

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ...and the value of that is only understood by Svarūpa Dāmodara, who is incarnation of Lalitā Devī. *Rūpāgrajenāḍṛtam*. The *sambandha jñāna* Ācārya Sanātana Goswāmī has appreciated that very much. *Rūpādyaiḥ pariveśitam*. Śrī Rūpa with his followers have distributed that practically. *Raghu-gaṇair-āsvādītam sevitam*. And Raghunātha, Ācārya of the *prayojana*, he, with his followers, Kavirāja, etc, have tasted it and also *samudra* [?] *Samudra* means...

Devotee: Expanded.

Śrīla Śrīdhara Mahārāja: ...developed, Raghunātha, *sevitam*. *Jīvādyair abhirakṣitam*. Śrī Jīva, Baladeva, with their followers have protected this, have given protection, necessary protection from the how, what state, and how the relation with *Vedānta*, *Veda*, *Upaniṣad*, in all ways they've given very good protection, that it may not be misused, the trespassers may not rubbish, in this way, *abhirakṣitam*. *Śuka-śiva-brahmādi sammānitām*. And Śukadeva, Śiva - Mahādeva, Brahmā, and Uddhava, they're aspiring after that thing. What is that thing? *Śrī-rādhā-pada-sevanāmṛtam*. And that is the nectar service of Śrī Rādhikā, Rādhārāṇī. *Aho*. Very wonderful. You Bhaktivinoda Ṭhākura you are the master who deals with that nectar." [From *Śrīmad-Bhaktivinoda-viraha-daśakam*, 9]

In my poem I have written it. And Prabhupāda has much appreciated that, the gradation, how the gradual development. The next... What's this?

Devotee: He hasn't finished. Let him finish.

Śrīla Śrīdhara Mahārāja: _____ [?]

*kvāhaṁ manda-matis tv atīva-patitaḥ [kva tvaṁ jagat-pāvanaḥ
bho svāmin kṛpayāparādha-nicayo nūnaṁ tvayā kṣamyatām
yāce 'haṁ karuṇā-nidhe! varam imaṁ pādābja-mūle bhavat-
sarvasvāvadhi-rādhikā-dayita-dāsānām gaṇe gaṇyatām]*

["Where am I, so lowly and fallen, and where are you, the great soul who delivers the universe! O Lord, by your grace, you are sure to forgive my offences. O ocean of mercy, in the dust of your lotus feet I pray for just this benediction: kindly make my life successful by recommending me for admission into the group of Śrī Vārṣabhānavī-Dayita Dāsa, who is the dearest one in your heart."]

[*Śrīmad-Bhaktivinoda-viraha-daśakam*, 10] [From *Śrī Śrī Prapanna-jīvanāmṛtam*]

In the conclusion. "*Kvāhaṁ manda-matis tv atīva-patitaḥ*. Where am I, the fallen of the fallen? *Patitaḥ*. *Kva tvaṁ jagat-pāvanaḥ*. And where are you, who can deliver the - purify the whole of the world, creation? *Kva tvaṁ jagat-pāvanaḥ*. *Bho svāmin*. Oh my lord. *Kṛpayāparādha-nicayo nūnaṁ tvayā kṣamyatām*. By your causeless grace you must forgive me, for my, this attempt which must be very full of error and impure. *Yāce 'haṁ karuṇā-nidhe!* Oh ocean of mercy I pray for - I have got this prayer to you. I push it to your feet. *Varam imaṁ pādābja-mūle bhavat-sarvasvāvadhi-rādhikā-dayita-dāsa*. The highest thing of your aspiration, the highest jewel of your heart is *rādhikā-dayita-dāsānām*. You, the exclusive servitor of Śrī Rādhikā. Dayita Dāsa, our Gurudeva, you please help me, to admit, about my ambition that you may sanction, may grant my admission within his group. With this it is finished. *Gaṇe gaṇyatām*. You can recommend me to enter into the group of Dayita Dāsa, our Guru Mahārāja. By your recommendation I want to be admitted in the group of our Gurudeva, Vārṣabhānavī-Dayita Dāsa."

_____ [?] So, what do you say?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: What does he say?

Devotee: He's saying that the concept of the universe - he asked some questions last year, and you had inspired him very much. So now this year he wants to present it to the scientists. So in what spirit he should present these concepts of the universe, according to the *Bhāgavatam*?

Śrīla Śrīdhara Mahārāja: That is, my contribution to the *Vedānta* _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: You have been requested by Swāmī Mahārāja to crush the Darwin theory of fossilism _____ [?] One conclusion is that, that the original thing is consciousness. And just you conceive as the material world that is floating like iceberg in the ocean. Consciousness is the original substantial thing, and the different types of thoughts and ideas, that this is stone, this is tree, this is gold, this is tiger, all these ideas are floating in the waves of the infinite consciousness. I want to assert that.

And who is the Master of the consciousness, like a hypnotiser, as He wants us to see, we are forced to do that. We are helpless _____ [?] But His will, the Master's will, that is all important. We're helpless. It is His *līlā*, He's the party. He represents the one whole. He's the party. And we are part of that whole, one whole. And we have got several laws of movement, but He's autocrat, He can change the law, and also change is clearly designed and destined by Him.

Devotee: So everything rising from subjective evolution of consciousness.

Śrīla Śrīdhara Mahārāja: Yes, subjective evolution. Subjective evolution, subjective eternal domain, And this world where the free will is tested of the particles. There is the _____ [?] And that is also illusion. That is another thing, eternal *līlā*, pastimes.

Devotee: So that means that Śukadeva Goswāmī imparted the knowledge to Mahārāja Parīkṣit according to _____ [?]

Śrīla Śrīdhara Mahārāja: As is required, as He requires you are shown _____ [?] He's distributing that. And whatever Śukadeva was shown, in respect of the geography of the moment, he expressed that. _____ [?], or that they may not be infallible. _____ [?] When Arjuna was shown Divyarūpa, Viśvarūpa, what was that? That He's the controller of His subject _____ [?] you cannot but have that sort of _____ also. The master key is in His hand, of all of our experience. The *jīva* has been given some free will, very meagre free will.

Devotee: Mahārāja, _____ to introduce this structure of the universe according to *Bhāgavatam* to the scientists, _____ logical foundation...

Śrīla Śrīdhara Mahārāja: Science is nothing. Science is part of misconception. What is science? A group of exploiter, and the worst exploiter. Exploiting from the mineral substance also. They will have to pay with interest. To every action there is equal and opposite reaction. One of their friends has given warning to them. And that is still held to be true, to every action there is equal reaction. This is not an anarchical world. Whatever you're doing, he will give his loan to you, action, reaction. You are not master to loot this universe, you human rogue, or we human rogue. This is not meant for our robbing. There is justice. So scientists are such robbers. They're showing their path of robbery.

Devotee: Mahārāja, in *Bhagavad-gītā*, Arjuna saw the Viśvarūpa, and *divyaṁ dadāmi te cakṣuḥ...* *yogam...* But Sañjaya is relating that to Dhṛtarāṣṭra.

[*na tu mām śakyase draṣṭum, anenaiva sva-cakṣuṣā
divyaṁ dadāmi te cakṣuḥ, paśya me yogam aiśvaram*]

["By these present eyes of yours you will not be able to see Me. Therefore I give you supernatural eyes by which you can see My almighty, mystic power."] [*Bhagavad-gītā*, 11.8]

Śrīla Śrīdhara Mahārāja: Yes. That was transmitted by Vedavyāsa to him. Vedavyāsa, as a *yogī*, he was awake on that layer, and he had the power of transmitting it to another, then Sañjaya could see.

Devotee: So are we to understand that Sañjaya may have been eligible to see that, or not?

Śrīla Śrīdhara Mahārāja: Sañjaya for the time being he was given. And when the war finished that was withdrawn. With the death of Duryodhana, Sañjaya had no power in possession, it was finished automatically. Only by the request of Dhṛtarāṣṭra. He had no eye, he wanted to have the information about the development and details of war. So Vedavyāsa by his *yogīc* power, he, for Dhṛtarāṣṭra, he inspired with peculiar power Sañjaya. And Sañjaya, so long as it was necessary for Dhṛtarāṣṭra, he got that special mental power, to see anything and everything. But as soon as the war finished Sañjaya was devoid of that power. That was withdrawn by Vyāsa.

Gaura Hari. Who is that gentleman? What is your name?

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Satyavak.

Devotees: Viśuddha-sattva.

Śrīla Śrīdhara Mahārāja: Viśuddha-sattva.

Parvat Mahārāja: He's from the Bhaktivedānta Institute.

Śrīla Śrīdhara Mahārāja: This has been repeatedly told _____ what you are.

Gaura Hari bol. Gaura Hari bol. Myriad questions, the basis of spiritual faith.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: Mahārāja, the different stages of development, *abhidheya*, *sambandha*, *prayojana*, are those also different stages of devotional service, like *viddhi bhakti*, *rāgānugā bhakti*, and higher?

Śrīla Śrīdhara Mahārāja: Of course.

Devotee: Which one corresponds? Which one is contained?

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: Which level of devotion corresponds with *sambandha*, *abhidheya*, and *prayojana*? *Viddhi*, *rāga*, like that, which is corresponding to these three stages?

Śrīla Śrīdhara Mahārāja: Not quite clear. *Viddhi*, *rāga*. Selflessness _____ [?]

Devotee: _____ [?] *sambandha*, *abhidheya*, *prayojana* _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] They're always present, only changing their phase.

Devotee: In what relation in corresponding stages do they have with *viddhi bhakti* and *rāga mārga*?

Śrīla Śrīdhara Mahārāja: Ha, ha. *Viddhi* and *rāga*. *Viddhi bhakti* we generally see constitutional position of the master. The master of the world, His cooperation with us guided by some law. Nārāyaṇa in Vaikuṅṭha. “This is our good. I get some special pleasure by His service, and so I do. The *śāstra* also encourages me to do this.” This sort of calculation in the servitor is present in *viddhi*. There is some awe, grandeur, some apprehension that I may not do it rightly. In this way, calculative devotion, calculative service. And in *rāga mārga* it is spontaneous, automatic, helpless, can’t exist but do. That is fully independent. That inner, _____ [?] in the body, maintenance of the body, some voluntary action and some reflexive _____ [?]

Devotee: Spontaneous?

Śrīla Śrīdhara Mahārāja: The voluntary, “That I must use this, it will help my health. I must not use that, that will do harm for my body.” The voluntary. And when we put it into the stomach the process of digestion that is automatic, I can’t help it. Without my consciousness it is going on working. So in *rāga mārga*, without my calculative faculty, my voluntary faculty has not got much room there. It cannot but do. The internal, spontaneous energy works there. They cannot live but do their service. That is the position there. That is more natural, that is automatic, spontaneous.

And in Vaikuṅṭha, the *sambandha* is Nārāyaṇa Who is the Master of all the human conceptions. “We are going on with service, we are His servants. He’s our Master.” All these things.

But in *rāgānugā*, not that ‘He’s our Master.’ Sometimes the friends they’re climbing up the shoulders of Kṛṣṇa. Sometimes giving a slap to Kṛṣṇa. And sometimes Kṛṣṇa is carrying, is climbing on their shoulders. “We are equal almost.”

In *vātsalya rasa* Yaśodā says, “He’s of lower capacity than my... I must look after His welfare. He’s destroying my face, I must punish Him.” Such attitude is the real master in *rāgānugā*. It is arranged by Yogamāyā to give real and better pleasure to Kṛṣṇa.

Not master and servant, but lover beloved, in this way. That is the main thing there.

Devotee: So is there any connection between *viddhi* and *rāga* with *sambandha*, *abhidheya*, and *prayojana*, Mahārāja?

Śrīla Śrīdhara Mahārāja: Yes. There is *sambandha*, just like in ordinary sense. “He’s my lover. He’s my friend. He’s my son.” As we find here, something like that.

Devotee: So, now we can understand that in *sambandha*, *rāga mārga* can be achieved? In *sambandha jñāna* can one achieve the *rāga mārga* devotional service? _____ [?]

Śrīla Śrīdhara Mahārāja: Yes. There is *sambandha*, *prayojana*. *Sambandha* means that, “Who am I? Where am I? What am I?” Ones relation with the environment, proper relation with the environment. That is *sambandha* consciousness. There also we’re in a world, the creator is Brahmā, so many gods are there. We are human beings. And he’s my paramount, he’s my son, he’s my cousin. In this way I live in mundane world, that *sambandha*. But it is transcendental, and this is the mundane. This is the extension, the opposite, but couching almost in the same way. Adjustment very similar, very, very similar with this mundane world. But that is the highest, this is the lowest. This is self centred, that is God centred, he’s self centred. But apparently that may seem self centred. And apparently here it may be that I’m God centred. _____ [?] And there, really God centred, but they think they have got their self interest. That is posing. Hare Kṛṣṇa.

Devotee: _____ [?]

Devotee: And *abhidheya*, what is the...

Śrīla Śrīdhara Mahārāja: *Abhidheya*, they do not think it is *abhidheya*. *Abhidheya*, means to end. Here, just as, “Oh, I want to satisfy my friend Kṛṣṇa, by play, or by supplying some _____ [?]

Devotee: Peacock feathers.

Śrīla Śrīdhara Mahārāja: Tails of peacock, a friend is presenting to Kṛṣṇa. “Now I want to satisfy Kṛṣṇa. Please take this.” In this way that is their *abhidheya*. The *abhidheya* has entered into the end. That is local *abhidheya*, the activity according to the relation between them, that is *līlā*, pastimes.

Devotee: Once that relationship has been established...

Śrīla Śrīdhara Mahārāja: Because they have attained - the train fare is not necessary, going finished, they have reached the goal. And there, if you want *abhidheya*, that is local transaction, according to the local necessity of that _____ [?] That may be *abhidheya*. But they have attained and they're not passing through any way, or road. Reached the goal, and they have got their desired function. And their *abhidheya* means transaction, transaction in the perfect state. That is, you may call *abhidheya*, and *abhidheya* finished. *Abhidheya* in the sense of, applied here, that is to make journey from one place to another. That is finished there, that they have reached there. _____ [?] transaction, so you may say *abhidheya*.

Devotee: So once the *sambandha* has been established, then acting on that platform is *abhidheya*?

Śrīla Śrīdhara Mahārāja: That is *abhidheya*, you may say. Not in the sense that ‘means to end.’ The end is attained. “And we are already engaged in *līlā*, _____ [?] automatic, designed by Yogamāyā.” In this way. And *sambandha*, not as master of the land, but as son, or as beloved friend. That is *sambandha*, permanent relationship.

Devotee: He also wants to know what *prayojana* is, Mahārāja.

Śrīla Śrīdhara Mahārāja: And *prayojana* is also immediate. “I want to satisfy, by presentation, by my service.” That is immediate necessity.

Devotee: In all the stages of *bhakti*, *sambandha*, *abhidheya*, *prayojana*, it is present?

Śrīla Śrīdhara Mahārāja: Yes. It is, in its attained stage, it is placed to that *līlā*. *Sambandha*, *abhidheya*, *prayojana*, when the *prayojana* is in my hand, and *sambandha* is established there. And *abhidheya*, my relationship to Him is according to my movement, that is *abhidheya*. It is all in eternal and permanent position. When we are far off, then of course, what is that Himālaya? Some description. Then I'm to walk that side. That is *abhidheya*. And *prayojana*, “I can get their eyes, I can get their this thing, their creeper. I can get my health with cool atmosphere.” That is *prayojana*. But when I reach there, that is also, I'm extracting, want to have my aim from there. That is *prayojana*. And *abhidheya*, I'm taking a walk there to keep up my health, *abhidheya*, *prayojana*. And *sambandha*, that this is a cool atmosphere. I have come and to recoup my health. This is being done ... I'm getting, my internal satisfaction is there. I may not expend on so much for satisfaction as I do.

In a friendly circle Kṛṣṇa and Balarāma, two parties they're fighting each other. And that fighting they're feeling satisfaction that they're achieving their object of life to the fullest extent, fullest expansion. They're fighting, mock fight, between the parties.

Once, Balarāma gave a slap to Kṛṣṇa. And Kṛṣṇa, He's complaining to Yaśodā.

“My elder brother has taken Me mother.”

Balarāma's name was put to shame. And then, what to say, after gone a little distance, “Yes, I did it, My affectionate brother. But should you complain to mother about that? I did before You. I might have done, that is through some affectionate anger. But what did You do? You put Me in very awkward position when You told it _____ [?]”

So Kṛṣṇa also putting it to see that it is the position of Balarāma. That is also a mood of enjoyment in service of Kṛṣṇa. In this way _____ [?]

Ordinary things, but the type of bliss which they enjoy, that is quite different and perfect.
 Conjecture, somewhat, according to our inclination and our _____ [?]
 According to the degree of _____ [?] one with Him, of common interest. That will help us
 understand the reality of relying on these things.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
 Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Mahārāja, the Spiritual Master, the Guru, to train his disciple he must teach them that he must respect the Guru could be as good as God. So what should be the basis, how should he understand, according to the Guru's position, his own internal *adhikāra*, how should he, what should be the basis for him, the level of worship and the amount of respect that the disciple should offer to him? What should be considered?

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: It has been recommended by the scripture. Their attempt, the advice of the scripture and the *sādhus*, the Vaiṣṇava, to raise the maximum faith towards Guru. As much as you are faithless it is very hard to get a drop of water from the stone. The *baddha jīva* is like a stone. To get water from the stone, so hard hearted *baddha jīva*, to draw maximum attention from him, it has been encouraged that:

“In My delegated agent, try to give your maximum attention of adoration. I am there. He's My agent. You take the full regard Myself. It will draw a life span attention.”

It has been said. But on the other hand there are relative positions. *Madhyama adbhikārī* Guru, *uttama adbhikārī* Guru, their position in the absolute sense. As so many agents, so many Magistrates, District Officer in charge, may be. “The rank is but the guinea stamp. Man is the gold for that.” So man and office, they're different, but still, the man should be taken as the officer. The relative and absolute, always there. The rank and the man, the gold and the stamp. Stamp is not ignorable, but man is also not to be ignored, under the stamp. Is it clear?

Devotee: Not completely.

Śrīla Śrīdhara Mahārāja: Try to think it.

Devotee: So a *madhyama* Guru he should be careful to...

Śrīla Śrīdhara Mahārāja: Yes. _____ [?]

Devotee: When he wants to encourage faith, but...

Śrīla Śrīdhara Mahārāja: Yes. Magistrate, he has to be careful that I have got the power of such limit. Within that I'm working. And he will rise to the upper authority when the special power is necessary. Some special power necessary if I'm to control this area which is full of your subjects.

_____ [?] The Magistrates position is that of Commissioner, Deputy Commissioner. Not the position of real, but Deputy Commissioner. _____ [?] come to control an area of _____ [?]

Such persons are also sent there to check the revolutionary activity in Bengal. _____ [?]
 he was sent from the London centre every now and then, and he could do successfully _____ [?]

He was the able man to deal with the revolutionary activity. Such special power one may have, the man. And the stamp is there. All Generals are not Napoleon, not Alexander, but they're Generals.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Nitāi Gaura Hari bol. Perhaps Pramāṇa Mahārāja will have to go Vṛndāvana. Viraha Prakāśa Mahārāja will also follow? No? Or he will remain here?

Devotee: I think he will go to Vṛndāvana.

Śrīla Śrīdhara Mahārāja: He'll also go?

Devotee: Yes. According to your desire I will come back, and he may also.

Śrīla Śrīdhara Mahārāja: Of course dealing Mahāprabhu Himself I desire that you all return here. Is it too much?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotees: _____ [?]

She's working with Yudhāmanyu Prabhu, so I think Yudhāmanyu Prabhu should do the introduction.

Śrīla Śrīdhara Mahārāja: All right. And what she does there?

Devotee: Book distribution.

Śrīla Śrīdhara Mahārāja: How long she has come to Swāmī Mahārāja?

Devotee: She's been a devotee eight years.

Śrīla Śrīdhara Mahārāja: Eight years back, she joined ISKCON. Very fortunate, of course. Is she American?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Something, it is before. There was an incident in some province of America. A group of Christians they committed suicide.

Devotees: Oh yes. Jim Jones. They had a so-called spiritual leader called Jim Jones.

Parvat Mahārāja: He put poison in everyone's 'prasāda.'

Śrīla Śrīdhara Mahārāja: The whole group committed suicide by taking poison?

Parvat Mahārāja: Yes. But they did not know that they were poisoned.

Devotee: No, they did.

Śrīla Śrīdhara Mahārāja: They wanted that you must live in the land of faith, and we won't like to be disturbed by these demons.

Devotee: No. They want to live in a land of blind faith Mahārāja.

Śrīla Śrīdhara Mahārāja: Who?

Devotee: Those people who committed suicide, they wanted to live in the land of blind faith, and not faith proper. Because their connection was with the wrong thing.

Śrīla Śrīdhara Mahārāja: _____ [?] But they had got some sincere object. Sacrificing before their creed of spiritual faith. They, according to their position of realisation, they're dedicating themselves to the faith of their consideration. But from the absolute consideration their faith may not be perfect.

Devotee: And also Mahārāja, their objective, they were not proper Christians. They were an offshoot of some sort of self propounded religion, by this Jim Jones.

Śrīla Śrīdhara Mahārāja: What is the conception of their religion?

Devotee: That I don't...

Aranya Mahārāja: The first point was that they accepted Christ as - they accepted the dogma of Christianity, but after a while it evolved to the point where Jim Jones, the leader of the group, said that he was God, that he was Christ, he had become Christ.

Śrīla Śrīdhara Mahārāja: The incarnation of Christ, eh? That he will come down here?

Parvat Mahārāja: They're waiting. Most Christians are waiting. The sky will open, and angels with trumpets, and then Christ will float down to Earth. And then from the grave...

Śrīla Śrīdhara Mahārāja: He said that he himself was Christ. Then again Christ will come down. What is the rub?

Parvat Mahārāja: No. Another group, the big group, the Catholics, which are the biggest group, they're waiting for the sky to open, and Christ will float down, with angels with wings playing trumpets. And then from the graves of the cemeteries the dead will get their bodies back, reassembled molecules, and they then will be able to enjoy the kingdom of God here on Earth with their family and everyone. Those who believe in Christ. Those who do not believe will burn eternally on the fire of hell.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: That is a particular group, eh?

Parvat Mahārāja: A big.

Śrīla Śrīdhara Mahārāja: A group. And they, with the absolute consideration, they're also a particular group, but how much transcendental faith, what, how much in their faith, that is to be measured. But they're better than these exploitationists here. Not much attachment with the object of exploitation. But they're unsatisfied with things here. They're searching after something. But that is not very - what they're searching after that has got no very clear conception. A hazy conception, a partial conception. But at least, no affinity in the world, towards things in this world of exploitation. They want relief from the present condition, and they're seeking, search after relief from the present condition, that is somewhat genuine. But the object, the aim, is not very clear aim, vague. That may be connected in some other position. The fullest conception they have not got. But this we can appreciate, that they're apathetic with this present environment. They're seeking for something which is not found here.

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