Guru, Sanātana and Rūpa, what they gave to the world that is of so high position.

Digvijayī came and Sanātana and Rūpa they gave their signature. "We're defeated here."

But Jīva Goswāmī he tore it up. "Come to me, I shall discuss with you." Discussing, and that Digvijayī was defeated. "Now you try to understand why my Guru Rūpa and Sanātana gave you their signature. They did not want to waste their time by talking foolish things with you."

Badrinārāyaṇa: Then Rūpa Goswāmī asked him to leave the *āśrama*, no?

Śrīla Śrīdhara Mahārāja: Yes. "You have got so egoistic so you must leave my *āśrama*."

He had to leave. Then Sanātana when wandering through the Vraja *maṅḍala* heard about Jīva Goswāmī _____ [?] "One beautiful boy is here and he's fasting and passing his time in a very sad way, his attitude, his mentality."

Sanātana saw him _____ [?] "What have you heard from Śrī Caitanyadeva? What is the real advice you understand from Him?"

He said, "*Jīva daye, Nāme ruci, Vaiṣṇava sevā*. That to be kind towards the ordinary people. And to serve the Vaiṣṇava. And to take the Name."

"But the *jīva* is suffering there. You have no pity for him?"

He understood the purpose of Sanātana and they sent person to me a *jīva*.

And also once that Vallabhācāryī, he saw, went to ask Rūpa Goswāmī, "I hear that you have written many things about devotion. I want to see."

He gave _____ [?]

"O, but grammatically this word is wrong."

"All right _____ [?] You correct it then."

Then Jīva Goswāmī knew everything. And when Vallabha Bhaṭṭa was going to take bath in Yamunā then Jīva Goswāmī with a pot in his hand he was going as if to fetch some water he followed. And on the way he told that, "What you think? You have corrected something, some mistake?"

"Yes. There was a grammatical mistake and I asked him to correct."

Then he, "How it was faulty?"

"It is this and that way faulty."

"No. It is correct, it is not faulty. You must be wrong."

"O, is it? It's written in this way. O, yes, I forgot. Then I committed mistake."

Then when he came back, "O Rūpa, I have asked you to correct some passage, but it was all right. I did wrong. And who's that boy, very bright, beautiful, that boy, who's he?"

"He's my disciple _____ [?]"

"He detected me, my mistake, that it was all right."

So that was also a course. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. As if they depend on Kṛṣṇa's will and it came through Jīva Goswāmī they knew this that it will come from somewhere. 'That we're so and so that Kṛṣṇa will prove we did not do it.' When Baladeva [Vidyābhūṣaṇa] told it was erroneous he corrected. But Kṛṣṇa when somewhere else came and put the thing properly. They had faith in such things. So Vaiṣṇava, so *jñāna*, heart is above knowledge, faith is above knowledge. Their faith was served by knowledge.

trṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ sadā hariḥ

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

They follow that process, *amāninā mānadena*, but the mistake was not allowed by Kṛṣṇa. Somehow or other knowledge came to serve the faith, affectionately. So who has kept the heart connection he has kept the central thing. Heart transaction is the central thing in us. That is love, home, and Vṛndāvana thought is that. *Jñāna sūnya bhakti*. 'Yes, it is here. *Jñāna miśrā, karma miśrā, eho bāhya*, superficial.' And when eliminates *jñāna* 'that we can know' and 'we can do', both eliminated. It is automatic.

When one *brāhmaṇa brahmacārī* he met Kṛṣṇa and told, "You Kṛṣṇa I shall curse You."

"Why *brāhmaṇa* boy?"

"Because You are at the root of all these disasters in Kurukṣetra war. So many widows and orphans they're crying and You are at the root of all these miseries."

"Kṛṣṇa told, "You *brāhmaṇa* boy, you with much difficulty and labour have collected some power. You will apply that to Me your energy will be spent up, but it won't affect Me. I'm *nirguṇa*. Because I'm in *nirguṇa* I'm in the necessary flow I've no other alternative. The absolute flow I'm working in harmony with the absolute flow of the world there. I'm there. Nothing can touch Me."

So the general flow, harmonious flow, that is *līlā*. That is For Himself. That cannot be checked or opposed by any other flow springing from so many small origins, centres. For Itself. Who can

understand that flow they're only faithful to that, have been saved from any other flow around them.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. His will is going on. It is His *līlā*. It cannot be opposed or hampered in any way. Rather we must give up. *Sarva-dharmān parityajya*. We shall try to place ourselves in that flow of life, that universal flow, *līlā*. So *jñāna śūnya bhakti*. The *yogī*, the *jñānī*, they've got their special object of life. That *bhakti* proper is not only special thing, but what is already there in the original, irresistible. *Ahaitukī apratihātā*. Causeless and which can never be opposed. This is *bhakti*.

sa vai puṁsām paro dharmo, [yato bhaktir adhokṣaje / ahaituky apratihātā, yayātmā 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]

Everyone's highest duty is this. *Yato bhaktir adhokṣaje*. To be grateful to the transcendental flow. *Ahaitukī* and *apratihātā*, causeless and that cannot be hampered or opposed in any way. Irresistible, and *apratihātā*, and *ahaitukī*, no cause, automatic. Automatic and irresistible flow at the centre. We must try to harmonise ourselves with that. That is *bhakti*. _____ [?]

Bhakti Sudhīra Goswāmī: He's such a great scholar and he says *jñāna śūnya bhakti*. He knows so many things, so many scriptures, but he says, he's preaching *jñāna śūnya bhakti*. Ha, ha, ha.

Badrinārāyaṇa: _____ [?]

Śrīla Govinda Mahārāja: Nimāi Paṇḍita Mahāprabhu also was...

Bhakti Sudhīra Goswāmī: Yes. Nimāi Paṇḍita.

Śrīla Govinda Mahārāja: Nimāi Paṇḍita was a great Paṇḍita.

Śrīla Śrīdhara Mahārāja: Yes. *Jñāna* is subservient. When, people in general they're appreciators of power. When a powerful man he bends his head to a *jñānī*, to a *ṛṣī*, when a king is bowing down his head to an ordinary *ṛṣī* in the jungle, then *ṛṣī's* greatness is established. And when that *jñāna* and power, both *karma, jñāna*, they'll submit at the feet of the love, then, love is already a great thing, but for the people it helps them to know. So *jñāna* means subservient, power is subservient to devotion. Then that is doing some service to the *ajñāna*, to do His will.

[34:50 - 41:32 ?]

...so do everything for Me."

...

...and death and its finished.

Bhakti Sudhīra Goswāmī: What is that?

Śrīla Śrīdhara Mahārāja: That proposed alternative of devotion that must be dealt fully given justice and then the defects will be taken out and then cancelled. Otherwise whimsical dismissal has got no value.

Bhakti Sudhīra Goswāmī: Hmm, yes, that we're seeing in time.

Śrīla Śrīdhara Mahārāja: _____ [?] *Karma* is nothing, *jñāna* is nothing, *yoga* is nothing, only such statement has got no value. They must have proper dealings, justification, justice. This is their real position, and better than this, that and that, and then this defect, so it must be real. In this way every aspect must be properly dealt. Just as in the court the opposition party, he's also hearing, and discussion that is allowed. And then by supreme decision - 'O, there's this defect so he's culpable.' This way stands.

...

Bhakti Sudhīra Goswāmī: ...yes, all of these other things, but didn't really dismiss them. And now after so many years again they're going back to that.

Badrinārāyaṇa: Mahārāja. The devotees in the beginning they dismissed all these things, *karma*, *jñāna*, but now they're realising and going back.

Bhakti Sudhīra Goswāmī: They did not dismiss them fully...

Badrinārāyaṇa: Properly.

Bhakti Sudhīra Goswāmī: ...in a real way, but in a superficial way they so easily rejected everything. And now many years later they're going back.

Śrīla Śrīdhara Mahārāja: Back to?

Bhakti Sudhīra Goswāmī & Badrinārāyaṇa: *Jñāna*, *karma*.

Badrinārāyaṇa: It means some have left the *sevā*, the service. And some are searching other paths.

Śrīla Śrīdhara Mahārāja: That *karma* that you're talking about _____ [?]

Bhakti Sudhīra Goswāmī: Yes. You've hit the nail on the head.

Śrīla Śrīdhara Mahārāja: They've whimsically accepted, eh? Not proper hearing.

Bhakti Sudhīra Goswāmī: Not deep, not diving deep into reality, the surface.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Do they admit that we're unfit, but devotion is higher? Do they admit knowing this is all nonsense?

