

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ...to the world of the highest value is love, charm, charm. So if you want that, *śrī-kṣṇākarṣiṇī ca sā* [*Bhakti-rasamrita-sindhu, Purva, 1.17*], the Kṣṇa, the Autocrat, is controlled by love and by nothing else. Love is such, *prema* is such, it can control the Autocrat, the Absolute Autocrat. He also can be controlled. This is the clue. And that has been, Mahāprabhu came with that idea, to distribute that. He may be Master of the Master, come in this way, this path will lead you somewhere, from where you'll be able to control the Master of the Masters; a little of that, that quality, *prema. Pancam purusyat* [?] *Śiva viriñcira vāñchita*, the creator and destroyer of the world, they also aspire after a drop of such thing, Brahmā and Śiva. *Śiva viriñcira vāñchita ye dhana jagate phelila dhāli*.

[*emana gaurāṅga vinu nāhi āra, hena avatāra habe ki hayeche
hena prema paracār, śiva viriñcira vāñchita ye dhana
jagate phelila dhāli, kāṅgāle pāiye khāila nāciye
bājāiyekaratāli, nāciyā gāhiyā khola karatāle
dhāiyā mātiyā phire, tarāsa pāiye śamaṅa kiñkara
kabāṭa hānila dvāre, e tina bhuvana ānande bharila
uṭhila maṅgala śora, kahe premānande ehenā gaurāṅge
rati nā janmila mora*]

["O mind please listen. You have nothing else to be attached to except Śrī Gaurāṅga. Never in the past, nor in the future, will there be such a benevolent incarnation who has presented the matchless divine love ecstasy of God so generously. He poured into this world that ambrosial wealth which is ever cherished and hankered for even by great powerful personalities like Śiva and Viriñci (Brahmā). By His merciful grant, even the most common destitute persons were blessed with the chance to imbibe that nectar with great delight. Overwhelmed by spiritual ecstasy they began to sing the glory of the Lord and dance accompanied by the concert of rhythmic drums and sweet *karatālas*. Frightened by the power of such holy *sañkīrtana*, the inauspicious atheists who were slaves to their mortal ego, ran away and hid in locked rooms to protect themselves from such purifying effect. All three worlds of existence (*svarga, martya* and *patala*) became blessed by receiving transcendental bliss and reverberated that auspicious sound. Premānanda says: "I can never have enough devotion to my beloved Gaurāṅga."]

[Bhakti Nandan Svāmī's *Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 7]

[Collection of verses, 147]

It falls like in a flow, that nectar which the creator of the world, the masters of creation and dissolution, they're the masters of this visible world. The masters of creation and that of dissolution, they also aspire after a drop of such thing, *śiva viriñcira vāñchita ye dhana*. Such graceful incarnation Mahāprabhu came.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

So today I may stop here. Nitāi Gaura Haribol.

Jaya om viṣṇupāda śrīla bhaktisiddhānta saraswatī goswāmī prabhupāda kī jaya!

Devotees: *Jaya!*

Śrīla Śrīdhara Mahārāja: *Śrīpāda A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!*

Devotees: *Jaya!*

Śrīla Śrīdhara Mahārāja: *Sevā vṛnda kī jaya!*

...

Śrīla Śrīdhara Mahārāja: ...comes to the physical plane, and then as a reaction comes to the human body: that is *karma-phala*.

Took the idea from radio, that there was one lama who is a refugee in India from Nepal, the Dalai Lama, he's delivering lectures in Darjeeling or speaking somewhere else, saying that: "The misery does not fall from the sky, nor it grows from the earth, but it is our own *karma*."

Buddhist Lama, may be depending on nature, *karma*, automatic. But there is some autocratic authority above that they do not admit. The Buddhists cannot accommodate; everything within this nature, the law of nature. But transcendental power absolute, which can design and destine, it is above, that is not admitted there. But law of *karma*, transmigration of soul, that is admitted.

Indian atheism admits mostly transmigration of soul, and the individual consciousness in every creature, even in the animal and vegetable world. Everywhere there is soul and transmigration: two things, though they're atheists but they admit these two things.

And though theist, still Christianity and Islam, they do not believe in transmigration, nor in individuality in the animals and the trees and vegetable kingdom. Even that is better in the eye of the theism, theistic view.

Devotee: Kaśirāma.

Śrīla Śrīdhara Mahārāja: Kaśirāma. Hare Kṛṣṇa. Hare Kṛṣṇa. Ke?

Devotee: In *Bhāgavatam*, first canto, this verse:

*tat sarvaṁ naḥ samācakṣva, pṛṣṭo yad iha kiñcana
manye tvāṁ viṣaye vācāṁ, snātam anyatra chāndasāt*

["We know that you are expert in the meaning of all subjects, except some portions of the *Vedas*, and thus you can clearly explain the answers to all the questions we have just put to you."]

[*Śrīmad-Bhāgavatam*, 1.4.13]

It explains that Sūta Goswāmī was very learned in the *Vedas*, but there were some portions of the *Vedas* that he was not familiar with. Could you explain that, how he was qualified to speak, but he was not familiar with some portions of the *Vedas*?

Śrīla Śrīdhara Mahārāja: That is told by Śaunaka – who, who is the – whose version? Śaunaka Ṛṣi? The statement of whom?

Devotee: Yes, I think Śaunaka.

Śrīla Śrīdhara Mahārāja: Śaunaka, yes. They're orthodox *brāhmaṇas*, they're of the opinion that other than the *brāhmaṇas* – *brāhmaṇas*, *kṣatriya*, *vaiśya* – these three sections are allowed to read the *Veda*, to study *Vedas*. The *śūdra* section they're unfit to understand the real purpose of the *Vedas*, so they're barred from studying, study of *Veda*.

So he's saying that, "We want to hear from you the *Purāṇic* tales, *Purāṇa*, *Mahābhārata*, that is approachable by everyone, even a *śūdra*. So we admit you to be the authority of the knowledge of *Purāṇa*. We won't hear from you any Vedic doctrine. You have no – that is beyond your jurisdiction. So *chāndasāt rte*, only accept that of *Veda*, we consider you to be the well-versed in the knowledge of everything. So we ardently like to hear from you."

That is the purpose. The Bengali is there, no? That is, the *Veda*, the *Śruti*, is to be understandable only by the *dvija*, those who get sacred thread, *dvija*, *brāhmaṇa saṁskāra*, *brāhmaṇa saṁskāra* is necessary before one is given admission in the study of *Veda*. That was the custom. *Śūdra* and *antyaja*, the out-caste, the last caste and the out-caste, they're not considered eligible for the study of *Veda*. That meaning is mentioned here. They can't understand the real purpose. Do you follow?

Devotee: Yes. Was Śaunaka considered from the lower caste?

Śrīla Śrīdhara Mahārāja: Śaunaka never comes from the *brāhmaṇa* family so he's not to hear any reference of the *Veda* from Sūta Goswāmī because he did not belong to any *dvija* section, *brāhmaṇa*, *kṣatriya*, *vaiśya*. These three are allowed to study *Veda*, not the *śūdra*. And the underlying principle, the *śūdra* that are too much engaged in the mortal world, they cannot understand the real spiritual purpose of things, because they're very deeply engaged with mortal things, *śoka*, the reaction of which is to lament. Lamentation is the reaction of our too much attraction of the mortal wealth. Ke?

Devotee: _____ [?]

Devotee: Sūta Goswāmī was not of the *dvija* class?

Śrīla Śrīdhara Mahārāja: No. His father, Romaharṣaṇa [Sūta], he was Ugraśravā, his father was Romaharṣaṇa, he was a direct disciple of Vedavyāsa. And Vedavyāsa only gave him the right of the *Purāṇa*. The *Purāṇa* was entrusted to Romaharṣaṇa Sūta. Romaharṣaṇa Sūta, the father of this Ugraśravā [Sūta Goswāmī]. It is also mentioned there that the *Purāṇa* section was entrusted to Romaharṣaṇa, the father of Sūta.

Devotee: There are eighteen *Purāṇas*, six in the mode of goodness, six in *tama*, six in *raja*.

Śrīla Śrīdhara Mahārāja: Yes. Mainly divided into three, but really, *Bhāgavata* is not *sattya*, above that, *nirguṇa*, but still it is generally reckoned among the *sattvica Purāṇa*.

Devotee: I've heard that Gaṇeśa promised Vyāsadeva that he would write as long as Vyāsadeva spoke.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: Gaṇeśa would write about...

Śrīla Śrīdhara Mahārāja: *Mahābhārata*.

Devotee: That is *Mahābhārata* only?

Śrīla Śrīdhara Mahārāja: Yes, in the case of *Mahābhārata*. There a special writer was necessary, expert was necessary. Ordinary books many could record, write. And that was sixty *lākhs* of *śloka*, so a specialist was necessary for that purpose to write. And he was going like automatic, he will say and one will write, in this way the revelation will come to be recorded. In the form of impulse it was reserved in the mind of Vedavyāsa, pushing to come out. And to record some specialist was necessary and Gaṇeśa was offered and he accepted that. It is told that Gaṇeśa had less memory, so the writing was invented only for him and in his time. Before this, the sharp memory, they could carry everything in their brain, memory. But Gaṇeśa, being elephant headed, less memory, man, god: and so it was necessary to evolve the writing system, and he was expert in that, writing.

Devotee: Śrīdhara Mahārāja: in the fourth canto of the *Śrīmad-Bhāgavatam* in the chapter about Mahārāja Purañjana it is stated there that when the spiritual master leaves the planet, the Supersoul, the Paramātmā, manifests Himself before the sincere disciple to give him instruction. Could you explain that!

Śrīla Śrīdhara Mahārāja: That is, Paramātmā means *caitya* Guru. *Mahanta* Guru and *caitya*, two, *mahanta* Guru external and *caitya* Guru inside, and Paramātmā instruction and *caitya* Guru:

*ācāryam mām vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]*

[“One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.”]
[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

So the process of revelation to the qualified disciple comes from above. From outside, there is also that link, and inside also there is link. Only yesterday or day before we were talking about those things:

śikṣā-guruke ta’ jāni, kṛṣṇera svarūpa, antaryāmī, bhakta-śreṣṭha, - ei dui rūpa

[“One should know the instructing spiritual master (*śikṣā guru*) to be Kṛṣṇa Himself. As Guru, Kṛṣṇa manifests as the Supersoul and as the best of devotees.”]
[*Caitanya-caritāmṛta, Ādi-līlā*, 1.47]

And Swāmī Mahārāja’s quotation in that connection one read out. There, Guru external and internal Guru. It was discussed the other day in details. Paramātmā means internal dictator, and if Guru is God Himself, then no harm, with a little deeper vision we see that it is coming from Him. *Caitya* Guru and Paramātmā, we may take as one and same. Inner voice; according to the

purity of our consciousness we can detect inner voice, *caitya* Guru. More grossly, covered, *mahanta* Guru is indispensable. In developed condition, the *caitya* Guru, one can catch the dictation of *caitya* Guru, inner voice, may be of Paramātmā, and even from above. Sometimes, perhaps in dream, or in some trance, or otherwise, another Vaiṣṇava, previous Gurudeva, Mahāprabhu, they can also appear and give some instruction. It is also not impossible.

Devotee: One time, one of the present...

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja told: “If I die here don’t be disappointed. Your grandfather is there.” He told, is it not? Have you heard?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: I have heard that he gave consolation to his disciples in America when he was seriously ill there. “Your grandfather is there. Don’t be disappointed. He will help you. He will come and help you.” That is in that way from internal push. “What I’m doing it is not only – don’t limit it to my duty, but it has got its root higher above, and they’re conscious of the fact that the truth is being distributed in the length and breadth of this world. And it has got design, higher, and so I go away and then some other help will come surely to you, won’t be stopped.” That was his idea. That was his idea that, “I did not come, it is not an accidental event that I have come to you. Just as when fighting goes on the front fighters they may fall down, but at the back there is supply. So also, it is designed, not an accident for which I have come to you.”

Devotee: One time, one of the present ISKCON Ācārya’s had one disciple who had a dream that his Guru came and gave him some instruction in the dream, but the Guru himself was not conscious of this event. Is this the Supersoul working?

Śrīla Śrīdhara Mahārāja: That depends upon the condition of the two – particular position of the disciple. All dreams are not true. And in dream his own Guru appeared and gave something, and Guru refuses, ‘No, I did not.’

Devotee: Guru said he was not conscious of that. But he understood it to be the working of the Supersoul because the dictation in the dream...

Śrīla Śrīdhara Mahārāja: So circumstances, we must be aware of the circumstance and then we can pass any opinion, otherwise not. What sort of dictation, and under what condition, and what is the subject of that dream? These things should be supplied; then we can say something, give some opinion; though it is not impossible. It was necessary for the higher agent to give something from the form of the Guru, it also may be necessary. *Ke?*

Devotee: _____ [?]

Devotee: ...explain how the pursuit of music is an impediment in one’s advancement of devotional service.

Śrīla Śrīdhara Mahārāja: What does he say? What does he mean?

Akṣayānanda Mahārāja: He says, *sangeet* is impediment, obstacle, *baddha* in *bhakti*, he wants

to know why.

Śrīla Śrīdhara Mahārāja: It is, it can help, but it is difficult to utilise in devotion. Generally, that tempts us to this physical pleasure, sense pleasure, so it is *baddha*, obstacle. Because it has got more power to attract the heart, the inner: the inner self is attracted by the music, the sound. Sound is most effective and it can enter into the very subtle plane. So if it carries poison it can do a great harm. At the same time if it can carry nectar it will also help us in that extent. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: You?

Devotee: Yes.

Devotee: Because our Swāmī Mahārāja was...

Śrīla Śrīdhara Mahārāja: Most effective it comes from Goloka, Kṛṣṇa's flute, the origin, most powerful. If that is misused, a great offence: and if it is for utilisation it will also help us to a great deal, the sound.

Śrīla Govinda Mahārāja: _____ [?]

...

Śrīla Śrīdhara Mahārāja: Religion is proper adjustment. Things are there, only adjustment and readjustment, that is what we are to do according to our general conception of the whole, *sambandha jñāna*. Details should be explained by the general consciousness, general knowledge. According to formula we are to explain the branches, the details, so that it may not clash with others existing, it must come in the system, in harmony with the system, current system. It may not clash with any other courses that are already current, it may not clash. If new laws are to be introduced it must be done with this consciousness that it may not clash with other existing laws. So you are to look out with a broad view and a perspective of the environment, and then to go on to solve the problem; may not be antagonistic with the laws existing in the environment, by-laws. *Sambandha jñāna*: that is the source of all replies of all questions.

Once, one of my senior God brothers, our Guru Mahārāja was living at that time, he asked me to explain the beginning, somewhere, "You explain this *śloka*; few *ślokas*."

He gave it to me. I asked him, I want if consultation with dictionary is necessary I should be allowed with?

"Yes."

Then I gave, once consulted dictionary and I gave the explanation.

Then he told, "Nowhere in *Śrīmad-Bhāgavatam* there will be anything that you won't be able to explain. You'll be able to give meaning to any passage in any place of *Bhāgavatam*." He remarked.

So central knowledge, universal knowledge we must be well known to be. So details you'll be able to reach from the conclusion if the general principals you have in your hand. You'll be able to deduce the true things because this cannot be that. The Method of Residue – Method of

Residue do you know? One who knows the movements of the planets but suddenly finds that one planet he should move in this line but little deviation in the path. How? According to the law, according to the calculation based on that law it can't, it must come through this line, but little deviation. What's the reason? Then with powerful telescope found there is another planet and that is attracting it for the time being, so the little deviation.

So in this way new things are discovered. It should go in this line, but why this – that general view, this *vyatikram*, this exception only can come keeping the real interest, this *advaya jñāna*, the *bhedābheda*, all these things, the general laws should be kept there, and keeping them intact you are to evolve. What the satisfaction of Kṛṣṇa, the law of the *prema*, the division, all these things must be in the background when we'll have to come to a new conclusion. This cannot but be this. And if it is that then you are to verify with no disturbance to the existing environment. It will be deduced from the environment. The general knowledge about the thing and that is clear, should be clear and infallible.

Gaura Haribol. Gaura Haribol. In other words, that is the grace from upwards, in reality, His will, divine will, ultimately... Ke? _____ [?] Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Śrīla Śrīdhara Mahārāja, Kṛṣṇa has three individual separate energies, *saṁvīt*, *sandhīnī* and *hlādinī*. I've been told that those are divided into three further divisions, *cit*, *jaiva* and *jara*.

Śrīla Śrīdhara Mahārāja: *Jaiva* is *taṭasthā*, the margin of the two: *jara*, misconceived *cit*: misconception *cit* is the original: *jara* is the misconception of the same: and *jīva* is the margin between the two, *cit*, *acit*, margin, but mainly very weak *cit*.

Devotee: So *saṁvīt*, that is represented as *jñāna*.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: So *jaiva jñāna*: what is an example of *jaiva jñāna*?

Śrīla Śrīdhara Mahārāja: *Jaiva jñāna* is a vulnerable knowledge, very small quantity and quality, defective. Proper conception and misconception, between the two this *jaiva jñāna*. *Taṭasthā*, *bhedābheda prakāśa*. *Kṛṣṇera taṭasthā-śakti*, *bhedābheda prakāśa*. In a nutshell the definition is this.

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' [kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa]

[“The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him.”]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 20.108]

The universal standpoint it comes that he's a subordinate of the centre, the *cit jagat*, of the truth, but *kṛṣṇera 'taṭasthā-śakti'*, the last point of *cit jagat*, *cid* means right conception, wrong conception of the *cit*. So the last verge of the proper conception of the *cit jagat*, and just near the misconception: that is *jara*. So it is very weak, the *cit* is very weak. The proper conception is very weak, before he comes he's transformed into misconception, a vague conception. Proper conception is being converted into misconception, and the last point is *jīva*. And coming into details some are nearer to misconception. There are so many dust consciousness, and some nearer to misconception, some nearer to proper conception, to detect, to come into details in

that.

If we want to be very fond of analysis, but without going to that knowing the thing through *śraddhā* we can get, “Oh, we can get that intuition within us. It need not go into the analysis of so many things.” The practical knowledge – when we take some food, or it is not possible always how much protein, how much carbohydrates, how much this or that, we generally take, we’ll get the fruit. So though *śraddhā* we can pass all these scrutinising. We’ll be tempted that we want sweetness, we want *ānanda*, we want beauty.

Only the main question, whether we want to be a monarch or a servant of the higher? To master in the hell or to serve in heaven, we are to make choice between these two.

Milton says, from the mouth of Satan, “It is better to reign in hell than to serve in heaven.”

But ours is the opposite, “It is better to serve in heaven than to reign in hell.”

And the Satanic idea, “It is better to reign in hell than to serve in heaven.” That is coming from the mouth of Satan.

But the opposite we are to deal with. The reign has got reaction, and the service has got its nectarine reaction. So the fools will select to reign what is almost impossible, what is suicidal, no foresight. But to serve in heaven, service in form, but really it will get highly qualified things as its own, association, but always all master and he’s servant. But they’re allowed to enter into the higher and higher sphere as a servant, what one cannot think when he’s reigning. He’s reigning on the plane of stools _____ [?] And maybe a worm but in nectar.

Devotees: [In the background, downstairs possibly] _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Devotee: Śrīdhara Mahārāja, there’s symptoms, pure devotee exhibits symptoms like when he hears Kṛṣṇa’s Name he may have standing of hairs on the body, shivering, so forth, but these external symptoms...

Śrīla Śrīdhara Mahārāja: That is of two kinds, one artificial another real. The artificial to be avoided: that we acquire only through the hankering for fame, we want that imitation, to get *pratiṣṭhā*, fame from these foolish people that I’m a devotee.

Nisarga piscila sante tada viyasa pare vicara [?]

The sham signs are of two kinds. Generally acquired by previous *karma*, some have got that type of temperament, natural temperament, easily can shed tears, and easily can astonish, or something like that. And there is another class that by – they can learn.

Advyaasa pare vicara [?]

By practising we can acquire that sort of physical signs.

Nisarga piscila [?]

Naturally – *piscila* means very soft hearted.

piscila sante tada vyasa pare vicara [?]

An artificial practice by two methods we can show such signs in the body. That is imitation. That is bad. That must be avoided. It is mentioned in *Bhakti-rasāmṛta-sindu* by Rūpa Goswāmī. So we are to, as much as possible we are to avoid that, the external signs.

Devotee: But generally...

Śrīla Śrīdhara Mahārāja: From your section also the complaint came against Jayatīrtha Mahārāja,

that he shows so many signs and he preaches himself to be of the highest plane. Jayapataka came and wrote letter also. I discarded all these things. That can never be. That is high and high. Mahāprabhu showed that. There was one, this Rāmadāsa Bābājī, very miraculously he could imitate all those things, discarded very hatefully by Prabhupāda, Guru Mahārāja. And we know, and so many mistakes in the *siddhānta* and the character-less-ness there, all are showing such feats. That is all imitation and that should be considered as direct offence to the higher Vaiṣṇava, *nitya puruṣa*. That the highest thing I'm imitating here to exploit their good name, then I'm a blasphemer in the society, *sampradāya*. That should not be encouraged in any way. When, that stage is very high and when that will come it will be irresistible, and generally that does not come in the human section, *baddha-mukta...*

.....