

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.11.18.A

Śrīla Śrīdhara Mahārāja: ... after a big campaign. I also gave some suggestion; that you want to work in such a way then you may do, this, that, and so on. But after he left me I'm thinking that I did not give him the necessary caution, that there is possibility that you will be engrossed, that *maharamba*, for which Rūpa Goswāmī has given the warning. *Maharamba* – if we have ambition, too much ambition, which is beyond my capacity, then the whole energy will be absorbed there, and I shall have to lose my spiritual development. So much engrossed, occupied, the whole energy will be occupied by that great attempt. You'll be lost in that sort of work.

Akṣayānanda Mahārāja: Lost in the attempt?

Śrīla Śrīdhara Mahārāja: Lost in the attempt, and no freedom will be left for self consideration, self development. So external activity must be proportionate to ones own capacity: *maharamba* otherwise, he'll be lost in his endeavour for the same. Kṛṣṇa consciousness, that will be, that environment, paraphernalia, consciousness, will be more. And self consciousness, self realisation, will have no food. The ration will be stopped for self realisation, and the whole energy will be eaten, devoured, by the *maharamba*. *Bahu śāstra kalad vyasa* [?] To know more and more, more and more, the thirst: that thirst is never to be quenched, so that must be proportionate with ones own self realisation side by side. Otherwise that is also a class of *anartha*, which is not necessary. *Artha* means *prayojana*, necessary, *anartha* means unnecessary, *anartha*, no *artha*, *anartha*, unnecessary. Nothing has limit, but must be adjusted according to ones own capacity.

Akṣayānanda Mahārāja: Mahārāja, the Haridāsa Dāsa, he is recognised? Haridāsa Dāsa. Vaiṣṇava *abhidhan*. He is disciple of Bhaktisiddhānta...

Śrīla Śrīdhara Mahārāja: Yes. With much caution we may enter there, a dictionary, some history, not *siddhānta*. Those who do not put faith in our Guru Mahārāja, that is, those who could not understand the special characteristic of the pure *bhajan* which came through our Guru Mahārāja there must be some wrong. And that is in a fine way. So many things common, external, but something internal missing, there must be, because they could not give due respect to a pure Vaiṣṇava. So there must be something missing. And I must be careful that that fine *śraddhā*, which is peculiar to this line, that may not be lost there by the external charm, of scholarship, or extensive knowledge, or similar things. Why he could not give due respect, reverence to a Vaiṣṇava, as our Guru, Bhaktivinoda Ṭhākura, Bhaktisiddhānta Ṭhākura? What was wrong? What was amiss there? That is a very subtle thing, so we must be very particular.

Akṣayānanda Mahārāja: Yes. That was troubling me also.

Śrīla Śrīdhara Mahārāja: So Vaiṣṇava *virudha*, Vaiṣṇava *aparādhī*, Vaiṣṇava *virodita*, that is a very fine and indestructible at the same time. So to gain something I shall be loser of a valuable property, which is more fine and more higher. *Yo yac chraddhaḥ sa eva saḥ* [*Bhagavad-gītā*, 17.3] We shall be classified according to our purity of our *śraddhā*. *Śraddhā* is the finest thing. *Śraddhā* for which? The *audarsa*, that is the finest capital of everyone's life, the highest capital, the aim of our object, the aim proper. It may be misdirected, misguided, the aim, accurate aim, and that is the richest wealth of anyone's life. What ideal, what higher ideal one has got, according to that

his fortune will be judged. It's very difficult to get in this world, the conception of the highest ideal. The difference is according to that, everywhere. Everywhere, in all fields, social, political, historical, everywhere, the ideal guides the man, the *jīva*. Ideal Realism, ideal is not imaginary, it is the real. In future that stands, and what we are in the midst of vanishes. The ideal stands. One's ideal is his future life. His future life is there with the ideal, and the present will be rejected, if we are progressing in our life.

Devotee: Śrīla Śrīdhara Mahārāja, I've heard that there is a book – just as *Caitanya-caritāmṛta*, I've heard that there is *Nityānanda-caritāmṛta*, is there such a book written?

Śrīla Śrīdhara Mahārāja: No, not such a book.

Devotee: Śrīdhara Mahārāja, does Bhagavān Kṛṣṇa always appear as the Dvāpara-yuga Avatāra?

Śrīla Śrīdhara Mahārāja: Bhagavān Kṛṣṇacandra, He descended here in Dvāpara. In the last time of Dvāpara He appeared, in Dvāpara.

Devotee: Does He personally appear in every Dvāpara-yuga?

Śrīla Śrīdhara Mahārāja: Not Svayaṁ-Bhagavān but Yuga-Avatāra. Yuga-Avatāra and Svayaṁ-Bhagavān is two, different. Yuga-Avatāra, when He comes to inaugurate the *yuga-dharma*, the duty specially designed for that time; that is Yuga-Avatāra. And Svayaṁ-Bhagavān, Who can absorb everything in Him in all the ways, in beauty, in consciousness, in existence, all respects, everything is resting on Him. The cause of anything and everything, the ultimate cause, the conception of the highest cause: that is Svayaṁ-Bhagavān. *Kala kastardi rupena parynama paraya* [?] Both foundation and the development on the foundation: of course, with His potency, as a whole.

Devotee: This is true also of Lord Caitanya?

Śrīla Śrīdhara Mahārāja: Yes. Only of different colour, in and out – out He's black, He's yellow, and the inner, that is His *līlā* is within, but fixed group, and Lord Caitanya comes to distribute that thing which is confined in the group to the public, magnanimous, *mahā-vadanyāya*. He's a distributor of the inner wealth: something more. He's tasting Himself and also making distribution. Caitanya. And Kṛṣṇa is tasting Himself in a particular group. And with whole group Śrī Caitanyadeva tasting Himself and also engaged in distribution of the same.

Devotee: Are the pastimes of the Yuga-Avatāras always carried out with the same characters? For instance...

Śrīla Śrīdhara Mahārāja: What does he say?

Devotee: The incarnations of Kṛṣṇa, like say Lord Nṛsimhadeva...

Śrīla Śrīdhara Mahārāja: Nṛsimhadeva has nothing to do with Kṛṣṇa. Nṛsimhadeva's position is generally in Vaikuṅṭha – not in Goloka. But even in Goloka there is as a token of God, Śiva and others, in that way it may be said. The Deity function, not human function they have got. *Nara-līlā sangit*, not the friends of His *nara-līlā*, that humanly pastimes, as representation of God

there. But this humanly conception in the *līlā*, that is accepted as very, very conducive for Kṛṣṇa *līlā*. *Aprākṛta*.

*kṛṣṇera yateka khelā, sarvottama nara-līlā, [nara-vapu tāhāra svarūpa
gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]*

[“Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.”] [*Caitanya-caritāmṛta, Madhya-līlā, 21.101*]

It plays the best in human ways. In other words, human society has been designed after the highest *līlā* of Kṛṣṇa – even over [demi] gods. As gods, this cannot have a full play, that Vṛndāvana *līlā*, the Vṛndāvana *līlā* as it is, that cannot suit the society of the gods. That is original, and the human creation, race, has been designed after that. Human section has more freedom, they enjoy more freedom. The gods, by their past action, they are to carry out and their lot almost fixed, like the animals. Animals, they have got some responsibility to suffer from their past action, and gods also, but not for sin but merit, merit and demerit. God’s have got their pressure, prejudice, about merit, and this demerit – below, but human section in the middle they are left with more freedom. So, to take the line of Kṛṣṇa, the human society, that is more fit.

*labdhvā su-durlabham idaṁ bahu-sambhavānte, mānuṣyam [artha-dam anityam apīha dhīraḥ
tūrṇaṁ yateta na pated anu-mṛtyu yāvan, niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt]*

[“The human form of life is very rarely attained, and although temporary, gives us a chance to achieve the supreme goal of life. Therefore, those who are grave and intelligent should immediately strive for perfection before another death occurs. There are so many forms of life: the aquatics, the vegetable kingdom, the animals, the birds, ghosts and other living beings, but only in this human position do we hold the key to the complete solution of the problems of life.”] [*Śrīmad-Bhāgavatam, 11.9.29*]

Here, Jīva Goswāmī explains that below human, *viru hiker hitvam* [?] And above human, *bhoga nivindra satram* [?] They’re left free, between the two, the gods and the animals, between the two, the human society, that is more favourable because they’re more free. They’re tempted by their previous birth acquired merit, they’re tempted to enjoy that. So that sort of prejudice to enjoy. And in the lower section, the ignorance, the lack of consideration of good and bad. *Arekarai hitvam*, and *bhoga nivindra satram* [?] But between the two, the human section they enjoy more freedom, for free choice. It is the more favourable position for free choice. So the appeal has come to the human species, *labdhvā su-durlabham idaṁ bahu-sambhavānte, mānuṣyam*. You are just in the fitness of order and you can begin it from here. If you go down then you will lose chance. If you go up there also you will lose chance. Prejudice, merit prejudice and demerit prejudice. Here, the balance, you can have free choice in this birth. That advice is given by the *ṛṣis*.

Devotee: Śrīdhara Mahārāja, Lord Nṛsimha appears in every millennium as the Yuga-Avatāra, He comes in Satya-yuga...

Śrīla Śrīdhara Mahārāja: Not Yuga-Avatāra, He’s *vaibhava* Avatāra, *līlā* Avatāra.

Devotee: *Līlā* Avatāra. So do Jaya and Vijaya, do they always appear with Lord Nṛsimha?

Śrīla Śrīdhara Mahārāja: Yes. Lord Nṛsimha with that Jaya Vijaya comes. Hare Kṛṣṇa. Temporary necessity: so many things, temporary necessity. Hare Kṛṣṇa.

Loko niyam matai vartma dasanta vesu [?] Kalidāsa says in *Shakuntala*.

Yati kathastha _____ *loko niyam matai vartma dasanta vesu* [?]

One side we find that Moon is setting. Sunset, the Moon is disappearing, going down. What is the Moon? Moon is conceived to be the sustainers of all the *ausadhi*, this paddy, this wheat, and other food stuff, *ausadhi*, and also so many herbs. So, being the master of the sustenance that Moon has to go down. And the other side, the Sun is rising, and his chariot is Aruna. *Arun* means half *varun* condition. *Varun* means in the womb, non differentiated figure of a child, embryo, not fully developed, *varun*, and he's considered to be ominous. And he's just on the front of the Sun but still he's rising, Sun. Both have luminous bodies, but still, one is rising with ominous things at his front, and another being the master of all miracles, he has to go down. What does it show? *Deridosha* [?] Both of them have luminous bodies. _____ [?] One had to depart, another had to come – in a rising position, and in a down position. *Loko niyam matai vartma dasanta* [?]

This is to teach the public to be prepared for their changed conditions; that nothing remains. Change is going on every moment, second. Our childhood, our youth, then old age, then death: again appearance in some part of the globe. In this way it is going on, time passing on. Time and tide waits for none. Be conscious of your own time. *Samahe sarvata mam* [?] The present: that is the most valuable. Trust no future however pleasant. And what is gone is gone, not to return. Be present. And the change is inevitable. So try to derive benefit from the present as much as you can. Utilise it. We can believe only in the present. The past may teach us, and future may give some hope, but that is uncertain. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. The present is representation of the eternity, representation. In the eternal world, mainly, everything is always present, co-existence. Eternal time, though passing but still relatively it is always present. Passing has no value because it cannot take us to mortality. That sort of change is not there. Always present tense. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Everywhere there is centre, and if everywhere there is centre in the infinite, then everywhere there is present tense. Nothing lost.

The son of the preceptor of Kṛṣṇa, Sandīpanī, he was dead. When Kṛṣṇa finished His study in the Gurukula, then as a custom Kṛṣṇa asked, "What *dakṣiṇā* I'm to pay?"

Then His Gurudeva told, "Just go and consult Your mother," his wife, teacher's wife.

And after consulting with her, in consultation she told, "We are told that Kṛṣṇa is not a human being. We hear like that, though in His endeavour we can't detect it, but we are told that He's not an ordinary man, He's the Lord Himself. So He can do anything and everything. So I have lost my child, I want to get him back. That is His *dakṣiṇā*, You offer him."

Then Gurudeva came out and told, "I had a consultation with my wife and her heart felt desire is that You can do anything and everything, within her belief. So she is very eager to get from You as that Guru *dakṣiṇā* her lost child."

"All right." Kṛṣṇa went, and came with his child.

So death is nothing with Him. In the plane of relativity there is loss, gain, but in absolute consciousness everything is there. Even the smallest, the sand, dust, has got its record and

history, everything recorded, in the absolute mind as clear as anything. Nothing lost.

One day I felt a miracle, then I had an awareness, seat just shuddered here, in that chair, suddenly a great whirlwind came and many things were taken away here and there. I could not find this *chaddar* like this which I put around my neck. "Where is it?" I tried my best, just came from this side and went that side. I tried my best to search for it perhaps: then at last I thought that this must have been drowned in this pond or Ganges anyhow. But that was against the storm, the wind, how that is possible? But anyhow it came to my mind, it is not within my consciousness, but the universal consciousness. Wherever it be it is there. He knows it. It is, where it is, it is reflected in universal consciousness. That was so clear in me that as if I was making a charge against universal consciousness. 'You know it. You know it where that, my thing might sit, in what corner, in what bush, or in what part of the water, but it is not without Your consciousness.' As if in the spirit of charging the earnestness came in me. I don't know why it was so intense in me, but He's seeing everything. We can't, we can't. But whatever it is the universal consciousness it is there. He sees everything. But to my astonishment, the morning I found, someone told, 'that is there within the branches of a tree,' someone told that is there. And the thought came in mind, that universal mind, consciousness, that anyhow managed to get Him there. Ha, ha. A trifle thing, but it was very clear in my mind at that time, that universal consciousness contains anything, every sand, dust, is recorded like anything. Everything is recorded, high or big, that consciousness, that is present. That is past to us but present in Him, future to us but present in Him. Past, future, present, all represented there, but still, that may not be the highest conception of the truth. This *nara-līlā* does not accept that to be the highest. That is a middle position. Hare Kṛṣṇa.

One day I was sitting in this chair, suddenly I felt that some higher subjective nature has come down and surrounded me, the whole consciousness. My whole conscious body is surrounded by some higher subjective substance, superior to that of my own consciousness. 'What is this?' There were two gentlemen staying, I told them, 'At present it is strange that I'm feeling this that my whole existence has been surrounded completely.' And at that time it came to mind – we are told that the Vaikuṅṭha *ratha* comes and takes one from here to the upper world. Is it like that? To take me, I'm within that super subjective area. Will that take me now, to the super subjective world? But as soon as I expressed the idea to the outside people: gradually withdrawn. So many things are there in the subjective world. Hare Kṛṣṇa. And still it is not the highest conception of the subjective sphere: so many things.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

Nṛsiṁha Avatāra, Prahlāda. In different *kalpa* it may be of different type. Prahlāda and this Hiraṇyakaśipu, all may not be copy of the same *līlā*, but similar things occur. Ānanta *līlā*. It will be repeated always in the same manner: no guarantee. But generally similar things are repeated because of the similar necessity of the environment it is necessary in a modified way. Just as rain in the rainy season, the chill in the winter season, that varies. Something copied, something as before, something different. So *kalpa veda* has been accepted as suggested by Jīva Goswāmī: not exactly similar in every *kalpa* but some modification. Because that is necessary for the mass of the human or other animal, according to their need it is designed, in a similar but not same way. Hare Kṛṣṇa. Hare Kṛṣṇa.

Infinite possibility is always there, cannot be measured. So what to speak of others, Brahmā

himself he's benumbed to think out that even the superior entity above Nārāyaṇa can come down in a childish play of ordinary rank. He could not think out, the great Brahmā, *Brahmā-mohana*.

No end of searching, so begin to taste as much as possible, *sat-cit-ānanda*, existence, knowledge and feeling. Don't think that after passing existence, finishing existence, that another sort of existence will come to consider the analysis of knowledge, then after finishing that you'll go to enquire about the feeling of pain and pleasure. If you do then you can't; you won't be able to reach into the area of knowledge, or more than that feeling of pain and pleasure. So as least as possible you engage with the *sat*, the existence, and some portion for the knowledge, and some portion of the feeling, from the beginning as early as possible. Don't think that you will finish one and then begin another.

So we are advised that through surrender you try come in touch with the highest phase, *sat-cit-ānanda*, or *sundaram*. You try. This is a short cut, by surrender you may come. Otherwise as everything is infinite you will be lost somewhere. You won't be able to come to the last phase, that *ānanda*, or *sundaram*, beauty _____ *rasa*. So all other developments – step by step, that has been ignored in this mundane, Bhūr, Bhuvar, Svar, Mahar, Janar, Tapar.

No. When the agent from the highest has come to you: at once connect with him. And ignoring all these intermediate stages, try to contact with him to go to there, so *sādhu-saṅga*. The position of a *brāhmaṇa*, the position of a god, the position of a *ṛṣi*, the position of a *siddha*, as that gentleman gone to *yoga*, *yoga-siddhi*, then with that capacity I shall try with a little more speed towards that – but don't lose your energy and time. Only connect yourself with the agent of the highest order, and through taking that advantage, that sort of help, *sādhu-saṅga* you try to connect direct with that highest zone.

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