

82.11.07.C

Śrīla Śrīdhara Mahārāja: ...*bhakti-mārga, jñāna-mārga, sreyoh*. Generally there is a fight. There are so many other big persons that plead only about *karma*. But there are others who plead for the renunciation, the *jñāna*. And there's another section that are for service, for devotion. And clash between these three, the *yoga*, _____ [?] and within their section there's the fight. The communist, the Russian communist, the Jew communist, here also are the three sections of communists. And the communists advocate, as in America, Republican and Democrat. But very subtle difference between the two.

Gross and subtle, pure and impure. And everyone stands as guarantee for his own taste, of his own future, after all. We are to take risk, we are to - to be sincere we are to take risk. Ultimately my fortune depends on me - free will of *jīva*. Without consideration, the grace, that may come or not come. And that comes also to the fittest, not to the hypocrites. So individual enterprise in the spiritual world cannot be eliminated altogether. Whether he selects surrender, or selects *so 'ham*, 'I am above all.' The risk must be taken by our own self. We can't eliminate us from the responsibility for our future fate, fortune.

In *śaraṇāgati*, in surrender also there are two things, one *mārjjāra-nyāya*, like the cubs of the cats. And *markaṭa-nyāya*, who has got some sort of free action. Embraces mother and mother takes him anywhere and everywhere. And the cat cub cannot do anything. The cat bites by the neck and removes him here and there. Both kinds of *śaraṇāgati*. But Mahāprabhu tends towards the *markaṭa-nyāya*. *Jīva* has got his free will, however meagre, small, negligent it is, but it is there.

*na kartṛtvam na karmāni, lokasya sṛjati prabhuh
na karma-phala-saṁyogam, svabhāvas tu pravartate*

["Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions."] [*Bhagavad-gītā*, 5.14]

"I'm not responsible." Lord says, Kṛṣṇa. "For these differences in the world I'm not responsible."

It is his nature, that is to take the responsibility of his past and future and present always, because a particle of free will also is there, because it is soul, it is consciousness. Consciousness means endowed with free will. A small part, a small freedom, but it is there.

When the British left India they gave the choice, divided into Hindustan and Pakistan, and the chiefs are given the choice either to side Pakistan or Hindustan. And Mahārāja of Kashmir [?] he was in a difficulty. The subjects mainly Mohammedan and very near to Pakistan, but here Hindu, he was wavering, which side to join? _____ [?] But the Pakistan managed through the hill tribes to attack Kashmir. Then he joined Hindustan. And then Hindustan sent force under Mountbatten who was the last Viceroy and India kept him as long as to fulfil his term. And Mountbatten was an able captain, and through his advice when towns were taken in the front, Pakistan had to go back. And then Pakistan came, and Jawaharlal [aka Paṇḍita Nehru] and Gandhi they committed some blunder and accepted _____ [?] something. 'The people of Kashmir which side that shall go we shall accept.' But all people did not agree to that condition so it was stopped there, as much as

Pakistan encroached, the line is still there and the quarrel is continuing. So the British left to the chiefs, 'go this side or that side.'

This side *māyā*, and this side service and enjoyment. You *jīva*, you choose. Your choice is with you. However small freedom you have got, you have to choose which side. Exploitation and dedication, you have to be a party. You cannot get scott free about your life. You must have to take responsibility, however small it may be, according to your position. The responsibility you must take for yourself. This is the decision. So everywhere it should be applied, in every phases of our life. This discrimitible point has been meant as *bhāgya*, fortune. The most subtle indiscriminitible point, almost imaginary, but it is there.

[?]

Aranya Mahārāja: We had one boy in London who couldn't accept if God is all knowing, He knows the past, present and future, why has He allowed us to enter into such a predicament, a suffering situation?

Śrīla Śrīdhara Mahārāja: He does not admit what?

Aranya Mahārāja: He doesn't like the fact that God allowed the *jīva* to enter into this suffering situation.

Śrīla Śrīdhara Mahārāja: He has allowed, God? He's to be blamed?

Aranya Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Or God has not allowed? They say there is no God. You are only existing. Do you deny that you are existing? But your existence means what? Some sort of magnitude, so free will to guide. Your responsibility is with you. If you are to admit that you exist, what is that you? Analyse. And there it will be found that a point of responsibility for your fate is there _____ [?]

[10:15 - 11:30 Bengali?]

Parvat Mahārāja: Guru Mahārāja, Viraha Prakāśa Mahārāja asking, reading *Bṛhat-Bhāgavatāmṛta*, it seems like instruction on *sākhya*. Sanātana Goswāmī is in *mādhurya*.

Śrīla Śrīdhara Mahārāja: Sanātana Goswāmī has ended in *sākhya* there. That Gopa Kumāra taken to *sākhya* and finished there. And *mādhurya* has been taken down there to participate only in the lower path. But Sanātana Goswāmī generally ended there in *sākhya*. Gopa Kumāra entered the *sākhya-rasa*, and there he could feel that what is the *mādhurya-rasa* to certain extent, as it is possible from that plane. Here ended Sanātana Goswāmī.

Aranya Mahārāja: But why did he only go that far? Why only to that point?

Śrīla Śrīdhara Mahārāja: That is specially entrusted in Rūpa Goswāmī. And that was done before Sanātana. Mahāprabhu, though Rūpa Goswāmī formally he was already disciple of Sanātana, and younger brother also. But when Mahāprabhu coming back from Vṛndāvana He met Rūpa Goswāmī first in Allahabad. And He taught him there, mostly concerning this *rāga-mārga*.

And also in short, and told that, "I am giving some inspiration, My good will to you."

And Rūpa Goswāmī was entrusted with that, *mādhurya-rasa, parakīya*, etc, that higher _____ [?]

Then He met Sanātana in Benares, and there for two months - there fifteen days, and here two months He taught Sanātana, and mostly about *vidhi-mārga*, touching *rāga-mārga*.

And so, because Rūpa Goswāmī was accepted first as a student of Mahāprabhu, his name comes first, Rūpa, Sanātana. Not Sanātana, Rūpa, generally. Rūpa gets the, though disciple of Sanātana formally, and also younger brother, still he comes first. _____ [?] according to respect the word comes first. There is a rule in the grammar. Rūpa, Sanātana. Rūpa came first in consideration, because he was the first disciple, earlier than Sanātana. Only a difference of a few days but still he's considered, and he was entrusted with the *rāga-mārga* and Sanātana mainly *vidhi-mārga*, touching that *rāga-mārga*.

And Jīva Goswāmī, again lower, to prove Sanātana, especially Rūpa, from the quotation of different scriptures and by arguments also. That was given to Jīva Goswāmī. Different types of service.

Parvat Mahārāja: Viraha Prakāśa Mahārāja also mentions that in *Bṛhat-Bhāgavatāmṛta* Sanātana Goswāmī lightly mentions Gopāla mantra. What is that?

Śrīla Śrīdhara Mahārāja: What Mahāprabhu got from Īśvara Purī. Dvādaśaka Gopāla mantra. But according to - Mahāprabhu got from His Guru, Gopāla mantra, Dvādaśaka, but Mahāprabhu Himself inspired Sanātana Goswāmī to discuss the *śāstras* and to discriminate and to fix mantra. And Sanātana Goswāmī, according to His instruction and insinuation he has given this Dvādaśaka Gopāla mantra to us, all suitable, and we follow that now.

But he does not follow my version. You explain to him.

Parvat Mahārāja: Yes, he follows. Maybe I'll translate more.

Vidagdha-Mādhava: Guru Mahārāja, at what point can a devotee give up having an authority to advance in Kṛṣṇa consciousness? At what point can a disciple, a devotee, give up the conception of having a authority, someone over him in Kṛṣṇa consciousness?

Śrīla Śrīdhara Mahārāja: What's the point? To give up authority means?

Aranya Mahārāja: Working under someone's direction.

Śrīla Śrīdhara Mahārāja: He can be independent?

Akṣayānanda Mahārāja: Do you mean that, at what stage he can be independent?

Śrīla Śrīdhara Mahārāja: Authority means external authority, how he gets, when he gets direct connection from the Lord. Then he may not follow any medium. When coming in direct connection with the highest authority then no agent, no medium is necessary, no mediator. It is ostentatiously, but internally there is medium, and he's always fond of that line, always keeping Guru above him, the medium, the agent, internal. But externally he may not feel any necessity of consulting *śāstra*, *apita*, never hear the *sādhu* or *śāstra*.

Vidagdha-Mādhava: Is this an advanced stage?

Śrīla Śrīdhara Mahārāja:

yadā yasānugṛhṇāti bhagavān-ātma-bhāvitaḥ, sa jahāti matim loke vede ca pariniṣṭhitām

["When the completely opulent Supreme Lord sees the total surrender of a devoted soul, He is pleased to award that soul His own personal service; thus He bestows His causeless mercy upon that soul, and at that time the devotee rises above the ordinary material considerations of the *Vedas*. Thus he shakes off all attachment to the external scriptures of the *Vedas* (such as those recommending *karma-kāṇḍa*) which are meant for the people in general."] [*Śrīmad-Bhāgavatam*, 4.29.46]

When he can catch direct connection from Him, necessarily he may not have to depend on the scriptures that are given here for the less understanding people, less realised people. And he does not care for the opinion of the people, or the society, or even the scriptures.

Aranya Mahārāja: But then, in such a stage, someone might say, justify some activity that might be contrary to what the scripture is saying, saying that he's above the scripture.

Śrīla Śrīdhara Mahārāja: But there are others, canvassers, agents, sub agents, they will connect that. That in *Veda* so many things, *śrutibhir vimṛgyām* [*Śrīmad-Bhāgavatam*, 10.47.61]. *Veda*, the scripture is only searching for. And the gradation in the scripture, *loke vyavāyāmiṣa* [*Śrīmad-Bhāgavatam*, 11.5.11]. The *karma-kāṇḍa* scripture, *jñāna-kāṇḍa* scripture, *bhakti-kāṇḍa* scripture, the gradation. And then upwards. All the scriptures are only showing the direction, 'That this side they are. We cannot go further.'

The *śruti* in the *rasa* of Kṛṣṇa the *śruti* has entered, and they're begging forgiveness that, "We could not represent You properly, that You are so sweet, and You are so playful. We failed to do this. So please forgive us for our offences." The *śruti*, they will realise, understand. The *Veda* is apologising. "We failed to express You are so beautiful and playful. We failed to discharge our duty. We could not understand. So high You are." *Śrutibhir vimṛgyām*, *śruti* also says, "This side, come this side, He is." Something.

*[sarvasya cāham hṛdi sanniviṣṭho, mattaḥ smṛtir jñānam apohanam ca]
vedaís ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham*

["I am situated (as the Supersoul) within the heart of all souls, and from Me arises the soul's remembrance, knowledge, and the dissipation of both (according to his *karma*, or action in the mundane plane). I am the exclusive knowable (ecstatic) principle of all the *Vedas*. I am the author of the *Vedānta* - Vedavyāsa, the expounder of the knowable meaning of the *Vedas*. And certainly I am the knower of the purport of the *Vedas*."] [*Bhagavad-gītā*, 15.15]

"The knower of the *Veda*, and the giver of the *Veda*, and the purpose of the *Veda*, all Myself. *Veda* comes from Me. I do not come from *Veda*. I sent *Veda* to help you, the unqualified."

Vidagdha-Mādhava: Guru Mahārāja, I have heard many *sannyāsīs* in Gauḍīya Maṭha they are calling you *śikṣā-guru*. So they are accepting you as an authority. Is that true? They come, I've seen occasionally members of Gauḍīya Maṭha come and sometimes pose questions.

Śrīla Śrīdhara Mahārāja: Not all, but a part, they think that they can get some help from me, from what little realisation I have got coming in the Maṭha. So some may think like that, they've got something to learn from my experience.

Akṣayānanda Mahārāja: We're certain it's not just a formality. That we're convinced of Mahārāja.

Śrīla Śrīdhara Mahārāja: The Gauḍīya Matha, do you include Swāmī Mahārāja within Gauḍīya Maṭha?

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: And not necessarily the ISKCON, and he had recognition for me, so small part.

Devotees: [Group laughter]

Aranya Mahārāja: Even Śrīla Prabhupāda Swāmī Mahārāja himself considered himself part of the Gauḍīya Maṭha. He wrote in one, fourth canto, in the description of *Purāñjana Becomes a Woman in the Next Life*, he describes in one purport [SB, 4.28.31] how the movement started by Bhaktivinoda and carried out by Bhaktisiddhānta is the Kṛṣṇa consciousness movement of which we're all part. And all my Godbrothers, we're all Godbrothers, and we might have some differences of opinion but we're all spreading Kṛṣṇa consciousness according to our own capacity. And making hundreds of thousands of disciples all over the world _____ [?]

Śrīla Śrīdhara Mahārāja: Yes.

Parvat Mahārāja: Guru Mahārāja, our Gurudeva has said that the concept of The Temple of Understanding

[The Temple of the Vedic Planetarium] should be done under your direction and philosophical instructions. So I ask your permission to prepare questions pertaining to this subject of the different levels described in *Bṛhat-Bhāgavatāmṛta* that you may be able to describe to us the pictures, or dioramas, to depict Janaloka, Mahāloka, Tapaloka, Satyaloka, Virajā, Śivaloka, Vaikuṅṭha, all the different planes.

Śrīla Śrīdhara Mahārāja: If anyone attends it substantially I can help him, but in my present stage I cannot do it, the whole, by myself. I had a mind to build a temple here displaying the *Bhāgavatāmṛta* teachings in the temple. But that was very much costly when I went to engineer. Long, long ago, about thirty years ago. Then when Swāmī Mahārāja came I asked him that this was my desire but I could not. You have got immense resources. If you like you can do it. And he accepted.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And he asked his persons, 'hear from Śrīdhara Mahārāja, and try to prepare a plan, and build a temple there accordingly.' And they also tried in the beginning, but gradually now where that plan is gone I do not know.

Parvat Mahārāja: That's why I'm asking your permission to attain the information from you.

Akṣayānanda Mahārāja: Parvat Mahārāja is very serious to fulfil this.

Śrīla Śrīdhara Mahārāja: Yes, if he goes and then what little help is possible from this age I'm ready to help that, to that extent. But it should be taken by someone who is well versed in such theological comparative study.

Akṣayānanda Mahārāja: Mahārāja, we understand in the *Garuḍa-Purāṇa* perhaps that a pure *bhakta* is very, very rare, *ekantya gopya sisyate*. So if you say only a small amount are appreciating you, it must be because what you're giving is very, very rare, and very, very special. Of the highest quality.

Śrīla Śrīdhara Mahārāja: Maybe. Yes. One who will be able to realise the subtle position of the gradation of the domain of love. At least I think that what I have heard from my Guru Mahārāja and collected from the, corroborated from the scriptures, more or less I can represent them. And my Guru Mahārāja also he felt satisfaction what I understood about the Gauḍīya *siddhānta*. That also I can say, and some of my friends also may corroborate. On the whole he was satisfied with my realisation about the Gauḍīya *siddhānta*.

To understand, to realise, and to try to express that how *rūpānuga* holds the highest position, how. The position of Śrī Rūpa is the highest, to understand that in a comparative style. In this way this holds the highest position, to follow that, and more or less. More intensely or little shallow, shallow or deep. But to reach that position and understand, realise, sincerely, to feel that this is the highest position given by Mahāprabhu, this *rūpānuga* position, what, some idea. And the question of intensity and depth of that to understand, that this is the limit, and how that can be the acme of our realisation, the goal, highest goal. To have an idea of that. The structure is there, to have a photo of that structure, to get in ones heart, and at the same time the development there, the ornamental words, and the stuff by which it is made. Some such idea like that. The temple, it is a temple. Hare Kṛṣṇa. And it is extended as grace. It may be withdrawn any time.

Parvat Mahārāja: Guru Mahārāja, in *Nectar of Devotion* our Gurudeva has said that there was a time when Kṛṣṇa wanted to enjoy, separated Himself as Rādhā and Kṛṣṇa. So was there a time They were not separated?

Śrīla Śrīdhara Mahārāja: Not there by time, but the both is eternal, both aspects. It is written in a poem of Svarūpa Dāmodara Goswāmī.

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvī purā deha-bhedam gatau tau
caitanyaḥkhyam prakṛtam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa svarūpam*

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa

Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa." [Caitanya-caritāmṛta, Ādi-līlā, 1.5]

There is a verse composed by Svarūpa Dāmodara. Here it is mentioned like this. *Rādhā kṛṣṇa-praṇaya-vikṛtir*. The presence and position of Rādhā and Kṛṣṇa not separate. *Praṇaya-vikṛtir*. Kṛṣṇa has within Him the principle of love. And that potency when little distinctive and clearly seen, that we see as Rādhā. Rādhā is a particular higher of the highest potency of Kṛṣṇa in full. So, They're one and same. One cannot exist separately. It is automatically the substance and the potency. Kṛṣṇa is substance so Rādhā is potency. So potency cannot stand independently, neither substance without potency, so one and same. *Rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir*. She's *hlādinī*, the highest potency of Kṛṣṇa, which embraces both *sat, cit*, the conscious and the existence, *hlādinī*. *Hlādinī* means *ānanda*. *Ānanda* presupposes consciousness and existence. But a stone only has got existence, neither consciousness nor bliss. And consciousness presupposes existence but it may not contain blissfulness. But blissfulness, or expressly, *ānanda*, it already presupposes existence and consciousness. So *hlādinī-śakti*, that is the ecstatic potency, that represents the whole potency in its highest sense, and that is Rādhā. So Rādhā and Kṛṣṇa They're one and the same.

Rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād. For this reason, hence, *ekātmānāv api bhuvī purā deha-bhedam gatau tau*. So They're one and the same, one thing combined, one soul. *Bhuvī purā deha-bhedam gatau tau*. We find in Vṛndāvana They're divided into two and They're having Their *līlā*, and others, paraphernalia, come from Both of Them, emanated from Them. *Deha-bhedam gatau tau, caitanyākhyam*.

...

Caitanyadeva. That is again when They're combined becomes Caitanya. In ancient times in Dvāpara- yuga we find in Goloka the *līlā*, Rādhā-Govinda separate. But if from the angle of vision of unity we can see Them properly They're one and the same. And one and the same, what will be the nature of Their substance, it is Caitanya. Again He has - Both of Them combined has become Caitanya. The outer part is like Rādhā, and internally Kṛṣṇa. Kṛṣṇa, when He embraces His potency Himself, He plays the part of the potency, the substance. *Caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam*.

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