

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ...*mantavyaḥ kavi*, who is he? He means who remarks in such a way, he will get the benefit, of being *dharmātmā*. So Bhaktivinoda Ṭhākura's is kept here. Otherwise *ananya-bhāk*, means who has given all sorts of formalities or duties, then to say *ananya-bhāk*, how can he again *dharmātmā*, dutiful? Gaura Hari bol. Nitāi Gaura Hari bol.

Dhīra Kṛṣṇa Mahārāja: So Mahārāja, you said that some of your God-brothers objected to your explanation in *Gītā*. What was their objection?

Śrīla Śrīdhara Mahārāja: Where?

Dhīra Kṛṣṇa Mahārāja: In *Gītā*, your *Gītā*, this *api cet sudurācāro*.

Śrīla Śrīdhara Mahārāja: Some objection?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: By whom?

Dhīra Kṛṣṇa Mahārāja: Your God-brothers.

Śrīla Śrīdhara Mahārāja: Who are they?

Dhīra Kṛṣṇa Mahārāja: Ha, ha, ha. I don't know who they are.

Śrīla Śrīdhara Mahārāja: Yājñavalkya Mahārāja, he told, "If you give explanation in such way then all, in the name of *ananya-bhāk*, they will go on with malpractices. That is a very hidden meaning. You should not express that to the public. *Api cet sudurācāro, bhajate mām, sādhuḥ eva*, he may a worst debauch in the outer life, but if he's *ananya-bhāk*, he's a surrendered soul, *sādhuḥ eva sa mantavyaḥ*, he'll be considered as the really honest man. Then everyone says, "Oh, I am *ananya-bhāk* and will go on with their debauchery. So don't express in such a way, explicitly."

*api cet sudurācāro, bhajate mām ananya-bhāk
sādhuḥ eva sa mantavyaḥ, samyag vyavasito hi saḥ*

["If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."]

[*Bhagavad-gītā*, 9.30]

"The underlying meaning is this. Who has surrender to Me, I have accepted him as My own. And as I have got right over everything I am not a trespasser, so My own man may not be considered to be a trespasser anywhere. This is the underlying meaning."

"*Mayātma-bhūyāya ca kalpate vai*, He's my own, and the whole thing that is My own."

*[martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai]*

["One who is subjected to birth and death attains immortality when they give up all material activities, dedicates their life to the execution of My order, and acts according to My directions. In

this way, they become fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me.”] [*Śrīmad-Bhāgavatam*, 11.29.34]

“And who is inspired, *ananya-bhāḥ*, who works by inspiration from Me, he may not be considered as a trespasser. Anything he can enjoy on My behalf if he’s really a surrendered soul. He should be considered as Mine. In My property he has got free access. The underlying meaning will go to this side, this plane.”

So Yājñavara Mahārāja came to put objections. “Don’t be so wide in your meaning. Then the people at large, taking the name of *ananya-bhajana*, they will go on, ‘Oh, I am Vaiṣṇava, *acyuta-gotra*, I am one amongst Kṛṣṇa’s own men. What is His property that is mine. I can enjoy everything.’ That sort of thought may come.”

Dhīra Kṛṣṇa Mahārāja: So how do we recognise *ananya-bhāva*?

Śrīla Śrīdhara Mahārāja: The trouble is just there. Mere professing that I am *ananya*, that won’t do. Ha, ha, ha. *Ananya-bhāḥ*, but real *ananya-bhāḥ* won’t say that, “I am *ananya-bhāḥ*.” “I can’t be *ananya-bhāḥ*,” that will be his understanding, inner feeling. “What to speak of *ananya-bhāḥ*, it’s not a very little thing. I can’t be *ananya-bhāḥ*, I have not attained that stage. It is very difficult. Rather I am going away from it.” That will be his version.

Kṛṣṇa. Hare Kṛṣṇa. Rādhārāṇī Herself says: “The people say they connect Me with Kṛṣṇa, *kalankini* [?] I have got illicit connection with Kṛṣṇa. But My grief is this that I cannot be so, I could not be so. That is My trouble. I have no objection to come in bad name in connection with Kṛṣṇa but what they say it is all false. I could not be from My heart for Kṛṣṇa, that wholesale I am His, I can’t do it. That is the trouble. I am not afraid that they will connect me with Kṛṣṇa in this way, I am not afraid of that. But My internal trouble is this, that I could not become such. And falsely they’re saying so. I have no objection to be so, but I can’t become so.”

That will be, opposite tendency will come.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja:

*api cet sudurācāro, bhajate mām ananya-bhāḥ
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ*

[“If even a person of extremely abominable practices, abandoning all nondevotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life.”]

[*Bhagavad-gītā*, 9.30]

“The fact is that one who has accepted Me exclusively, he has got no taste in other things, so really he’s not *durācāra*. Internally he’s always connected with Me. External life he’s indifferent, so what he’s doing, that is not him doing.”

*[yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate]
hatvāpi sa imāṁ lokān, na hanti na nibadhyate*

[“He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) - even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer’s consequences.”] [*Bhagavad-gītā*, 18.17]

If one may kill thousands of *brahmāṇḍas*, destroy thousands of *brahmāṇḍas*, he does not do anything. He's in that plane, *nirguṇa* plane. *Nirguṇa* plane, good or bad in the calculation of this world is absent there. This is all good, the wave, *nirguṇa*. The lying, and the speaking truth, truth means a relative thing. This is not true. This is relatively true in the plane, proposed by some society.

"This is mine. This is yours." What value this thing has got?

When I'm stealing some flower, "Oh, why do you steal my flower?" But what is the guarantee that flower belongs to you? This is all bogus conceptions, different stages of conceptions of bogus conceptional life.

The man who has got possession of a land, the *zamindar* will say: "No, no, I have got real possession. I have allowed you to sit here and possess it."

Then the king will come: "Oh, this is my land, and your position is only relative."

In this way, the morality stands on only this conception, "This is mine, this is yours." But everything is false. So all the transactions of this morality, "he's stealing, he's doing this, that," all false.

'dvaite bhadrābhadrā-jñāna, saba-'manodharma', 'ei bhāla, ei manda',-ei saba 'bhrama'

[“In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, ‘This is good, this is bad,’ is a mistake.”] [*Caitanya-caritāmṛta, Antya-līlā, 4.176*]

So the deepest plane, the deepest wave of Kṛṣṇa consciousness, it is moving, and so many particles are dancing, so many *jīva*, and that dance is the absolute dance.

*sarva-dharmān parityajya, mām ekaṁ [śaraṇaṁ vraja
ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

[“Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.”] [*Bhagavad-gītā, 18.66*]

So everything belongs to Kṛṣṇa and for His satisfaction anything and everything can be done. This only principle followed by them without caring of the so many relative demands and breach of that in different false planes. So that *nirguṇa*, this calculation of this ascribed false ownership, that can't be applied there. "This is mine, this is yours. The king says this is mine. The possessor says this is mine." But all these claims have no value in Kṛṣṇa consciousness.

*naiva tasya kṛtenārtho, nākṛteneha kaścana
na cāsya sarva-bhūteṣu, kaścid artha-vyapāśrayaḥ*

[“In this world, a self-realised person who rejoices in the soul does not accrue piety by the performance of actions, nor does he incur sin by abstaining from duties. Amongst all living entities, from the highest life-forms of the planet of Lord Brahmā down to the world of immobile organisms, he never depends on anyone for any personal demand whatsoever.”] [*Bhagavad-gītā, 3.18*]

That is another thing, that maybe goes on. The Parāśara, he's crossing a river. A lady was in charge of the boat, and when the boat was let loose, came in the middle of the river perhaps, then Parāśara suddenly had some propensity, charm for the lady. And he proposed and she accepted, they united and there the birth of Vedavyāsa. Now this attitude of Parāśara, he's already a man of higher control of senses. But *janma*, the birth of Vyāsadeva created a necessity in a particular stage in him and suddenly he was caught by the lust for the time being and united with that lady and from there came Vedavyāsa. So universal will. Parāśara is not to be accused. He's not the party to that. He's an instrument. We should not consider this an event of lustfulness and accuse Parāśara for his immoral action. He was inspired by some demand, will, and overpowered by the force of *nirguṇa* will of Kṛṣṇa and things were done.

So Kṛṣṇa says in *Gītā*, “Not the action, but the background of the action, that is to be considered, that is to be examined, not the action. The motive underlying the action, that is, whether friend or foe, that is to be considered, the *āśakti*, not the *karma*. But the purpose, that is the culprit.”

Draupadī had five husbands, not of her own accord, but she had to accept the trouble as duty. That is not pleasure. So Draupadī should not be held responsible. It cannot be said that she’s going to many husbands. She can’t be held responsible.

tara mandara duita atma manca kanyas mari nityam maha pada kanasnam [?]

So it is said in the *śāstra* that this Draupadī, Kuntī and so many ladies that are seen to be unchaste, apparently, but if you take their name you will be purified. So there is such type of activity. The internal meaning, the purpose, that should be considered, analysed, and the judgement should be given accordingly. Not by the external action.

*api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ*

[“If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life.”]

[*Bhagavad-gītā*, 9.30]

The higher principle he’s following, not your ordinary law on the surface. But some higher law he’s following and ordinary law is crossed. You may think him a culprit but from the higher law consideration will say that if you can appreciate that law breaking you will be lifted.

*ājñajaiva guṇān doṣān, mayādiṣṭān api svakān
dharmmān samtyajya yaḥ sarvān, myām bhajet sa ca sattamaḥ*

[“In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (*sādhu*).”] [*Śrīmad-Bhāgavatam*, 11.11.32]

“In the *śāstra* I have ordered. The rules in the *śāstra* came from My direction, order. But if there’s anyone can be found that’s crossing those rules already given in the *śāstra*, coming to satisfy Me, he should be considered a better devotee.”

The loyalty, crossing the laws of the king, it may be possible to show. Sometimes even crossing the laws of the country one may show his loyalty to the king if necessary.

So here, God is above law when we consider. Kṛṣṇa is above law. Law means for us, but that may not be applied in His case, He’s Absolute. So when one has come in connection really with the Absolute he cannot but ignore the laws which are meant for the ordinary people, he may not care so much for that. But all in all is He because He’s so. He Himself breaks law and perhaps He likes those most that are ready to break law for Him, they’re favourite. Taking risk, who are ready to take risk for His service, the consequence of breaking the law. Ha, ha, ha. The whole Vraja *līlā* is like that, *ārya-patham ca hitvā bhejur mukunda-padavīm, svajanam ārya-patham ca hitvā*.

*[āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauśadhīnām
yā dustyajam svajanam ārya-patham ca hitvā, bhejur mukunda-padavīm śrutibhir vimṛgyām]*

[“The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the

fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head.”] [*Śrīmad-Bhāgavatam*, 10.47.61]

“Beyond one’s own interest consideration, individual or local interest consideration is sacrificed, of any type. Self-sacrifice to this degree that his own particular interest consideration is sacrificed into fire. Then you come to take birth in Vṛndāvana, not before. All your prospects, risk everything with all your prospects. No other prospect than Myself. I cannot tolerate the presence of a second entity in your heart. That with some consideration you’ll come to Me? My relation with you is conditional? Unconditional sacrifice of the so-called interest of you, the prospect, everything, then you come to meet in Vṛndāvana. I am alone there. I can’t tolerate any other interest in the heart of My devotee, only one interest and that is Me.”

Gaura Hari bol! Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So the Christians, they have this conception of a jealous God. That He will not tolerate anyone other being worshipped Him.

Śrīla Śrīdhara Mahārāja: Yes. That’s good, so much it is good. Adam and Eve were *śaraṅāgatas* and they tasted the fruit of the tree of knowledge. That is self consideration, calculation of self interest, separate interest. And they fell and they were forced to the life of labour and live. Before that, surrendered, no problem in life. A general surmise there. And then to particularise what should be the characteristic of that God, in what *rasa* we approach. The *mādhurya-rasa* is the ...

There came some questions from the Christian Priests to Prabhupāda, “That *mādhurya-rasa* is also within us.” In the Middle Ages there was a fashion amongst the Christians to consider Christ as bridegroom. There are some parables also there. The Christ is considered as bridegroom. “So the *mādhurya-rasa* as you say, consort *rasa*, is also within Christianity.” Their question was of this type.

But Prabhupāda told: “That is with His Son, with His devotee, something like, not with God. But your conception of your God is as Father, as Ghost and as Son. Guru, Son means Guru, the deliverer, God as Son, God as Father and God as the Ghost. The Ghost is perhaps considered to be of highest position and if it so then it goes to *brahmavāda*, *nirviśeṣa*.” Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: God as Ghost, God as Father means creator, and God as Son, that Guru. And God as Ghost perhaps He holds the supreme position over the Father conception and the Son conception or Guru conception, then it vanishes to *nirviśeṣa brahman*, this Trinity.

In Germany, once I was told that in a drama they had to show the figure of the God. In some higher position, in a balcony, they put a figure of grave nature with grey beard. He’s commanding from there in a drama. They show like that, God the Father. But sonhood, consorhood, not fatherhood of Godhead, and grey bearded grown up, man figure as God.

But from the consideration of *rasa*, or *ānanda*, ecstasy, He should be centre of all different *rasa*, the consorhood, the sonhood. Parents are also servitors, all servitors. He must be in the centre, not in any extremity of the whole. He’s not over the whole but He must be in the centre. The conception here is like this, that God is in the centre. Of all approaches the approach for *rasa*, that is the supreme of the intensity of *rasa* to be considered and He must be at the centre of all sorts of *rasa*, *ānanda*, *ānandaṁ brahmaṇo vidvān*.

[*lyato 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 *ānanda*, or *rasa*, or fulfilment and charm, or beauty, that is the most precious thing ever discovered. And the full representation of the highest type of that *rasa* should be considered as the highest Absolute which can attract everyone. Not by power, not by force, but by charm. The centre of attraction, that is Kṛṣṇa, that should be considered as the highest existence, the attraction, that is by beauty, by charm, by love, by generosity. And not by coercion and force, that possible, then freedom is gone. Keeping freedom all sides to attract them, organise and give cohesion, that is possible only by beauty. And all *rasa* represented there. In this way you are to approach towards the centre, then it comes to Kṛṣṇa conception of Godhead.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol!
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Hare Kṛṣṇa.

So Dhira Kṛṣṇa Mahārāja is staying? You are not starting today? It is final? Then all right, we can wait. They're coming and then taking final decision.

But how to satisfy the thirst of our Bhaktivijāya Tīrtha Mahārāja? He's very hungry, he can't tolerate, he wants something immediately, some immediate spiritual food.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Mahāprabhu says,

krsne karuna ce bala nanda nahi vachai nama dite dhyana sacaram [?]

How sweet and encouraging. Mahāprabhu says: "Sanātana, Kṛṣṇa is an ocean of mercy, of kindness, generosity. And it is not necessary for Him to distinguish who is bad, who is good, no necessity. So ample the capital, all may be over flooded. So He's not very particular to examine who is good and who is bad. No time, no necessity."

Krsne karuna ce, enough kindness, *bala nanda nahi vachai*, He's not very particular to select who is good, who is bad. *Nama dite dhyana sacaram*, and we find that without demand from the party He gives Himself, distributes Himself, eager to distribute Himself.

And we can catch Mahāprabhu, "You are such Kṛṣṇa, You are that Kṛṣṇa Who has come without our asking for Your favour. Door to door You are running, requesting us to accept You. That Kṛṣṇa is You."

krsne karuna ce bala nanda nahi vachai nama dite dhyana sacaram [?]

Believe this, there is such attitude of Kṛṣṇa. "You say, 'I won't take.' No, no, you take Me." There is another department of Kṛṣṇa. From door to door He goes and says, requests: "Take Me, accept Me. Don't banish."

karuna ce bala nanda nahi vachai [?]

Not He's very eager to distinguish to whom He will distribute Himself, no. Anyhow that reply is going. Nityānanda Prabhu. "Accept Kṛṣṇa, accept Mahāprabhu, accept Kṛṣṇa." There is a department, such nature of Kṛṣṇa there is. Sometimes we find Him like that, and that is an eternal department.

krsne karuna ce bala nanda nahi vachai nama dite dhyana sacaram [?]

So, how Mahāprabhu is giving estimation of Kṛṣṇa. Broad, generous, but at the same time you'll see He's miser only in my case. I can't have a bit taste of Him. But I see that the whole place around inundated. But only in my case what is.

Gaura Hari bol! Gaura Hari bol!

All this is peculiar. So *acintya bhedābheda*. Nimāi going? Nimāi is very fond of using this term anywhere and everywhere, *acintya bhedābheda*, not understandable. When particularly we want to reach into some conclusion, there is some trouble, *acintya*. No conclusion can be final about Him, *acintya bhedābheda*.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! My health is not well today. Then I want to close here.

...

Bhāratī Mahārāja: How would you express the term *śrauta-vādi* in English?

Śrīla Śrīdhara Mahārāja: *Śrauta-vāda*. There it is mentioned that there is some connection with the word and the meaning, the sound echoing the sense. Some think there is some scientific relationship between the sound and the meaning. In the basis it has come in such way. That is the opinion of Pāṇinī. Śrauta, the sound automatically aims to hitch to a particular meaning, has got some inseparable connection. The mental plane, the thought, and the physical, unconscious of us there is some independent connection in scientific way. There is a section of the grammarians, or *nirukta-vādis*, that is sound experts, *śabda*. Just as in *Vaikuṅṭha Nāma*, *vaikuṅṭha nāma*, *nāma nāma avid* [?]

Kṛṣṇa Nāma and Kṛṣṇa is avid, inseparably connected. In *Vaikuṅṭha* they say, here in the phenomenal world also, there is some such apparent thing. It is not anarchical. A particular group says like that, *śrauta-vādi*.

Then as Mahāprabhu told: “Every word meaning to Kṛṣṇa.” In *vyākaraṇa* also, in grammar also when He began explain to every word, to every *vyatu* is a potency of Kṛṣṇa, so has a connection.

Madhvācārya also says: “*mukta pragraha mṛti*,” and “*yahat satya yahat satya*.” All these classifications, every word, every meaning if not forced to take another direction will go direct to Kṛṣṇa. His potency, everything connected with Him.

Kalidāsa says in *Raghuvamśa*, in beginning passage,

bhagatha viva samprikto bhagat pritibutay jagatat pitaro vande parvati paramesvaro [?]

Bhag atha, word and meaning, *bhagatha viva samprikto*. This Pārvatī, Parameśvara, Śiva and His potency, Pārvatī. How they’re connected naturally, just as *bhag* and *atha*, its word and its meaning, *bhagatha viva samprikto*. So I bow down to them, I show my obeisance to them, *bhagatha viva samprikto*, *bhagat pritibutay*, so that I may have command, a free flow over both word and meaning...

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