

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.04.23.B_82.04.24.A

Śrīla Śrīdhara Mahārāja: This is Kṛṣṇa, Madana Mohana. And in the mantram we find from Gurudeva, the first Kṛṣṇa and Madana Mohana that is identical. Then we come to Govinda, to Rūpa Goswāmī. Madana Mohana, Rādhā-Madana Mohana, worshipped by Sanātana Goswāmī, he's the Ācārya of *sambandha-jñāna*, with whom we are connected: to express that. Then the second, *abhidheya*, how to worship Him, that was given direction by Rūpa Goswāmī. And he installed Govindaji. What type of worship there? Rādhā-Govinda with some servitors also, the *sakhīs*, the *mañjarīs*, etc., they're serving Rādhā-Govinda. In that sort of posing it is installed by Rūpa Goswāmī. Not that They are alone but They are being worshipped. We are more concerned with that. That our superior Vaiṣṇava, Guru, and the *pārṣada*, they are worshipping Rādhā-Govinda and we can have our teachings, our trainings from that idea. That is more suitable for us. So I have tried my best to take here, to connect here the Vīgraha with Govindaji. This selected group, they are worshipping Rādhā-Govinda and we shall have their example, instruction and accordingly we shall try to enter into their group. Then the third is Gopīnātha, Rādhā-Gopīnātha. And that is:

*śrīmān rāsa-rasārambhī vaṁśī-vaṭa-taṭa-sthitaḥ
karṣan veṇu-svanair gopīr gopīnāthaḥ śriye 'stu naḥ*

[Śrī Śrīla Gopīnātha, who originated the transcendental mellow of the *rāsa* dance, stands on the shore in Vaṁśīvaṭa and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction.]

Then another: the *sambandha*, *abhidheya*, and *prayojana tattva*, *rasa līlā*. Gopīnātha, when He's showing His *rasa līlā*, that He's in a general, a public *mādhurya rasa* group; then He's Gopīnātha. That He's the Lord of the *gopīs* in general, all the *gopīs* He invites with the sweet sound of His flute and He begins *rasa līlā* where all are accommodated. So anyone with the aspiration of the Kṛṣṇa worship in the *gopī* type they may have some place there, a very general assembly of the *gopīs* where Kṛṣṇa plays with them; that is *rasa līlā*; a general. But that is for general there. Rādhārāṇī, Chandrāvalī and other groups, various groups are represented there, the most public, but our need in the special group, in the group of Rādhārāṇī. So we rather try, we appreciate them all, but our special affinity towards the group of Rādhārāṇī. And that They are being worshipped by our superiors, I like that most, and I got here Śrī Govindaji in the middle. Rūpa Goswāmī: specially my Gurudeva, before his departure, he took me to his side and wanted me to sing the song of Rūpa Goswāmī, *rūpānuga vicara*. And following that I have installed here Govindaji, Rādhā-Govindaji-Gandarva-Govinda-sundara. This is my attitude in the installation of the Deity here. I represent it to you.

Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Gaura Hari. I'm feeling weak so I try to beg your leave now. Gadādhara Paṇḍita's day anyhow we had some talk, discourse about him. Let Them bless us, be satisfied with this little quota, this speaking and hearing.

*nāham vasāmi vaikuṅṭhe yoginām hṛdayeṣu vā
mad bhaktāḥ yatra gāyante tatra tiṣṭhāmī nārada*

["I am not even in Vaikuṅṭha, not even in the heart of the *yogīs*, but where My devotees are singing with pleasure about Me, I am there, I am owned by them."]

"Neither I live in Vaikuṅṭha, nor I live in the hearts of the *yogīs*. *Vaikuṅṭhe yoginām hṛdayeṣu vā*. Wherever My devotees are talking about Me, discussing about Me, singing about Me, I present Myself. I cannot but be present there where you Nārada, you devotee, you are My devotee, you know it for certain that My attraction is towards discussion of My devotees. Where they talk about Me I cannot but be present there."

So let him grace, show his grace and blessings toward us all by our, this little attempt of discussion of the Divine Lord. Invoking the grace of Gadādhara Paṇḍita in the day of his appearance, we retire this day from the meeting. Gaura Haribol. Nitāi Gaura Haribol.

.....
Śrīla Śrīdhara Mahārāja: ...and Rabindranath mentioned his name that he's polluting the name and fame of India, approaching the ladies with _____ [?] tricks.

Devotee: No, not that one.

Śrīla Śrīdhara Mahārāja: What?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: That was one gentleman...

Another devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] So your present name is?

Devotee: Śukadeva.

Śrīla Śrīdhara Mahārāja: Śukadeva, I forgot. Sixty-seven, eighty-seven years age at present, memory fading gradually. Gaura Haribol. Gaura Haribol. Gaura Haribol. How are you attracted by the ISKCON movement?

Devotee: I've been attracted to ISKCON since seventy-five.

Śrīla Śrīdhara Mahārāja: Seventy-five.

Devotee: I read some articles by Śrīla Prabhupāda in the *Back to Godhead* magazine.

Śrīla Śrīdhara Mahārāja: Where?

Devotee: In Calcutta.

Śrīla Śrīdhara Mahārāja: You are living at that time at Calcutta?

Devotee: No, I was living in Bengal. I used to come to Calcutta for some work, on the *āśrama*.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Where?

Devotee: In Bihar.

Śrīla Śrīdhara Mahārāja: That I know. I have got some idea of the _____ [?]
 I knew many gentlemen of the past age.

Devotee: _____ [?] is millionaire there.

Śrīla Śrīdhara Mahārāja: Yes millionaire, Hari Sankara and Krpa Sankara, those two, yes both merchants. And, Gujerati merchants, and perhaps Hari Sankara's son is Yasopanta [?] is it?

Devotee: Yes, I know.

Śrīla Śrīdhara Mahārāja: Arjuna Argarwala was in the _____ [?]

Devotee: Arjuna.

Śrīla Śrīdhara Mahārāja: Argarwala from ...

Devotee: He is very old now, but he's very strong.

Śrīla Śrīdhara Mahārāja: Yes. Arjuna Argarwala I met, and his guru also. His guru he was in Benares, Ārya Samāji, but we had Vaiṣṇava servant. So he challenged me and he took his guru there from Benares. "How you can support Kṛṣṇa *līlā*? The debauchee Kṛṣṇa, immoral, God cannot be so such and such." All these things: arguments.

Then his guru came, he's a student of *Vedānta*, I asked him, "What sort of *Vedānta* you have studied?"

"Śaṅkara."

"And from whom?"

Then he came down. In Benares at that time there was one Dāmodara Goswāmī, a good scholar of *Vedānta*, he also published one book. I was also trying to publish a *Vedānta* at that time. Then he told, "Dāmodara Goswāmī, he is a Gauḍīya Vaiṣṇava, you know?"

"Yes I know."

Then he fell flat. "Yes, my guru is Gauḍīya Vaiṣṇava Society, the Vedānti Dāmodara Goswāmī of Rādhāramaṇa in Vṛndāvana."

"Rādhāramaṇa _____ [?] I know, in Vṛndāvana. Gopāla Bhatta *parivar*."

Then I told that, "You know that Bāladeva Vidyābhūṣaṇa *Vedānta bhāṣya* is there from the Gauḍīya *sampradāya*."

"I have heard of that."

"Your guru has got faith in that. Absolute good is absolute autocrat. Autocrat everything belongs to Him. We are the culprits that we think that this belongs to me, that belongs to that, then that gentleman, that belongs to other gentleman, this is quite wrong."

*tīśāvāśyam idaṁ sarvaṁ, [yat kiñca jagatyām jagat
tena tyaktena bhujñīthā, mā gṛdhaḥ kasya svid dhanam]*

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."] [*Śrī Īśopaniṣad*, 1]

Everything belongs to Him and He is the enjoyer. And that Hegel philosophy, "Reality must be by itself and for itself. By itself means it is caused by Himself, Svayambhu, otherwise He won't become reality. If any third thing has produced Him then that will have more importance. And for itself: He's existing to fulfil His own purpose: not to fulfil purpose of a third thing. Then if His existence is to fulfil the purpose of another thing, he will hold the higher position. So reality must have these two ideas in it; by itself, it is His own cause, and for itself, He exists to fulfil His own purpose; not subservient to anyone. Then...

Devotee: He had to admit.

Śrīla Śrīdhara Mahārāja: Admit, had to admit, yes. So He is absolute good. Autocracy must be there, then the world will be saved. The autocracy in the hand of absolute good, so don't forget the absolute good, and power is concentrated there and that is the best benefit of the whole. In this way, Arjuna Agawala was very much satisfied, and his brother was Śaṅkara Argawala he was _____ [?] there his sons Madana and others perhaps are living now. Gaura Haribol. Gaura

Haribol. Gaura Haribol. There was one Bhagavati Argawala, Ramakrishna, so many in my young days I went to that place to collect some funds for the Maṭh here.

Devotee: Even now there's possibility of opening something there, doing something there.

Śrīla Śrīdhara Mahārāja: Now everything taken and they're dispossessed of their property, government...

Devotee: But they're still very rich. There are multi millionaires.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Śukadeva, I might have heard your name perhaps, Śukadeva, now and then. Did you meet Mādhava Mahārāja? No? Mādhava Mahārāja who has a Maṭh in Vṛndāvana and Calcutta also, he was a preacher. But I preached during my Guru Mahārāja's time and little later. I am sitting here idle in this Maṭh, don't go out for preaching ____ [?] My Guru Mahārāja wanted to send me to foreign country but I was reluctant. I can't follow their intonation and I have not a mind to mix with them. I came from big *brāhmaṇa* family, *paṇḍit* family.

So I did not go into the foreign land, but in my last days I find that Guru Mahārāja has taken so many foreign scholars to me. I can't - energy is finished, but still the demand is there.

Devotee: It is our good fortune to meet you actually.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Haribol. Gaura Haribol. In the beginning I came I was placed in New Delhi, New Delhi just in construction. I was in charge of Kurukṣetra and New Delhi Maṭh was founded by me, Gauḍīya Maṭh. Through me it was founded at that first municipality declared _____ [?] he was the first chairman of New Delhi Corporation. I was there. I invited him to Kurukṣetra Maṭh _____ [?] He was the first chairman of New Delhi municipality corporation. I was there in Hanumān Road. I had a Maṭh, hired a rented house, started in Hanumān Road.

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

Then I had to go to Madras side for preaching. And Madras Maṭh was started and I was left there in charge of that Maṭh. Then of course Bombay Maṭh was started. There also I lived for one or two years.

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

During the first non-cooperation movement I was studying law. And left the university and joined along with C.R. Dasa and others, Subash Gosh. We are of that type, Subash Gosh. Subash Gosh just came passing ICS but did not accept any service, joined movement along with C.R. Dasa.

Devotee: Many of his followers speculate that he is still alive. Is he still alive Swāmīji or he is passed away?

Śrīla Śrīdhara Mahārāja: Who?

Devotee: Subash Gosh.

Śrīla Śrīdhara Mahārāja: I don't think he is living. A man of his type cannot live in disguise. That is my idea. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Then after that lull came in the movement I joined Gauḍīya Maṭh: [nineteen] twenty-six. From twenty-six I am member of Gauḍīya Maṭh, and preaching. Ha, ha, ha. _____ [?] after fasting sixty-two days he died, and Gandhi's civil disobedience movement in full fledged. At that time we had to oppose that national movement in favour of Gauḍīya Maṭh teaching. "That what you are doing is extended selfishness. Political freedom is nothing. By so many politically free country in the world but are they happy? What is the standard of happiness you have learned?"

Raso vai saḥ - real happiness is person. That is not a thing that we shall acquire that and put in the iron safe and enjoy. Real happiness, *raso vai saḥ*, *ānanda*, *ānandaṁ brahmaṇo vidvān*.

*[yato vācho nivarttante, aprāpya manasā saha
ānandaṁ brahmaṇo vidvān, na vibheti kutaścaneti]*

["As one gets subjective realisation of the transcendental blissful aspect of the Supreme Divinity, he sheds fear completely for all time. Such a realised man of wisdom is freed totally from negative thoughts. Having his thoughts fully attentive to the All-Blissful Divinity, he is spared from such torture. Such is the secret doctrine."] [*Taittirīya Upaniṣad*, 11.9.1]

The *rasa*, the *ānanda*: that is person, we are to understand. We are person and we are unhappy and we want to be happy by whose connection His status must be superior to that of us. So super subjective area He is living, the *rasa*. Real happiness in super subjective area, not in the objective area it can be located from. We are to begin our life in that way, *raso vai saḥ, akhila-rasāmṛta-murtiḥ*.

*yaṁ labdhvā cāparam lābham, manyate nādhikam tataḥ
yasmīn sthito na duḥkhena, guruṇāpi vicālyate*

["By attaining to this state, he never considers any mundane acquisition as superior, and in the face of unbearable tribulation his heart never wavers."] [*Bhagavad-gītā*, 6.22]

That sort of *rasa*, *ānanda*, *ānandaṁ brahmaṇo vidvān, raso vai saḥ*. *Rasa* is not be located in the objective world, but in the subjective, super subjective world. And we are to approach Him in the slave mood, mood of service, dedication, and not as a master. The land, the plane of exploitation we are living in; then the plane of renunciation as Buddha and Śāṅkara; then the plane of dedication as Rāmānuja and other Vaiṣṇava Ācārya. Three planes we are to find. The plane of exploitation and that is subdivided. Exploitation of different nature there may be, exploitation, *karma*. *Karma* means exploitation. And *jñāna* means renunciation, complete withdrawal from the objective side, by renunciation, and to retire into a plane that is similar to sound sleep, *samādhi*, and not to come out in the objective world. If we awake then we must be awake in the mortal world, plane, there will be reaction; the land of, the plane of renunciation, a zero, a spiritual zero as in slumber. Then the life real: to begin towards land of dedication as a unit in the plane of dedication, Kṛṣṇa dāsa, Nārāyaṇa dāsa: subordinate.

*nityo nityānām cetanaś-cetanānām, eko bahūnām yo vidadhāti [kāmān
tam ātmastham ye 'nupaśyanti dhīrās teṣām śāntiḥ śāśvatī netareṣām]*

["Of the innumerable, eternal, conscious beings, there is one eternal Supreme Being. That Supreme Lord is the maintainer of the innumerable living beings in terms of their different situations, according to individual work and reaction of work. That Supreme Lord is also, by His expansion as Paramātmā, present within the heart of every living being. Only those saintly persons who can see, within and without, that same Supreme Lord, can actually attain to perfect and eternal peace."] [*Kaṭha Upaniṣad* 2.2.13]

*brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām*

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

"After one has realized that he's *brahman*, he's *cetana*, and not of any mundane affinity, then only he's eligible to make his way towards Me."

*bahūnām janmanām ante, jñānavān mām prapadyate
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ*

["After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."]
[*Bhagavad-gītā*, 7.19]

After ages and ages a *jñānī* ultimately comes to realize that Vāsudeva is all in all. Vāsudeva, Puruṣottama, Parabrahman, He has got personality. We took Him as non-differentiating, non-aggressive, non-assertive, a mass of consciousness, but it is not so, it is person, Vāsudeva, Parabrahman, Puruṣottama.

*brahmaṇo hi pratiṣṭhāham, [amṛtasyāvyayasya ca
śāśvatasya ca dharmasya, sukhasyaikāntikasya ca]*

["I am the basis and original mainstay of the undivided divine vitality of the impersonal Brahman, which is immortal, imperishable and eternal, and is the constitutional position of inexhaustible nectar and the sweetness of the ambrosia of profound love divine."]
[*Bhagavad-gītā*, 14.27]

Have you gone through *Bhagavad-gītā*?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: *Brahmaṇo hi pratiṣṭhāham*: "I am the support of Brahman."

*dvau bhūta-sargau loke 'smin, daiva āsura eva ca
[daivo vistaraśaḥ prokta, āsuram pārtha me śṛṇu]*

["O Pārtha, the living beings in this world are seen to be of two natures - godly and demoniac. I have already elaborately described the godly nature to you, so now hear from Me about the demoniac nature."]
[*Bhagavad-gītā*, 16.6]

*[dvāv imau puruṣau loke, kṣaraś cākṣara eva ca
kṣarah sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate
uttamaḥ puruṣas tv anyah, paramātmety udāhṛtaḥ
yo loka-trayam āviśya, bibharty avyaya īśvaraḥ]*

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord)." "But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe."]
[*Bhagavad-gītā*, 15.16-17]

What undergoes change and what is constant; two kinds of created things here.

*yasmāt kṣaram atīto 'ham, akṣarād api cottamaḥ
ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ*

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."]
[*Bhagavad-gītā*, 15.18]

"I'm above that, both that, constant and the changing things of this world. I am above, I transcend, so I am Puruṣottama, My name is Puruṣottama. I am above those two entity, *kṣaram* and *akṣarād*. I am Puruṣottama, person."

In this way the personal God, that is we can get it, that God is person. And He is not a substance, mere inert non-differentiated mass of consciousness, not that. Assertive and He is all-good, *ānanda*, *raso vai saḥ*.

Devotee: Even *adi jagat guru Śaṅkarācārya* had to admit...

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: Later on, *adi jagat guru Śaṅkarācārya* had to admit that there is...person.

Śrīla Śrīdhara Mahārāja: I didn't meet any of them. I somewhat knew about Karapatrī [?] I didn't meet him but I heard about him, Karapatrī [?] He has gone through Vaiṣṇava literature also but his tendency toward Māyāvādā that Madhusudana Sarasvatī, a Bengali scholar, of the renouncement [?] Māyāvādā. Now only living on the basis of his argument, Madhusudana Sarasvatī, a Bengali scholar of Haridpura district. *Advaita Siddhi*, his book is known by the name of *Advaita Siddhi*. Before that Madhvācārya *sampradāya*, Jayatīrtha and others they refuted all other arguments of the Māyāvādī scholars very successfully. But this Madhusudana Sarasvatī came afterwards and he re-established some sort of Māyāvādā conception, we are told. But we have got our general knowledge from *Gītā*, and *Bhāgavat* and our Gurudeva. We came to understand. We met so many *paṇḍits* of so many departments, that I don't think anyone could defeat our arguments. I don't think...

Devotee: But there is some difficulty for me Swāmīji, because I have been in ten years in Māyāvādīs and...

Śrīla Śrīdhara Mahārāja: It is good that you had a good contact with Māyāvādā. Just as Jīva Goswāmī did, he first went to Benares and studied all the Māyāvādī treatise, and then in Vṛndāvana he refuted all of them.

Devotee: I would like to do that.

Śrīla Śrīdhara Mahārāja: And also I find that Kumara Bhatta, Kumari Bhatta perhaps, he went to Buddhistic Ācārya and he learned everything from them. Then again came back and refuted them, the Buddhists. And because he thought that he has betrayed his guru, though Buddha, then he put...
_____ [?] Kumari Bhatta. When Śaṅkara just coming Kumari Bhatta gone away. He was refuting the Buddhist, then Śaṅkara came and refuted successfully the Buddhist idea. But he himself delivered Buddhist goods in a new colour in Vedic literature, Śaṅkara. What Śaṅkara told that is similar to Buddhism because Buddhism says with the dissolution of the mental system nothing remains, there is no eternal existence of *jīva* soul. Here Śaṅkara and Buddha common that *jīva* soul is not of eternal type. But we find,

*nityo nityānām cetanaś-cetanānām, [eko bahūnām yo vidadhāti kāmān
tam ātmasthaṁ ye 'nupaśyanti dhīrās teṣāṁ śāntiḥ śāśvatī netareṣāṁ]*

[“Of the innumerable, eternal, conscious beings, there is one eternal Supreme Being. That Supreme Lord is the maintainer of the innumerable living beings in terms of their different situations, according to individual work and reaction of work. That Supreme Lord is also, by His expansion as Paramātmā, present within the heart of every living being. Only those saintly persons who can see, within and without, that same Supreme Lord, can actually attain to perfect and eternal peace.”] [*Kaṭha Upaniṣad* 2.2.13]

In *Gītā*,

*[na jāyate mriyate vā kadācin, nāyam bhūtvā bhavitā vā na bhūyaḥ]
ajo nityaḥ śāśvato 'yaṁ purāṇo, na hanyate hanyamāne śarīre*

[“The soul is never born and never dies, nor does he repeatedly come into being and undergo expansion, because he is unborn and eternal. He is inexhaustible, ever-youthful yet ancient. Although the body is subject to birth and death, the soul is never destroyed.”] [*Bhagavad-gītā*, 2.20]

[*mamaivāṁśo jīva-loke*], *jīva-bhūtaḥ sanātanaḥ*
[*manaḥ śaṣṭhānīndriyāṇi, prakṛti-sthāni karṣati*]

[“The soul is a part of Me, as My separate fragmental particle or potency. Although he is eternal, he acquires the mind and five perceptual senses, which are parts of material nature as creations of *māyā*, My deluding potency.”] [*Bhagavad-gītā*, 15.7]

What is the meaning of all these scriptures? He is eternal, *jīva tattva*. But Śaṅkara did not accept; he accepted the creed of the Buddhistic that with the dissolution of the mental system nothing remains. But Buddhists are silent. If anything remains anywhere Śaṅkara says, “The *brahman* which is imperceivable, inconceivable, some source of conscious substance remains. But we have nothing to do with that, we can't know it. And that cannot be of any utility to us.”

Then how Śaṅkara comes to preach? How the *Veda*, how then if the truth cannot assert to come down in the *māyic* area, then how the men that are covered with illusion will get relief, go to the truth? I met many Māyāvādī *paṇḍits*, they can't answer this. Hare Kṛṣṇa.

They say two kinds of *pāpa* [sin]. One is _____ [?] *bhrama* and _____ [?] *bhrama* [?] A flame is there and one is misconceiving that flame as a jewel. And there is another; the one he's coming in connection of a real jewel but thinking, also mistaking it that it is jewel: two kinds of error.

Then I put, “How to detect that this is a particular type and this is a second line, how to understand one?” He could not answer.

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

Devotee: But Swāmīji why are there many Māyāvādīs preaching?

Śrīla Śrīdhara Mahārāja: Why not Māyāvādī? What is not here? Everything is here. This is not a standard place of living. This is within already the plane of misunderstanding. *Māyā* means *mā yā*, what is not that. *Mā yā*, *mā* means no, *yā* means what, what is not, that is the misunderstood aspect of the whole. So *māyā*, misunderstanding that is natural here and... *mriyate anyayate māyā* [?] Another interpretation, that everything has got infinite possibility, infinite connection, but we measure it according to our selfish nature. We see everything with our own interest, we ascribe our own interest in our environment and we want to read, and to store and record; so independent of that no interest. My impression about a thing, and a tiger's impression, or an ant's impression, that is not one and the same. The human interest that also may differ from this section, that section, in this way, one is friend and to another that same friend is enemy. The record, according to our own interest we record. And our place changes and our interest also changes; our reading is also changeable. *Mriyate anaya* [?] By measured estimation *māyā* means. Not in central angle of vision we see things, but we ourselves are centre and ascribe our central interest into the paraphernalia and we go on reading and recording in that way. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: That is Māyāvādā. So it will be, this is worst place.

Devotee: It means they are misleading people, public in general.

Śrīla Śrīdhara Mahārāja: Of course.

māyāvādam asac-chāstram, pracchannam baudham ucyate
mayaiva vihitam devi, kalau brāhmaṇa-mūrtinā

["The Māyāvādā philosophy, Śiva informed his wife Pārvatī, is covered Buddhism. In the form of a *brāhmaṇa* in the Kali-yuga, I teach this imagined philosophy. Śaṅkarācārya is thus widely accepted as an incarnation of Śiva."] [*Padma Purāṇa, Uttara khanda, 25.7*]

Again this is harmonized also. "I have ordered Śaṅkara, My favourite disciple, go and preach Māyāvādā against Me, against devotees."

Why? Just as in hospital _____ [?] to segregate them, to save the less serious. "So, whose idea is *so 'ham*; more serious type of demoniac characteristic, remove them with this false preaching. And the other, innocent people will get facility to go in their own way. But otherwise they will come and disturb. So go and create another association for them, go and preach." Mahādeva was asked by Nārāyaṇa, "Go and take them aloof."

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By the grace of Gaurāṅga _____ [?] with the conclusion of *Bhāgavatam*. And that came from Vyāsadeva as his last treatise. And after he was chastised: given stricture by his Guru Nārada.

"What have you done so far? That is all nonsense. *Dharma, artha, kāma, moksa*. You have prescribed only the diet for the patients. But a normal person, a healthy person, how he will live, you have not given it to that. So now a new idea, that the healthy persons, *raso vai saḥ*, they will cultivate about *rasa* proper. They will live above liberation. Above renunciation there is a normal life, and how they live, give that sort of instruction. Otherwise all your *Veda, Vedānta, Gītā, Mahābharata* all falsified."

In this way Nārada came to instruct Vedavyāsa; and then he gave *Bhāgavatam*.

And Mahāprabhu came with that final thing, "Don't worry about the so many primary and other scriptures, but the highest thing that was given in the scriptures by Vyāsadeva in his, the last treatise, take up that, take the name of the Lord, go direct to Kṛṣṇa cultivation, *kṛṣṇānu-śīlanam*."

[*anyābhilāṣitā-śūnyam, jñāna-karmādy-anāvṛtam*
ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu, 1.1.11*] & [*Caitanya-caritāmṛta, Madhya-līlā, 19-167*] & [*Śrīmad-Bhāgavatam, 11.21.11, purport*]

To cultivate about Kṛṣṇa, how: by serving. There are so many people that raised that, "Gauḍīya Maṭh is preaching slave mentality. We say, *So 'ham*, so great we are. And they say, "No, no, we are slave to Kṛṣṇa." So they are very cowed down, depression, bringing depression into the country, they're enemy of the country, Gauḍīya Maṭh people." In this way.

And we are told that we are speaking the reality and you are suffering from so many diseased thoughts. In Sylhet we had a meeting and Siddhanti Mahārāja, you do not know perhaps, he had Maṭh in Calcutta and Purī and also here. He was a very brave and straight speaker. He attacked Subash Gosh, Bunkeen Chatterjee, (Mandakar?) all these. The young men they were of that place, they were very much disturbed and they came out to stop our meetings there. The sympathizers of the locality came to us to stop preaching, but we did not agree, we went to the meeting, they also came.

But I began with this appeal, "This is not a place, country for Subash Gosh, Bunkeen Chatterjee, (Mandakar?) only. But here is also Buddha, Śaṅkara, Vasiṣṭha, Yajñavalka, also Vedavyāsa, Śrī Caitanyadeva, Rāmānuja; they are also son of this land and what they have given to us? Only political freedom what is that? Nothing; all the so called political countries they are suffering. So what is the real goal? That is to be...so many western scholars they also hope that India will give real freedom to the world, Max Muller and so many (Purchida?) and others. So you are to raise your consciousness to that standard." Anyhow the young men they went away and did not create any opposition.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
That Caitanya Prasāda, my name for that boy was Caitanya Prasāda.

Devotee: Caitanya dāsa or Prasāda?

Śrīla Śrīdhara Mahārāja: Prasāda. Prasāda was Cinmayānanda somewhat, that, I don't know whether... At that time Rahoul Saṅkīrtana or some Buddhist Ācārya just came from foreign to Bihara perhaps, perhaps Patna, Rahoul was his name, he was Buddhist monk. He came...

Devotee: The leader of the Mayana...

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: Mayana Buddhism.

Śrīla Śrīdhara Mahārāja: Buddhism, Rahoul was the son, child of Buddhadeva, so his name very favourite to the Buddhist monks. And that *sannyāsī's* name was Rahoul, Saṅkīrtayana perhaps. I heard from that Caitanya dāsa about him.

Gaura Haribol. Gaura Haribol. Gaura Haribol.
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ahastāni sahasānām, apadāni catuṣpadām / laghuni tatra mahatām, jīvo jīvasya jīvanam

["Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another."] [*Śrīmad-Bhāgavatam*, 1.13.47]

We cannot live without consuming so many lives. Those that have got hands they eat those that have got no hands. And those that have got four feet they live on creepers and others, that grass, got no feet. And *laghuni tatra mahatām*, and bigger they live on the, of lower strength. *Jīvo jīvasya jīvanam*, everyone is living at the cost of so many thousands of *jīva*. That is the nonsense. We are in the midst of such hopeless situation, and to every action equal and opposite reaction.

Manu Saṁhitā says, "Do you know the derivative meaning of *māṁsaḥ*?" Manu says:
mamsa vakreta yasya mamsa adam, iti mamsesya mamsatyam padanti manasya [?]

Manu says, "Do you know the derivative meaning of the word *māṁsaḥ*? *Mam saḥ, mam* means *ama ke* [?] me, myself, *saḥ* means he. Me-he, I am eating and he will eat me in turn: a reaction. So the name has been given *māṁsaḥ, aham tvam, māṁsaḥ*. In *Bhāgavata* also a parallel passage.

*ye tv anevam-vido 'santah stabdhāḥ sad-abhimāninaḥ
paśūn druhyanti viśrabdhāḥ pretya khādanti te ca tām*

["Those wicked persons who do not know the real nature of *dharma*, who are proud and stubborn, who consider themselves righteous and who mercilessly slaughter animals will, in their next life, be eaten by the very beasts they kill."] [*Śrīmad-Bhāgavatam*, 11.5.14]

In this life they are murdering, killing the animals, but in after life they will kill and eat them in return. This is the law. And we are in such hopeless position, we are victim of such law, unavoidable law. We can't live, we can't foster our body without causing disturbance heinously to the environment. Then, what is the way to get out?

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