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### **1982.05.01.A4 Definition of "Reality the Beautiful." Search for Beauty, Harmony and Love**

Misunderstanding is there. but it is not very powerful , it has not got its own support; It is not independent. But it is also dependent on truth. Truth has got the better position and not misunderstanding. So, your transaction should be always with the truth, with the positive. And what is positive truth? sat chid ananda, that is the characteristic; unassailable existence, then self-consciousness and then fulfillment. Fulfillment in itself. In Hegelian philosophy, unassailable existence, that means by itself and for itself, the other. In the middle, the conscious element is suppressed there. Satcitananda, such consciousness. Self-consciousness. He feels that he is; stone existence may not feel its own existence. Stone may not know that he is existent, but soul knows that he has got his existence. cetana. But it is not perfect. With some want; some demand, hankering after some higher life, that is cetana. Cit, satchitanandam. Ananda or rasa, that is beauty, harmony, love, that is the conception of the fullest integer

Having existence, consciousness as as fulfillment. Not only hankering, not only knowing, but for which to know, for which to hanker, that is anandam. Satchidanandam. anandam [pleasure] and sundaram [beauty], synonymous. So I saw that some of the European scholars, they have translated anandam as beauty. Reality the Beautiful, and that we find a very near conception of Krishna. If I remember, the philosopher Martin, who was a very good linguist also, good high style poet, he has given Reality the Beautiful. The ultimate thing is reality the beautiful. The beauty. Just as Wordsworth said, "Eye beauty and ear beauty." In a poetry of Wordsworth, he is describing about a girl of his dream; perhaps Lucy Gray. Or someone. He writes there, she was a village girl, there was a river by the side of the village. He said that the jingling sound of the brook contributed to her beauty. That was his version. And many tried to give some interpretation there. But one Bengali scholar, Harinath De, who was master of 32 languages in the world, good scholar, but he did not live longer. Harinag De, he gave the interpretation that the ear beauty contributed to eye beauty. His interpretation was very taking to me. The ear beauty, the sounds, beautiful sounds, helped to her physical beauty of appearance, that girl. That means ear beauty, sweet sounds contributed to eye beauty. So, reality the beautiful. Beautiful, the beauty in the broadest sense, ear beauty, eye beauty, nose beauty, touch beauty, is anandam rasam, in a generalized way. In another Upanishadic word; sattvam, shivam, sundaram. Shiva means mangal. What is

10 the nature, the criterion of mangala? amangala means mortal. Mortal means amangalam, and immortality is Siva, mangalam. Immortal, mangala, shivam means immortal. That means conscious; soul, the soul is immortal. So, stone is mortal, but soul is immortal. The soul proper is shiva. But soul we see vulnerable. Supersoul, that is sundaram, that beauty. That is a concrete reality, independent in the fullest representation of things. All other--partial representation of the Absolute. Satyam, shivam, sundaram. Sundaram-satisfaction. Satisfaction. Soul is dissatisfied, and stone, no question of satisfaction. Only mere existence. But the soul, dissatisfied, [because it is an] eternal thing, self-consciousness, shivam, [mrtyum jaya?] mahadeva, Shiva, that is free of mortality, change, eternal. But mere eternity, that is not enough. The rasam, sundaram, that can fill up the gap. So, Sundaram is the object of our quest. Wherever we go, whatever we do, if it is examined properly, then in every movement it will be detected that we are searching after beauty, after fulfillment, after sundar after rasam. Na te vidu sartha gatim hi vishnum.. externally, and [apparently] it may be seen that we are in quest of this and that, money, duty, and that sense pleasure. It is some external and partial examination of things, but if it is examined

deeply, then it must be found that we are eagerly searching only for rasam, sundaram. Satisfaction to the fullest, not for partial, temporary, so-called pleasure; so kama, artha, dharma, they cannot satisfy our inner hankering. Not only mere liberation of the present hankering, emancipation of the present flickering hankering, that is also

not the goal, it is found by the scholars. Liberation, that is an artificial life, mere liberation from the negative side. Life must have its fulfillment. Everything has got its fulfillment. Its necessary position. It is not meant for nothing. Zero cannot be the conclusion of the world, of the whole. But infinite. Not zero. So, mere liberation, and to stay only as in long deep slumber; deep sleep, that is destructive, inconclusive. That cannot be the object of creation or the object of our existence, so the other side must be searched, that chid vilas. And where we can get that; here by exploitation, and the opposite, that of dedication. Bhakti, dedication after surrender to the center. We are told, now to give up that separate interest to enter into undivided family. dvitiyabhinibeshatah syat. To accept the guardian, the guardian-ruled family, to enter they live there. That has been advised to us. We have to adjust ourselves to live in a family under the guardianship and we must not be afraid of the direction of the guardianship. But we should try to, [break] that we can understand that life under a guardian, that is a wholesome and healthy one. We may not be inquirer after hopeful independence. Independence cannot solve the problem we are faced with. The problem we are in the midst of, no doubt. The problem apparently may be thought that by independence it may be solved, but it is wrong. The scriptures, the Mahajananas, they come to our help, no! In the present you may think that independence will give you proper satisfaction of your inner heart, but it is wrong. Really. Apparently what is thought

by you, that is your enemy, you want to get out of any circumstantial infringement and if you get freedom you will be happy, this is wrong. The opposite is rather, you should try to live in\_a joint family. You must be accomadating. You must correct your own nature.