

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

79.03.01.A

Śrīla Śrīdhara Mahārāja: *Ahaṅkāra-yutānām hi, madhye pavvata-rāśayaḥ.*

[*ahaṅkāra-nivṛttānām, keśavo nahi dūragaḥ / ahaṅkāra-yutānām hi, madhye pavvata-rāśayaḥ*]

["The Supreme Lord Keśava remains in the company of persons who are free from a mundane conception of life; but there appears to be a great mountain range between the self-asserting egotists and the Lord."] [*Brahma-vaivarta-Purāṇa*] [*Śrī Prapanna-jīvanāmṛtam*, 2.5]

Conception of separatism, *Ete hatagiya javatiya asa midara mor* [?]

Vastu tusakila te jiv yeha noi [?]

Bhaktivinoda Ṭhākura.

[Śrīla Śrīdhara Mahārāja and a few devotees speak Bengali (?) for about 5:10 minutes]

...

Devotee: The disciples that you already initiated, is it possible for them...hand them over to somebody else?

Śrīla Śrīdhara Mahārāja: To hand them over to another Ācārya?

Devotee: Yes, is it possible?

Śrīla Śrīdhara Mahārāja: I shall say it afterwards.

Devotee: Oh. According to...

Śrīla Śrīdhara Mahārāja: I reserve, the decision I reserve. Afterwards I shall give my opinion...

...

Śrīla Śrīdhara Mahārāja: ...there, the discussion going on. Let them come to an adjustment within themselves. It will be very good and well. If any thing's to be said, I shall say it after. Ke?

Devotee: _____ [?]

[More Bengali (?) for about thirty five seconds]

Devotee: Separate from Kṛṣṇa we wanted to enjoy. That is why we came down in this material world. The cause of the fall-down of *jīvātmā* is because he wanted to enjoy separately from Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: _____ [?]

Once I put a question to our Guru Mahārāja. "Guru Mahārāja, that about the conclusion of Vraja *līlā*, Sanātana Goswāmī and Rūpa Goswāmī differ. Then what is the explanation for this?"

He summarily told, "If everything could be harmonised within our decision then what is the necessity of saying that it is *adhokṣaja*?" That was the answer.

A far as possible, we have a jurisdiction of the sight, a jurisdiction of the ear. If sound is more intensified we can't hear, and very less we can't hear; within a degree we can know. We can hear, we can see, within a particular degree of light. Is it not?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Just as our senses work within a limited space, so our brain, thinking, and our soul also, within a particular limit it is free to work. Above that, transcending that, it can't contain, can't concede itself. So we shall try to be satisfied within our limitation. And so, Mahāprabhu has emphasised in this term, *acintya bhedābheda, acintya*. The stress laid on the word *acintya bhedābheda*. You won't venture, you finite beings, you won't venture to captivate the whole thing within your first. Then you'll lose your status. Your natural, *jñāna-sunya*, maximum, what has been given to you, utilise your best for that.

*athavā bahunaitena, kim jñātena tavārjjuna
viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat*

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."]

[*Bhagavad-gītā*, 10.42]

"Whatever you can conceive, it is in My One negligent portion."

You try to get your maximum which is allotted for your lot. And so, *jñāna-sunya-bhakti*, if you like to give more stress to knowing everything, then what portion of *ānanda*, the player is attached to you, you'll lose that, so *jñāna-sunya-bhakti*. That is the highest realisation for everyone, everyone; only with the exception of Kṛṣṇa and Rādhārāṇī.

Devotee: Mahārāja, when you say *jñāna-sunya*, is that speculating knowledge?

Devotee: No.

Śrīla Śrīdhara Mahārāja: *Jñāna-sunya-bhakti*.

Devotee: *Jñāna-sunya-bhakti* means not. _____ [?] Any rationality, in thought, because of Kṛṣṇa's love; if you're loving Kṛṣṇa, he does not want to know why he loves Kṛṣṇa, he loves Him.

Śrīla Śrīdhara Mahārāja: Whatever you get by the spontaneous activity of the environment, you work within that _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: In a constitution, you have been attached to a duty, and you will try to satisfy your obligation. You fully apply yourself with that jurisdiction; the maximum attention you should give to your duty you're attached to. Submission.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: *Jānanta eva jānantu* _____ [Śrīmad-Bhāgavatam, 10.14.38]

Brahmā says, “Those that think that they know much, let them foolishly think like that. But it is my conclusion that I do not know a little bit of it. I do not understand Your ways even a little bit. This is my findings.” Brahmā, the Ādi Guru, he says like that.

Infinite character from all respects, from all respects it is infinite, and only through grace I _____ and I must be satisfied with that, to utilise that. What is given to me, I shall try to adjust myself within that limitation. My perfection is only there.

(More Bengali for about 2:20 minutes)

Devotee: There is one question Mahārāja, this is one of the *acintya* questions. In one of Prabhupāda’s books, Śrīla Prabhupāda explained that the spiritual master’s body, it is beyond the three modes of material nature.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: It is not affected by the birth, death, old age and disease. And in another place Prabhupāda mentions the mortal body of the spiritual master. And Lord Caitanya Mahāprabhu also when He danced with the body of Haridās Ṭhākura, He also said that He eternal exists in the body of Haridās Ṭhākura.

Śrīla Śrīdhara Mahārāja: Yes. So ‘the mortal body of Gurudeva’, it is not a happy word.

Devotee: It is not?

Śrīla Śrīdhara Mahārāja: Not happy; happy expression. His body is *sat-cit-ānanda*, it is eternal. We should, we are to consider like that, because sometimes it is mentioned only to make intelligible in our court, according to our court. But really we should think that it is all spiritual, nothing mortal. And to consider it as mortal, that is an offence to the spiritual substance. Because we are not acquainted with the ways and nature of the spiritual substance, it is due to our defective mind and senses that in terms of these worldly substances we ascribe or describe him.

Devotee: We reflect our imperfections.

Śrīla Śrīdhara Mahārāja: Yes, we cannot but do, so sometimes we say, but we are in the process of training to get that conception, that it is all eternal, not mortal. We are going to be a member of the eternal domain. Already we are a member of the mortal domain. We are accustomed to think everything in terms of mortality. But we must have a transit from here and we should enter into the spiritual world. And the nature of the existence of appearance of that world is immortal and of constant nature. Constant nature, not changing; it may change but that is also a spiritual change. But not vanishing, not a victim of any time and age there, because it is eternal.

Devotee: The point is that within our conception of time we cannot understand eternity.

Śrīla Śrīdhara Mahārāja: Yes. So we must have a training within ourselves to have a conception of the truth.

Devotee: We try to bring eternity to within our limited understanding.

Śrīla Śrīdhara Mahārāja: Yes. As much as possible we shall try, being surrounded by the mortal changing element, we shall try to have a conception of the eternal non changeable substance. So we should always think, the Guru, the Vaiṣṇava, the Śrī Mūrti, they're all of eternal nature. And they have come down here to make us acquainted with the nature of eternity, though we are in the mortal area, the area of changing, every second.

Devotee: Prabhupāda used to say that anybody who thinks that the Guru is mortal, even the Guru's body is mortal, then he's completely wrong.

Śrīla Śrīdhara Mahārāja: Yes, wrong.

Devotee: Because he's in contact with Kṛṣṇa constantly, so his body is also spiritualised and it is transcendental. But, due to certain laws of nature he leaves his body. That's why he's put to *samādhi*. The principle or the *siddhānta* of *samādhi* is that because...

Śrīla Śrīdhara Mahārāja: You see, we made one Ācārya, Utaradi [?] Maṭh in Madras, Utaradi [?] Maṭh in Urupi [?]. A big Ācārya, Satyadan Tīrtha. Bon Mahārāja, myself, and Hayagrīva Prabhu, that is Mādhava Mahārāja. Then discussion going on, and in the discussion he told that in Śrī Mūrti, the Śālagrāma, God is within. We told that Śālagrāma Himself is God.

Deho dehi vibhagayam nisyare bhidyate karchit [?]

The body and one possessing the body, this sort of distinction is not in God. The possessor of body and the body possessed, this sort of distinction is not with God. But he told "No. The Śālagrāma, if I strike with a club, then it will be smashed." That Ācārya told. We all put our palms to the ears. This should not be heard. This sort of statement should not enter into your ear. And all were perplexed. There were many Bakhils [?] and Barristers and others, big disciples of that gentleman, that Ācārya, they were all perplexed. "What do these *sannyāsīs* say? Our Guru Mahārāja has given a statement and they're closing their ears." Then (Hiranya Madyācārya?) he has spoken like that.

Devotee: That is not true Mahārāja.

Śrīla Śrīdhara Mahārāja: Then I put one question to him. When Kṛṣṇa departed, the Jara struck an arrow and blood oozes. But is that blood material blood?

"No, no."

Then why? We are seeing with these eyes that blood oozing, material blood, material body. Is that material?

"No, no: never."

It is also like that.

Sita raksati maya hara ravana [?]

One disciple of Rāmānuja *sampradāya*, when Mahāprabhu was wandering in the South, he told that, "I don't like to keep my life any longer."

"Why?"

“That *rākṣasa*, that demon Rāvaṇa, he took away Mother Janaki, Sītā, and I am to hear in the ear that thing. I won’t like to keep my life.”

Then Mahāprabhu told, “No. Don’t be afraid of that. What to speak of taking Sītā by the demon, even the demon cannot see Her.”

aprākṛta vastu nahe prākṛta-gocara [veda-purāṇete ei kahe nirantara]

[“All the *Vedas* and *Purāṇas* continually warn against considering divine or non material substance to fall within the category of material nature.”] [*Caitanya-caritamṛta, Madhya-līlā, 9.194*]

This is all spiritually. Mortal eye cannot see the spiritual substance; only the *māyā*. That *māyā*, that illusory image has been taken away by Rāvaṇa, the demon. The spiritual lady cannot be touched by the matter. So it is like that. Our eyes are deceived, by spiritual colour, and by spiritual sound, spiritual touch. But only by the inconceivable power of Kṛṣṇa, that spiritual and material can come in any connection.

[More Bengali (?) for about forty five seconds]

Devotee: Mahārāja, *avibhāva* of the spiritual master, what does that mean; the day he actually took this physical frame of this material world, or what?

Śrīla Śrīdhara Mahārāja: *Avibhāva*, no, *avibhāva* means generally it is for our purpose serving, *avibhāva* appearance that he came in the experience of our senses. That is the time of *avibhāva*. Otherwise he was _____ [?]

[More Bengali (?) for about 2:05 minutes]

Śrīla Śrīdhara Mahārāja: Come within the jurisdiction of our senses.

Devotee: That means, when he, *achar*, when a date is chosen, one particular date is chosen; or?

Śrīla Śrīdhara Mahārāja: Yes? Senses, that is not of any individual, but as general. He may appear but I may not see him that day, so I saw another day, after ten years or after fifty years I may see. But that is not the day of appearance, appearance in the surface, where I am living. In this way it should be...

Devotee: So more or less, when he first took *dīkṣā*, then, can that be considered as...

Śrīla Śrīdhara Mahārāja: The day of appearance, no. That is not a day of appearance, my connection with him _____ [?]

Devotee: So who decides that now?

Śrīla Śrīdhara Mahārāja: Who will take *dīkṣā*?

Devotee: No. Who will decide that appearance day?

Śrīla Śrīdhara Mahārāja: Appearance day, it may come from him, or any other Vaiṣṇava.

Devotee: Ah, I see. And one more thing Mahārāja; the disciple, when he's doing *Jaya Guru praṇāma*, he may use before the name of his Guru, *Om Viṣṇu-Pāda Paramahansa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad*, he can do it, it is possible for the disciple to...

Śrīla Śrīdhara Mahārāja: The disciple, formally, when he's mentioning the name of Guru he'll do in that way, but not usually or not always. Sometimes in a ceremonial occasion he will say like that.

Devotee: And every day after the *āratī* when the Guru...

Śrīla Śrīdhara Mahārāja: You see, even you take the name of Mahāprabhu or Kṛṣṇa, not *Om Viṣṇu-Pāda*, all these things, not always.

Devotee: No, no.

Śrīla Śrīdhara Mahārāja: And when Yaśodā is accosting Kṛṣṇa, not *Om Viṣṇu-Pāda*. *Pṛiti* is the highest standard. These are all formalities.

Devotee: Yes, I know. I was, my question was this because I wanted to know whether it was actually authorised, such a title to give to Guru?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: The second question Mahārāja...

Śrīla Śrīdhara Mahārāja: *Śāstra* means always for them who are eligible for that. *Śāstra* does not work on everyone. When one has realised his proper position, *śāstra* withdraws from him. His spontaneous nature guides him in *rāgānugā*.

Vaidhi bhakta vikarestu ragavi bhavana vidhu [?]

So long as the innate, automatic tendency to serve the Lord is not aroused, the *śāstra*, the rules and regulations should be applied to a person up to that time. And when the internal, spontaneous flow of love has already been disclosed in flow, then no *śāstric* rules can have any application on him. Do you follow?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: *Vaidhi bhakta vikarestu*, in *Bhakti-rasāmṛta-sindu*, Rūpa Goswāmī writes.

[?]

Every activity, every action, has some purpose. The lowest stage is *bhaya*, fear. In the beasts, animals, they work out of fear. Then, men also, in the lowest stage they work out of fear, *bhaya*. Then, *asa*, prospect, next higher, the principle of pushing us to our activity is prospect. Next higher is sense of duty. And the highest motive is *rāga* _____ Sense of duty, then spontaneous love. *Bhaya, asa, kartiboditi*, and *rāga*, these are the four fold principles which helps us to go on in our activities; according to four stages. The lowest stage is we work out of fear, then better is prospect, then next higher is sense of duty, and the highest is love. These are the four principles that are behind all our activities, according to stages.

Devotee: Mahārāja, one more question. The title of *Viṣṇu-Pāda*, can it be had by anyone? I mean any Guru, anybody whose initiating, may he be entitled to the title of *Viṣṇu-Pāda*?

Śrīla Śrīdhara Mahārāja: Where we can see the connection of Infinite, that is the particular position of Infinite, of Viṣṇu, then we can take it as *Viṣṇu-Pāda*. Especially Guru, *śikṣā* Guru is also there. If I find the same thing as we find in my Guru is there, the presence of Guru is there. Guru is Bhagavān, he's God Himself, or His highest potency, as Rādhikā, or in another, Subala or Yaśodā, the highest representation of the servitors. That is to be located. If I can trace that thing in any place, I can consider the *śikṣā* Guru one and the same, at the same place. I give that sort of respect and respect will go to one place; God and His highest servitors. Predominating and Predominated Moiety. Kṛṣṇa is the predominating half, and the other predominated half is Rādhārāṇī, predominated. Infinite has two aspects; potency and enjoyer, predominating enjoyer, and predominated half is *śakti*, *svarūpa śakti* potency. One is enjoying and another is being enjoyed, and one half is enjoying; the power, positive and negative. *Mahābhāva, rasa-rāja*. Hare Kṛṣṇa.

[The last 3:50 minutes are in Bengali (?)]

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