

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ...one thing divided in three ways. And so also, ear to receive, and sound, that is *tama guṇa*, and this is *raja guṇa*, and ether, sound, and ether is *tama guṇa*, and sound *raja guṇa*, and *sattya guṇa*, this ear. In this way, eye, light, and colour. Without light we can't see the colour, the *rūpa*, figure. So coming from the same source in these three ways, so also, ether, sound and ear, coming from the same source: just as branch off, *viṣaya-pravālāḥ*, in *Bhagavad-gītā* [15.2]. From the seed, sprout is coming, then the trunk, then branches, then leaves, in this way, *ūrdhva-mūlam* [*Bhagavad-gītā*, 15.1], the root is above and it is coming, creating things coming down, and the cause is above. So *Bhagavad-gītā* says, who gets such conception he knows properly *Veda*. *Yas tarṁ veda sa veda-vit*, he's *veda-vit*, he knows the real purpose of *Veda* who knows it well that the cause of this world is above, not down.

[*ūrdhva-mūlam adhaḥ-śākham, aśvattham prāhur avyāyam
chandāmsi yasya parṇāni, yas tarṁ veda sa veda-vit*]

["The holy scriptures proclaim that this material world is like an unchangeable Banyan tree with its roots facing upwards and its branches down, known as an *Aśvattha* (transitory) tree. Its nutriments are the Vedic aphorisms, which are represented by its leaves. Whoever knows this tree in this way is a genuine knower of the *Vedas*."] [*Bhagavad-gītā*, 15.1]

Do you understand? Partially! Something!

Devotee: Something!

Śrīla Śrīdhara Mahārāja: And you? Here?

Devotee: Partially.

Śrīla Śrīdhara Mahārāja: _____ [?] That is my satisfaction.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Śrīdhara Mahārāja, the scientists they're trying to send different vehicles to other planets. Is that possible that they can by some space ship or by some physical means go to another planet?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: Is it possible to reach other planets by the space ship or the machine?

Śrīla Śrīdhara Mahārāja: The *yogīs* may go visit there.

Akṣayānanda Mahārāja: By machine.

Śrīla Śrīdhara Mahārāja: By machine? I don't know that. You ask the scientists.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Whether by machine one can, by mental body one can reach anywhere by the process of *yoga*.

Devotee: When they ask...

Śrīla Śrīdhara Mahārāja: The Russians came some five or six years ago, some scientists came to India to find out from the *yogīs* that, “With more speed of electricity that mind can go, the speed of the thought can go most fast. And in that process if I want to go to Moon or any other stars, we are sending our sputnik, that word, a mechanic, through the mind can we contact with that process?” But they told now we failed to understand. It’s not possible, never, point blank. Some eight Russian scientists came to visit India. *Mano javit* [?] Mind is the most fast traveller. Nothing can go with more speed than mind. So with the possibility of the help of the mental speed we can reach to any star object of our need or anything. That was their point of investigation, but anyhow they failed, I was told in newspaper. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, after the Śukadeva Goswāmī spoke *Bhāgavatam*, what did he do then?

Śrīla Śrīdhara Mahārāja: That is not mentioned. *Yadami vikrama sartam* [?] He came from unknown quarter and again mixed in the unknown. When he came from unknown direction, and also when that function was finished he mixed himself with the beggars that gathered there in great number. Entered into the mob and hid himself there. The father was there, his Guru, and the Nārada Goswāmī was also there. But he came only to finish some function to give the *Bhāgavata* truth, as interpolated by the Divine. It was inaugurated you must take name in the middle *yadivar*, such a highest thing. That is devotion percolated by knowledge, *cid-vilāsa*. Transcendental cosmos was percolated by spiritual, by consciousness spirituality that he came.

Devotee: When Dakṣa had his head cut off and got the head of a goat, he still maintained his same mentality. So is it understood that the mind is simply a reflection of the heart: from that example?

Śrīla Śrīdhara Mahārāja: But by the law of miracle when a goat’s head can be put into the human body then other things also may be managed from that subtle power. Not only Dakṣa, but Gaṇeśa had the same fate, not only Gaṇeśa but Hayagrīva, Nārāyaṇa, that also fits in. But subtle power may transfer quality of this to that and manage. Not only that, when Nārāyaṇa comes in the shape of Varāha He’s not limited in Varāha, *mastiska* [?] Or as fish, Matsya Avatāra, Nṛsīmha Avatāra, but supernatural knowledge can exist, can come down in any instrument. He can work through any instrument, the Matsya, Kūrma, because that is not in the physical, in the case of Nārāyaṇa. And here also that Supreme Will may work and can show wonder. Higher will is the cause, not the material. That shows the efficacy of the higher existence. Subtle powers are master of the gross, and not gross is master of the subtle. Supreme Will may do it.

Gandhi used to live in a cottage, and big men wants to see him he comes to live in that thereby. The superior intellect or superior morality or all other which is big, just as human intellect that can control the lion, the elephant, the mammoth, so finer thing can control the gross lower thing.

So in the Supreme Will, by law, by the special power reserved in Mahādeva, can, that made

it possible, in the case of Dakṣa. Exceptional, there may be exceptional in the law of creation, that is also wonderful. Why B should be after A, not C? That is the first arithmetic arrangement we are accustomed to accept. But the officer, organiser, higher will can organise things otherwise. We are accustomed to write from left to right, but Arabian system just the opposite. So organisation may be affecting in various ways.

The will, the penance, after all, sweet will of the Lord is above all, can make or mar, and do anything and everything. The cause is given as such, and as much as that is transferred in a particular way they can use that sort of power there. Only distribution of power, distribution of power in nature there is. The judge can pass order of hanging a person, and the magistrate may not do so, but he can keep and he can punish him by laws, so distribution of power. Everything is possible with the Absolute Will and that is distributed according to the gradation, and so anything may happen anywhere.

But that all proves that spirit is above matter, spirit is guiding, not the matter. Forcing, matter has produced spirit so matter is controlling spirit, not that conception. Spirit is always above matter, over and above matter in all consideration. So the miracles may come. What is not according to the general law of the matter, when we see that to be effected then we think, 'what is it, how is it?' But sweet will is above. Then we, our expectation will be wide, 'Yes, anything may happen. Some sort of necessity was there and the highest dispensation has done it. Everything is possible.' A dead man is again, may have life: so many miracles.

Devotee: One time someone asked Swāmī Mahārāja, "Why do you not perform miracles?" And Swāmī Mahārāja said that, "Actually, changing these persons..."

Śrīla Śrīdhara Mahārāja: To show miracles means to deceive people: a deception for deception. When sometimes it is necessary one may take to that course, deception, "I'm a higher deceiver than you, so submit to me."

Devotee: Like that Sai Bābā.

Śrīla Śrīdhara Mahārāja: Sai Bābā: and another hypnotist, P.C. Shakar [?] I exposed him, 'That you are a hypnotist and no spiritual background. You are a great deceiver.' Exposed him!

Devotee: What if influence are just growing [?]

Śrīla Śrīdhara Mahārāja: No. After that it is falling away I heard, after P.C. Sakhar I exposed him.

Devotee: I have gone just one year before, his place, I have seen very shoes near about ten square kilometre whole of *āśrama*. [?]

Śrīla Śrīdhara Mahārāja: That may be, not impossible, because the purchasers of that quality, what he's distributing the purchasers are also self deceivers.

Devotee: But even the scientist are rushing _____ [?]

Śrīla Śrīdhara Mahārāja: Self cheater, the cheaters they're making crowd around them. They like to know something of cheating the people by some offering of this mundane. So people should be educated what to desire. That is the first thing, what to desire, the *siddhi*, or to give up all the

siddhi, to be master of *siddhi* or to be saved from the hands of *siddhi*, what is desirable? One wants to establish a kingdom, and another like Bharata they're very busy to leave, to get away from the influence of a kingdom. There are different strata. One is busy to acquire some, someone wants to purchase some poison, perhaps to kill some bird or insect, or sometimes to kill him, wants poison. Another he will avoid the shop of poison. Why? Different aim of life; one purchases poison, another avoids poison. Why: type of different layer. So besides this the mastership over the globe, that is poison. *Bhāgavata* says:

Na narka pristham na ca para nistham na sarvabhauma na rasadi patram [?]

Any relation with matter, that is dangerous, whether as a master or as a servant; anyhow to be, to remain in the relativity of mortal things that is dangerous, we must dismiss that wholesale, that will be, then they are also *Māyāvādī*. But not this mean fellow. But *Vaiṣṇava*'s not only wants to get out of this mortal area but to enter into a safe and healthy position. That is another thing, as a servant. 'It is better to,' Satan says, 'it is better to reign in hell than to serve in heaven.' But *Vaiṣṇava* says, 'It is better to serve in heaven than to reign in hell.' The opposite! Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: As a *yogī* you want to make master of this material thing, transient, mortal, what will disappear wholesale in the time of *pralaya*. Then where will be the position of that Sai Baba when this whole globe will vanish, the whole solar system, the whole creation will vanish? Then what effect this Sai Baba will be able to produce? Benefit to the...

Devotee: But he's also making people chant the Hare Kṛṣṇa *mantra*. Sai Baba, in his *āśrama* this Hari *Nāma* is going on twenty four hours.

Śrīla Śrīdhara Mahārāja: But Hari *Nāma*, what sort of Hari *Nāma*? That imitation Hari *Nāma*! Hari is not there, only this illusory imitation of sound.

Akṣayānanda Mahārāja: *Namaskāra*.

Śrīla Śrīdhara Mahārāja: The spirit is not – *namaskāra bahiray*, only imitating sound, but Hari is not the sound. Sound is a stage which is produced by ether, ordinary sound. But the Name is not the sound that can be produced by two lips or tongue. A machine also can produce sound. The Hare Kṛṣṇa can be produced by the gramophone also. The physical sound, but spirit, life, *ātmā*, *Paramātmā*, above that: that sort of thing must be present there. Only the bottle and the label, that is not all the thing, but the contained, the substance contained there may be a poison or may be honey. But honey is all in all and not the bottle.

Devotee: *Achar*. A preacher when he has to see other category of life other than Sai Baba or a *Māyāvādī*, a *Vaiṣṇava* can go and see them, or *Vaiṣṇava* can go only for preaching?

Śrīla Śrīdhara Mahārāja: *Vaiṣṇava* will go, can visit anyone and everyone, but according to his capacity. *Vaiṣṇava* may visit Sai Baba not to become his disciple, but if he can make himself his disciple or the disciple of his Guru he can visit.

Mahāprabhu met Sārvabhauma to conquer him, Prakāśānanda to conquer him, and not to become disciple of them.

Our Swāmī Mahārāja sometimes encouraged me: “Let us go to see Gandhi, Jawaharlal [Paṇḍita Nehru] and convert them.” Now and then he used to encourage me, “Let us go.” Of course when he was in business, at that time, many a time he’d try to provoke me, “Let us go, why not? We must capture, break down.”

So, with the object of capturing them, to convert them, we can meet anyone according to our own capacity. But not to be converted by them, not with so weak a man that may be converted he will avoid that bad association, that the *māyā* may capture him through that agent, a weak must not go. But a strong man he will go.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Then he will try to have good company. By their association to increase his own strength, where he is, so that he may destroy and demolish the anti party. That sort of capacity he must develop in him sufficiently.

Devotee: It’s like our Akṣayānanda Mahārāja he drove out Rajneesh from Poona.

Śrīla Śrīdhara Mahārāja: Yes, he’s so powerful. Who is that Rajneesh? I did not know much about him. Now I hear his name. The other day I found in the paper that the real Rajneesh was killed two years or three years ago, and imitation Rajneesh was there, and now he’s driven to America. There was an article found in *Ānanda Bazaar Patrikā* within a month or so there was an article. The real Rajneesh he was murdered two or three years back, before, and the imitation now he has been driven away to America.

Devotee: Yes. Maybe it’s possible.

Śrīla Śrīdhara Mahārāja: And what is his creed? He tried to utilise the sense experience for the higher realisation, is it?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: The sum total? The *sahajiyā*, the *baula*, they’re also almost of same opinion.

Akṣayānanda Mahārāja: He wrote a book, *Sambhoga Sei Samādhi*.

Śrīla Śrīdhara Mahārāja: What *samādhi*?

Akṣayānanda Mahārāja: *Sambhoga Sei Samādhi*.

Devotee: *From Sex to Super Consciousness*.

Akṣayānanda Mahārāja: *Sex to Samādhi*. Number one *rākṣasa*!

Śrīla Śrīdhara Mahārāja: There is a school of that type not only that, this *baula*, the *tantric* also. The *tantric* they also try to utilise all these mundane purpose to such an end that it will take me above.

But Kṛṣṇa, the reality is dead to them. By this empirical method, ascending method, they

can go. The grace may not come, that will come down, Kṛṣṇa's grace will come down in Guru *pāramparyeṇa*, it is not admitted by these fellows. Not by devising any method, or tactics, dexterity, they will be able to catch the *sarvatantra satantra*, Who is independent of the independent, the Absolute, by some jugglery! Just as one man told that, "Śaṅkara's philosophy is intellectual jugglery, fruitless jugglery." *Śrīmad-Bhāgavatam tusarva artamam* [?]

[*śreyaḥ sṛtīm bhaktim udasya te vibho, kliśyanti ye*] *kevala-bodha-labdhye*
teṣām asau kleśala eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātīnām

["My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless."] [*Śrīmad-Bhāgavatam*, 10.14.4]

& [*Caitanya-caritāmṛta, Madhya-līlā*, 22.22]

So their finding means, devising means of different types to reach to the highest goal. And the highest goal is something else, mundane, where the *jīva* soul can become master. He must come down, *adhokṣaja*, without His permission, without His recommended process, none can enter there. So that should be the clear, high road towards that, by submission to that sweet will, that will be the only way to go to. He's independent. None can force Him to come within his laboratory. He's independent, Absolute Independent. And the only method sanctioned by Him can take him there towards Him. When He wants to make Himself known, only through that process He can be approached. Otherwise without giving importance to His will anyone can go and see and take Him within his fist, what is this? Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: So *śrauta-panthā*, *avaroha-panthā*; that must be accepted. His Sweet Will, will come and accept who will go there with His consent only, that is the road to go to *Adhokṣaja*, to the Absolute Good, Absolute Will. Not any means devised by any brain that can control Him to accept them as His servant or anything else. This *avaroha-panthā*, this *yoga*, *avaroha-panthā*, all these are *avaroha-panthā*, inductive method. But deductive method, descending method, *adhokṣaja*:

nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, [tasyaiṣa ātmā vivṛnute tanūm svām]

["One cannot understand the substance of the Paramātmā, the Supersoul 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."] [*Katha-Upaniṣad*, 1.2.23]

Whomever He will accept he can go in there in His land, not anyone at their free will. He's such, *yam evaiṣa vṛnute tena labhyas*, super subject, when He allows others, lower subject to approach in His own sphere they can go, with the spirit of service; with no other object. Only with the spirit surrendering wholesale, recruitment and disarmed, wholesale disarmed, and when taken the faith of absolute surrender they can be allowed to enter that domain, and never

otherwise. Not to explore, not to become monarch in a particular higher island to colonise. *Yam evaiṣa vṛnute tena labhyas.*

*tad viddhi praṇipātena, paripraśnena sevayā
[upadekṣyanti te jñānam, jñāninas tattva darśinah]*

[“You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge.”] [*Bhagavad-gītā*, 4.34]

Never otherwise! Hare Kṛṣṇa. Then I retire here.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

...

_____ [?]

Akṣayānanda Mahārāja: We think you are always in Divinity. That is why we came because we’re not.

Śrīla Śrīdhara Mahārāja: In different sphere, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. The *vyāsāsana*, a particular type of mood, to talk from *vyāsāsana*, to be in a surrendered position where the proper inspiration, dictation may come: particular mood. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi Gaura Haribol. Our Guru Mahārāja told once, “When, from *vyāsāsana* one is faced with the *śloka* of *Bhāgavatam*:

*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]

Ācāryam mām vijānīyān, should he pronounce this *śloka*, or being afraid, frightened, he will go, he will fly away? Or he will have to face to explain the real meaning of this *śloka*? *Ācāryam mām vijānīyān*. “I am Ācārya. I am God. I am *ācāryam mām vijānīyān*. You know your Ācārya as God Himself. So I am in the position of the Ācārya, so am I God? Should we face this problem of explanation or fly away? *Ācāryam mām vijānīyān*, a relative position.”

In another time he told in Varṣāṇā, when circumambulation of the whole of Vraja maṇḍala. “Our relative position of a disciple requires that the *paramparā* up to my Gurudeva it is not *kaniṣṭha adhiḥkāri* but that the whole thing down intact up to this.” We are asked to have such notion about Guru.

Then by the line of descent, not diminished, gradually! The highest Guru, Brahmā, then another, Nārada, little diminished *śiṣya*, disciple, so a little inferior to his Guru. So the third also inferior to the second, fourth also inferior to the third, this should not be thought. *Ācāryam mām vijānīyān*, this thread within, that good will of the Supreme backing the whole thing. So to the disciple, relatively, they will have such perspective consideration. He will try his best, “That I have

come to the highest intensity.' That will help him to imbibe the faith, encourage his faith. Fault finding with Guru, that will be suicidal, suicidal for the disciple. This is the general thing; that generally we should have such faith to develop, because as much as I am eager, sincerely to come to God, the cooperation from His side is not defective. To the fullest extent He has come down to cooperate with me, my sincere hankering. No defect can be there. I want Him and He also comes to meet me. If I'm sincere He's also more than that. I'm eager, He's also more eager to meet me. There cannot be anything wrong in His part. He's omniscient. He's omnipotent. I'm approaching not to a blind thing, and not a tinge of ingratitude may be there. So seeing that He's come to the fullest extent to sympathise with me I'm guided to a particular Guru and by his internal direction, and also he has come to cooperate with me. With best sincerity he has come. That should be our attitude.

But from, this is relative, we shall try to take the benefit of this, but for my previous offensive activity if any disaster may come in my way, and then it is mentioned everywhere, especially in *Hari-Nāma-cintāmaṇi* – the greatest misfortune ever we can conceive is to find fault in Gurudeva, is actually due to my ill fate, my ill fortune it has occurred before me. And that is also, and that offence gone, that period finished, I may feel by my previous *sukṛti* another sort of light, another sort of light by previous *sukṛti*, that I have done wrong. I have done wrong. And at the guidance there is also Guru, that *śikṣā* Guru, or in any way, that is also a branch of the current of the Lord, same Lord. Helping me to detect some sort of defect whom I previously took to be perfect, such disaster, it may not occur, we shall wish that such disaster may not occur in anyone's fate. But still, if it is the fact, then with the help of another Guru we may seek the judgement of the present Guru. It is mention in *Hari-Nāma-cintāmaṇi*. With the help of another Vaiṣṇava if such light awakes in my mind that I'm so tolerant, forbearing. Still I find anyhow the Guru is showing, that may be a test to me also, he's showing his practice does not harmonise, is not in proper adjustment with his own voice and the voice of the *śāstra*, and the voice of other Vaiṣṇava, or other Ācāryas. If such sort of new suspicion and awakening we find, we are to verify from the Vaiṣṇava. And then when it should be clear I shall have to replace me in some other line. But that is not desirable, and that is very rarely found in anyone's case. And that is sometimes the result of some inconsiderate and almost hurried faced selection, with some hesitating mind, with some pressure from outside also, ulterior purpose. That sort of ill choice, wrong choice, might have occurred. In that way we are to take it, because I cannot march on blind. The scriptures, the Vaiṣṇavas, other, they're in broad daylight and I cannot march with my eyes blind, or closed. Gaura Haribol.

It is real, and it is not supposition, on the way and the goal what I'm desired to make advance towards, that is not the way of suspicion. The broad daylight as if we shall march seeing everything more clear, thousand times clear than we live and move here in this plane. *Bhidyate hṛdaya-granthiś* [*Śrīmad-Bhāgavatam*, 11.20.30] it must untie all different forms of desires ever fostered and placed in my heart, within my mental system, that the whole ties will be untied. I don't want anything, so untie, I don't want it. I want nothing. *Bhidyate hṛdaya-granthiś*. *Chidyante sarva-saṁśayāḥ*, all my doubts must be cleared. This is the, and that cannot but be this, *chidyante sarva-saṁśayāḥ*. At least I'm in the line of progress that my doubts are being cleared gradually, *chidyante sarva-saṁśayāḥ*. All suspicion clearing light I'm getting gradually. *Kṣīyante cāsya karmāṇi*. _____ [?]

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Where is he going?

Devotee: I'll be right back. I have to go do something.

Śrīla Śrīdhara Mahārāja: *Ke?*

Devotees: He'll be back he said. Coming back, some duty.

Śrīla Śrīdhara Mahārāja: *Chidyante sarva-saṁśayāḥ, kṣīyante cāsyā karmāṇi.* All the past acquired tendency, or attraction for this mundane plane will vanish. *Mayi dṛṣṭe 'khillātmani,* and the real master of the real world will appear before me, on my eye, what is what. *Mayi dṛṣṭe 'khillātmani,* what is what, that harmony, that unity, that conclusion, that beauty, charm, our innate hankerings will all find satisfaction in that one plane. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari...

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