

82.11.02.B

Śrīla Śrīdhara Mahārāja: ...the love is the worshipping factor, adoring factor there, everywhere. Relationship of love, divine, to anyone and everyone's speciality the centre, object. And he will find his fulfilment anywhere by getting a service in a particular position of Him. That is what is needed. Land of love and some engagement in the loving service of the central representation of absolute sweetness and beauty and love.

Gaura Hari bol. Gaura Hari bol. Mahāprabhu came, that highest absolute centre came down to invite us to His home. "I have come to invite and to take you all to My home, come."

How good a chance, a fortunate chance we have got. And by catching, by accepting, by admitting ourselves in that line, how happily we can go there. Hare Kṛṣṇa.

So, the very gist of all religions, knowingly or unknowingly, every soul is searching for such things. But different variegated obstacles are coming to dissuade us from our campaign. But heart won't be satisfied until and unless he reaches there. Journey can never be stopped anywhere. A question of delay, long, long time, ages, ages will pass by, uselessly wasted. Because from the depth of our heart we cannot relish any other things, and accept as our final destination, but beauty and love, not power.

Apparently it may seem that we want to be master of everything, that power, that controlling capacity, that everything will come under my control. 'Whatever I shall think, it will be done.' But that is not. Apparently it may seem that we want power, not power.

And sometimes we may think we want to know everything. 'I do not like to have control over all, but I want to know anything and everything. I don't like to be ignorant.' That is also, a section may think. But that is also not the ultimate end which can fulfil our inner necessity.

Really what we want, we are to be educated about the searching of our own heart. If we do that rightly then we shall find we are all beggar of love, affection. The adoration of everything, that is the innermost necessity everywhere. And that can satisfy only Vṛndāvana *līlā*, Braja *līlā*, we shall find.

Vyāsadeva has dealt, even all the scholars of the world at present they admit that Vedavyāsa he has distributed so many different thoughts. There's not anyone to compete with him in that matter. So many types of thought is represented by Vedavyāsa in *Mahābhārata*, then *Bhāgavatam*, so many *Purāṇas*, *Veda*, *Vedānta*. All possible representations and considerations of all possible thoughts are represented by him alone. So he was master of all sorts of understandings. And he has given in his last days, what is given in *Bhāgavatam*, the love, *prema*, *Bhāgavata-prema*, *Kṛṣṇa-prema*.

All your hankering are apparent, not innermost. The innermost hankering for every *jīva* soul is for this, is for beauty and love, affection and harmony, and not for power, not for knowledge, not for anything else. This is the diagnosis of all the animate in space, their common cause is they want. But to reach to such clear stage of hankering, understanding his own real deeper necessity, not to be found anywhere and everywhere. Very few souls are found that are really conscious of their inner necessity, innermost necessity, 'that I want Kṛṣṇa. I want Vṛndāvana.' These sort of sincere souls not to be found very broadly, widely.

manuṣyāṇāṃ 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]

[muktānām api siddhānām] nārāyaṇa-parāyaṇa, sudurlabhaḥ prasāntātmā 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] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19.150]

And that *Garuḍa Purāṇa*,

brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate, satra-yājī-sahasrebhyaḥ sarvva-vedānta-pāragāḥ sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate, vaiṣṇavānām sahasrebhyaḥ ekāntyeko viśiṣyate

["Among many thousands of *brāhmaṇas*, a *yājñika brāhmaṇa* is best. Among thousands of *yājñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."] [*Hari-bhakti-vilāsa*, 10.117] & [*Bhakti-sandarbhā*, 117]

Ekānta. Sarva-dharmān parityajya [*Bhagavad-gītā*, 18.66] *Ekānta*. Only one end, not many necessary, only one, *the* one, that very one we want, not many. Not masters of many but the one we want and as lover.

Hare Kṛṣṇa. Rāma Rāma. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

[?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Anyone of you want to ask something?

Vidagdha-Mādhava: Yes Mahārāja. Caitanyadeva was a great scholar. As Nimāi Paṇḍita He was celebrated as the greatest scholar India will ever know. And then He gave up this scholarship in favour of *bhakti*, or devotion. My question is, is there any progress one can make as scholar towards the goal. But I think you explained that one cannot arrive at the goal just by scholarship. I ask because one scholar came to Navadvīpa, Mr Tony K. Stewart, he was a research scholar, a Fullbright scholar. And he had a very analytical approach to the teachings of Mahāprabhu. So I was wondering if there is any merit at all to scholarship, can any progress be made in that direction?

Śrīla Śrīdhara Mahārāja: Why did you not invite that gentleman to come to take him here?

Vidagdha-Mādhava: We did. I practically begged him, Guru Mahārāja. Actually this video can possibly be sent to the University of Chicago.

Śrīla Śrīdhara Mahārāja: What is the position of scholarship, as a subject he will digest everything and express to know anything and everything. This is foolish.

Vidagdha-Mādhava: He was taking a humble approach, he was being humble, but he was very academic.

Śrīla Śrīdhara Mahārāja: Very humble, and sham humility, not humility genuine. If he had real humility he should have approached those that have some knowledge about Śrī Caitanyadeva before he ventures to go on researching about Caitanyadeva. _____ [?] Birds of the same feather flock together.

Vidagdha-Mādhava: He knows some members of Navadvīpa Dhāma who claim to have knowledge about Mahāprabhu.

Śrīla Śrīdhara Mahārāja: Yes, there are so many men of his type, such birds are many here, of his feather. When there was one king in Karol and he was a devotee of Śiva. Then some whim came to him and to all scholars he sent a circular that, "I say Śiva is the highest God, and if you have got any opposition, come to oppose in my assembly of scholars, or you sign it."

Then almost all the scholars silently signed there.

Then that circular come back and he told, "Oh," to his minister, one learned minister he had, he said, "I have gathered all the signatures of all the scholars. They acknowledge that Śiva is the highest God. See, it is done, finished."

Then the minister wanted to see who are the signators and after seeing he told, "Oh, they have taken so many signatures from different parts but no sign of Rāmānuja is here. These are all useless signatures. If you can bring a signature of Rāmānuja, then I shall admit that your preaching that Śiva is the highest that is complete. A proper man is there. He's a true Vaiṣṇavaite, Rāmānuja. And these are all false, show."

Then he wanted to have his signature. Hearing that it is not so easy, where Rāmānuja was staying in Śrī Rangan nearby, he put his own camp. No, first he invited Rāmānuja, he sent men, "Bring Rāmānuja here."

Then Rāmānuja and his followers they are keeping all these intimations, happenings. And when they find that the batch of perhaps soldiers are coming to take him prisoner. Then what to do? Within the area of his kingdom they are living.

Then one of the favourite disciples of Rāmānuja he told that, "You go away in disguise and I shall take your dress and I shall court arrest as Rāmānuja."

After much discussion with the disciples and friends this was settled. And Kuresh [?], he was also a good *paṇḍita*, he took the *sannyāsa* dress of Rāmānuja, and his white dress was given to Rāmānuja. And Rāmānuja passed through the boundary line. They saw Rāmānuja is a *sannyāsī*, he's within, and ordinary man passing away, they did not stop him or search him. Rāmānuja went away. And Kuresh he's in the place of Rāmānuja, he was there present. And they came, "Yes, take me there in the court." He went there to the court.

Then the king put this question, "Do you accept that Śiva is the highest God?"

He, in a ridiculous way put the answer. "We see that *cark* is greater than *siva*."

That means, that was a class of measurement, four *siva*, *siva* that is the measurement of the grains, four parts which is known as *siva* makes one *cark*. So he put the answer in such a negligent way that "*Cark* is greater than *siva*."

The man flew into fire. "Oh!"

But before this there was another incident. One time the young daughter of the king she was caught by a ghost, a *brāhmaṇa* ghost, *brahma daitya*, and that *brahma daitya* - he tried his best to apply any sort of mystic mantram to cure her but all failed. Then he sent for Yādavaprakāśa, the greatest Śāṅkarite *paṇḍita* of his kingdom. And Yādavaprakāśa came and tried by applying so many mystic mantram but the *brāhmaṇa* ghost laughed at him.

"Oh, you were a, _____ [?] means _____ [?] a class of small animals, like this mongoose class animal, little greater. In your last life you were such animal, and by taking the *prasādam* of Vaiṣṇava this life you have become *brāhmaṇa* and *paṇḍita*. I won't care you, but you have got your disciple named Rāmānuja. If he comes and puts his feet dust on my head, I shall get released and I shall leave this girl."

Then he was silenced. And the king enquired, "Who is Rāmānuja? Your disciple he said. Have you got such disciple named Rāmānuja?"

"Yes I have got one boy disciple."

"Then please send him."

What to do, Rāmānuja was sent and the feet dust of Rāmānuja was taken on his head and that ghost disappeared, saying that, "I'm satisfied, I'm released now by the feet dust of this great Vaiṣṇava."

Then this king he had some gratefulness towards Rāmānuja. So now in this position he told, "Oh, that fellow saved once my daughter's life so I won't take his life. But do one thing, both the eyes take out."

And it was done. Then he was left near the garden on the street.

...

...both the eyes and his parents taking him again home, Ranganatha.

But, in this story we find that the wise minister told that, "So many signatures have got no value, only one Rāmānuja I want. His signature is important."

So such is the position. Ordinary people, what value they have got in their signature. That is enough in number. Pseudo Vaiṣṇavite, not proper servant. Proper servant of a Vaiṣṇava, real servant of a Vaiṣṇava is necessary, and they're so-called self-made Vaiṣṇava, by studying.

One scholar of Mādhava school in Madras, when I was there this Nagaraja Sharma, he told. The Radhakrsnan who was the Rastrapati of India, a good scholar, and another Suren Das Gupta from _____ [?]

Bengali, gentleman, he also wrote a book of international comparative study of philosophy. But this Nagaraja Sharma he criticized drastically both.

"That they tried to approach eastern philosophy through western method so they're all bogus. They do not know anything of the eastern philosophy."

So this intellectual understanding of the Vaiṣṇavaite, or the Vedic truth, it is impossible, a farce. The *sevā* must be there, all-important factor, *pranipāta*, *pariprasna* and *sevā*, serving attitude. Then he will be allowed to enter into the domain.

Or, as our Guru Mahārāja told that, "There is honey in a bottle and the bee is sitting on the body of the bottle and thinking that he's getting honey."

It is like that. That intellect cannot approach, cannot enter the domain of higher spirit. This subject is below that supreme subject. Only by service He will be satisfied and He will come down, and we will be able to understand "Oh, this is such and such." This Vedic knowledge is like that.

We are *taṭasthā* and if you want any truth about the higher then that is more subtle, that is super-subjective. That can come to touch me, but I cannot climb up to that domain of my sweet will. Only if they grace to take me in I can go.

This is the Hindenburg line there, must have to cross. Then the Russian will be able to enter into German area, crossing Hindenburg line, at that time in the first great war.

That is the test. One who has got that in his hand he'll be able to combat all the existing so many intellectuals. That intellect has no capacity to enter into higher subject. That is *atīndriya. Avān-manaso gocaraḥ*. It is not only statement in mouth, lip deep. *Avān-manaso gocaraḥ*. You want to know that. And the only condition, the real condition that you must have a submissive attitude, so much so that He will be satisfied with your attempt and will come down to be caught by you. There should be sincere heart to serve, not a matter of research of this world.

This Mādhava Purī was impressed by my once word, when he told that so many wonderful things they are discovering. It is already there, or they're creator? Those wonderful truths are already there. They are only some of them are discovering something. But that intelligent characteristic is already there. So it is not their creation, so they're not superior to that truth. It is there. And anyhow they know a part of it with some endeavour. But the conscious nature, the reasoned nature, and superior reason they are going on researching researching, still it is unfinished, already there, already there it is. And what they find that is some outer cover, not the real spirit, substance.

*na te viduḥ svārtha-gatiṁ hi viṣṇum, durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmnī baddhāḥ*

[Prahāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [*Śrīmad-Bhāgavatam*, 7.5.31]

*matir na kṛṣṇe parataḥ svato vā, mitho 'bhipadyeta gṛha-vratānām
adānta-gobir viśatām tamisram, punaḥ punaś carvita-carvaṇānām*

[Prahāda Mahārāja said: "Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both."] [*Śrīmad-Bhāgavatam*, 7.5.30]

You can come back, if you try to press your intelligence to enter into that domain you will come back dissatisfied, in despair, and it will wander here only, more and more, again and again, *punaḥ punaś. Indriya grāhya buddha*. The sense experience world it will come and go through its different phases, but can't enter that. To enter that only the submission to the real agent, and the process will be given if you accept that you will be able to enter that world, not otherwise. You will have to

roam, wander in this sense experience world, nothing else. Can't accept. *Punaḥ punaś carvita-carvaṇānām.*

_____ [?]

...

... to that realm. And why do you, don't try to acquire the knowledge, scholarship, and then you should try for love."

That is his contention, or what?

Vidagdha-Mādhava: That's the question.

Śrīla Śrīdhara Mahārāja: By knowledge only we can understand what is love and we can have admission into that domain? Knowledge, *jñāna-śūnya bhakti*, he does not approve *jñāna-śūnya bhakti*?

_____ [?] Praṇavānanda, Bhārat Sevāśrama Founder.

_____ [?]

The founder of Bhārat Sevāśrama Saṅga, he wanted me to join his mission. But I told that my head is already sold in the teachings of Śrī Caitanyadeva.

"Yes, I also revere Him. But I say that first you must learn indifference to this worldly pleasure as Buddha preached. Then you will come to study the *Vedānta* of Śaṅkara, what is knowledge proper. All this world is nothing and Brahman is everything. Then the *prema-dharma*, the love of Śrī Caitanyadeva afterwards. It is the highest thing of attainment, I think like that."

Then I answered, that you say so, but Caitanyadeva did not say that go to the Buddhistic school to learn abnegation, and then go to Śaṅkara school to acquire *Vedāntic* knowledge, and then come to Me. He has not told. He said wherever you are you get the association of a real Vaiṣṇava, *sādhu*, and go on with *śravaṇa, kīrtana*.

But that man was dumb. He did not speak, he was silenced.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

One Ārya Samāji, he was the president of that association at that place, he came to see me and told that, "If finite can know infinite, He's no infinite." I also answered, if infinite cannot make Himself known to finite, He's no infinite.

_____ [?]

*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]

Not from any qualification from our side He can be caught. But only thing is necessary, that whomever He will choose to make Himself known, he will know. This is from *Upaniṣad. Nāyam ātmā pravacanena*. Not by lectures and discussions, *pravacanena. Na medhayā*. Not by sharp memory, never by that, *medhayā*, or intelligence, that one is a genius, supernatural intellect he has got - no, that is not the capacity, *na medhayā. Na bahunā śrutena*. Extensive study, studied all the scriptures, all the revealed books possible, but that is no quality. But only one thing, *yam evaiṣa vṛnute*, the independence in His side. Whoever He will choose, “That I shall come to make Myself known to him.” All right reserved there. His sweet will.

So how to tackle with His sweet will? That is the question, how we can tackle with His sweet will? That is *śaraṇāgatī*, to increase the negative side of us. “That I’m so poor. Without Your grace I can’t live.” To try to arouse pity in His heart, in His understanding, that I’m in extreme need of Him. Without that I can’t live. Such sincere feeling of such necessity can only draw His attention to us, *śaraṇāgatī*. That is the way. Otherwise no possibility of capturing Him. But the negative aspect of capturing Him has been recommended. *Dainyam, ātmanivedana, gopṛtve varaṇa, viśvāsaḥ rakṣiṣyatīti*. Exclusive prayer that “I’m the most needy,” and sincere. That can draw His attention towards you. And that is a fact, that He Himself says. That is not any surmise, or speculation, that is a fact. That is reality.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: _____ [?]

One scholar, as a *sannyāsī*, he met me in Badarikāśrama, and he posed to be an atheist when in the course of discussion. “That there is God, *ātmā*, what is the evidence?”

Then I read one *śloka* from *Bhāgavatam*.

*ātmā parijñāna-mayo [vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
vyartha 'pi naivoparameta puṁsām, mattaḥ parāvṛtta-dhiyām sva-lokāt]*

[One party says: “God exists!” The other says: “God does not exist!” *Śrīmad-Bhāgavatam* says that the *ātmā* is self effulgent, but still we find that one class of men say, “He exists, we see Him, He can be seen,” and another says: “He has never existed.” This quarrel has no end because one of the parties hasn’t got the eye to see what is self-evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever.”] [*Śrīmad-Bhāgavatam*, 11.22.34]

Ātmā, the spirit, is self-effulgent. *Vivādo, hy astīti nāstīti*. So we find that there is this quarrel between the parties. One party says “He is,” one party says “He is not, He does not exist.” There is a quarrel. *Ātmā parijñāna-mayo. Śrīmad-Bhāgavatam* says the *ātmā* is self-effulgent. But still we find there are two sections. One section says that, “He is, we see Him, He can be seen.” Another one, “No, no, He has never existed.” *Vivādo, hy astīti nāstīti. Hy astīti. “Surely He does exist.”* Another party, *Hy nāstīti. “Surely He’s not existent.”* Then this sort of quarrel has got no end, because the particular section is there who has got no eye. *Vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ, vyartha 'pi*

naivoparameta. It is useless waste of time. Still it won't be stopped. It will continue forever. Why? Because there are two sections, one who has got eye to feel Him, and another who has got not the eye to feel Him, and feel their own self. *Mattaḥ parāvṛtta-dhiyāṁ sva-lokāṭ*. The particular section is there who is deviated from God consciousness, barrier between God consciousness and them, and self-consciousness and them. A particular section will always continue and this quarrel will also continue. It is only due to particular sections ignorance.

But those who have got eyes they will say, "Oh, there is sun." And those who have got no eyes they will say, "No, there is no sun." And this will continue forever. That does not mean that sun is not existing. It can show himself.

Our Prabhupāda gave another instance, version.

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