

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ...I try to connect with Guru Mahārāja. I look after him. And then I have a survey, I consider the past, and also the present, and I utilise my common sense, and then I say, whatever it may be. The background is there within me from the beginning and that background will produce what I say; the background. A general conception I have got about Prabhupāda's *līlā*, his sayings, all recorded to some extent within me, in some way or other. And I moved the whole plane, or background, and whatever comes it must be harmonised. What will come that must have harmony with the whole thing that I have got the photo of from different times. The common thing which will be approved by all the planes I received, in that way I talk. That whatever I shall see, that must have harmony with all I have gathered from the scriptures, from Guru Mahārāja, from his important servitors; a common thing produced like a computer. Ha, ha. In that way, what other can I do? The sum total of the whole spiritual experience of my life; when that is tackled then some reaction comes and that I produce to you. Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa.

Devotee: One of our present Ācāryas has had a dream. And in that dream our Śrīla Prabhupāda is coming to him and telling him that at a specific time in the future he will again appear here to direct our movement. So how should we take this? How should we understand this?

Śrīla Śrīdhara Mahārāja: You may not attach much importance; it may be an individual case, and also you may not ignore. Yes, in the Infinite if it is possible, such, God willing it may be so. We don't deny, nor are we very credulous. We are to wait for that time. We won't wait for that time, "So then we shall sit idle, and when he'll come again then I shall begin." That sort of tendency may not come within us. And at the same time I don't think that nothing is impossible in the Infinite. He may come. God willing, Kṛṣṇa willing, that may be, that may occur. It is not impossible. And at the same time, what I told, we may not be, or that I may not be impart anything to you, to make us loser. We should not be indulged in that way. Yes, all well and good if he comes, and he comes and puts the question, "So long, what progress have you made?"

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: "Yes, I have discharged this duty. I offer you." With a bold stand you may show the record of your service to him. It is good, no harm, it is laudable.

Giri Mahārāja: Now, Hiraṇyakaśipu, the father of Prahlaḍa, he took over the planet of Indra.

Śrīla Śrīdhara Mahārāja: Indra's position, he snatched the position of Indra, and he himself became Indra. Then, what about that? Indra means his *adhikāra*, his power.

Giri Mahārāja: Yes. That's right. So now, when Nṛsimhadeva killed Hiraṇyakaśipu, did that take place on Indraloka or some place on the Earth planet?

Śrīla Śrīdhara Mahārāja: Earth.

Giri Mahārāja: Because in South India there is some place which is supposed to mark where Nṛsiṃhadeva killed Hiraṇyakaśipu.

Śrīla Śrīdhara Mahārāja: You see, Hiraṇyakaśipu may have his seat on the Earth, and from there he may control even the heaven. He defeated Indra, but that that does not mean he always lived there, but that is a partial statement.

Real statement is this; when Mahāprabhu departed, some saw He entered into Tota Gopīnātha, some saw He entered into Jagannātha, some saw, we find it is described, He went over the sea. In this way the subjective control, not a... the subject can force the object to see in any way He likes. So in variegated way He may show Himself. *Līlā*, Bhāgavat *līlā* is like that. One man is seeing Him and another in the side cannot see Him. It is something like hypnotism. The whole *līlā*, the whole creation, is something like hypnotism, in the line of hypnotism. All this creation rather is in the line more similar to hypnotism than any objective fossil – everything coming from a fossil in a rigid way that cannot be moved – that cannot be described, not like that. The whole thing in the subject, in the universal subject; the background is this. Then we can explain everything, when you take in the character of hypnotism. He's evolving. "And one man seeing Me, another may not see, but are seeing another way." The whole thing is regulated from the centre of the subject, higher subject. So many antagonistic things may also occur.

It is explained by Jīva Goswāmī as *kalpa-veda*. Some say Varāhadeva came in white colour, some say in *śyāma*, black colour. But in different *kalpa* it may be, and at the same time as Varāhadeva liked to show Him to a particular person He can do that. The subjective characteristic and power is such, position is such.

And the other day I forgot to mention to speak to you about one thing. That whether the Hiraṇyakaśipu *līlā* was in Vaikuṅṭha. What is the characteristic of Vaikuṅṭha, or Goloka? Anything and everything may be harmonised, embraced. The heinousness which is here in the mundane sphere; when that is in Vaikuṅṭha that is all right, that is palatable. Nothing. Just as in a drama, dramatic play, when the drama is showing the discord of the different parties, and molestation and killing, hurting, all these things which is very bad in our consideration, when it is shown in a drama, then it is not so harmful. Is it?

Giri Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Practically, no harm is done by the drama, but only a picture of the mundane world.

Giri Mahārāja: Play acting.

Śrīla Śrīdhara Mahārāja: So also, just as Govinda Mahārāja said the other day that, *singha prasena bhavadit* [?] Singha devoured Prasena, killed Prasena, but Prasena also enjoyed and Singha also enjoyed, because no dissipation there exists. So in drama also, one who is aggressing and who is being aggressed, both may be satisfied.

So in Vaikuṅṭha, in Goloka, any type, this is in *līlā*, everything is a pleasing sensation only different plan. But really, nothing, no sorrow can exist there. It is *nitya*, *ānanda moya*, the plane of ecstasy. Different variegatedness may exist without their sting; especially in Goloka. Everything is good, bad, everything harmonised, good, bad, in our consideration; everything harmonised there and everything is pleasing and *ānandam*.

Even the idea of prostitution, that is also adored in Vṛndāvana. What is very nasty in this plane, *parakīya*, the stealing. Because it belongs to Kṛṣṇa and it occurs to satisfy Him. Whatever will satisfy Kṛṣṇa, that is *līlā*, and that is admirable, and that is pure, and that is all perfect. We are to conceive like that, that undesirable things are also harmonised. Such peculiar nature and position is that of Kṛṣṇa, so perfect. And nothing bad can enter in His connection. Good or bad exists between the clash of the different parties. No party, only one party.

As sometimes we heard after the second great war, America wanted one state world, only one controller, to eliminate the quarrel – there will be one power. We are told like that in a paper, they wanted that the whole world will be controlled by one state, from one centre. Then there will be peace. Something like that, that one centred controller.

And whether it is good or bad, it is measured by His satisfaction, and everything in a dedicated mood. And according to the degree of dedication it will be purer and purer. The competition of dedication – dedication loses its meaning as a loss, dedication is not loss. Dedication in nature it is such it is invulnerable, it is immortal and it is blissful. So the land is of that type.

Whatever filthy example is dramatised there, that is all good; filthy in consideration with the many enjoyers and in such plane of – where the clashes of different interest. But one interest, and dedication to one interest, that makes everything pure; and all else comes accordingly, and not independent. And independence also, there is sometimes quarrel between Yaśodā, Kṛṣṇa, Rādhārāṇī, Kṛṣṇa, but that is convened by Yogamāyā to satisfy Kṛṣṇa. So, the whipping of Yaśodā, because that pleases Kṛṣṇa that loses its cruel characteristic, so also all things like that; they've got no sting. That is Kṛṣṇa *līlā*. You may put an example how that thing may be harmonious, how that thing may not be filthy, everything may be, because that is to satisfy Kṛṣṇa, the only one criterion. And whatever is His *līlā*, He's satisfied that everything is done, *yasmin tuṣṭe [jagat tuṣṭam priṇite priṇito jagat]*, everything is done. And everything cannot but be satisfied because He's satisfied. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So, that sort of thing we shall try to bring within our plane. That plane we must be acquainted with; have some acquaintance with such a plane, the plane of perfection, plane of all harmonising nature. The Kṛṣṇa *līlā*, how it is. Then all other questions may be solved there in the middle. This background we must have, the satisfaction of Kṛṣṇa. Kṛṣṇa *sukata praja* [?] Dedication; all carrying towards Kṛṣṇa, His satisfaction, if He's satisfied then everything is all right. The chastising, the *māna*, *abhimāna*, all these things may be there, it doesn't matter. The only criterion will be, if you can understand and have a real picture of that, then you'll be able to answer all questions. Adjustment with that point what is necessary, *yasmin tuṣṭe jagat tuṣṭam*. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Tamal Kṛṣṇa Swāmī: So, I think we will be going now, and we will return again, within a day or two to come and visit with more questions.

Śrīla Śrīdhara Mahārāja: Yes, you come, you are welcome.

Tamal Kṛṣṇa Swāmī: More persons will come with us each day.

Śrīla Śrīdhara Mahārāja: Maybe. Let them come. I am here to help you through whatever service I can do to you my new friends, who have come to Mahāprabhu's feet to serve. And Swāmī Mahārāja has taken you all here, and my meagre service if it is possible can help you, I'm ready for that. This is my nature. I can't shun, I can't avoid this. My fate, my very

existence requires this. You are taking from here and you are spreading to the world at large for their relief and for their good. How laudable and how desirable your deeds are. I should have a peep into that, the plane of your activity. *Jagat kalyan jagat daya* [?], *loka-hitam*, *loka-hitam nrpa* [Śrīmad-Bhāgavatam, 2.1.1] Śukadeva only accepted the question; a man who did not care to have a cover on his body, *ulanga* [?] he says that, “Yes, this question is a real question, for two reasons; *ātmavit-sammataḥ* and *loka-hitam*. So *loka-hitam*, you are engaged in *loka-hitam*. Order supplier, only so many spiritual canvassers of Mahāprabhu, and Prabhupāda, and Swāmī Mahārāja; you have dedicated your life for this holy duty. You are adorable to me, all your attempts. By you, we want to live. Ha. Ha. We can live, our Guru Mahārāja can live, your Guru Mahārāja, Mahāprabhu, we can live here through you all. You’re life giving, your attempt to all our clans. It is very laudable. And I can’t shirk about this book. Ke?

Devotees: Microphone.

Śrīla Śrīdhara Mahārāja: Happy style you have written the book; the style is simple, and accurate, and profound, in a good style the book is being published. Hare Kṛṣṇa. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: This volume, number one, it is describing Prabhupāda Swāmī Mahārāja before going to America. It is his life in India before leaving for America.

Śrīla Śrīdhara Mahārāja: Yes. I heard. There I had to say something, and that, *aprākṛta* and *adhokṣaja*, two stages of spiritual existence; *aprākṛta* is a very difficult thing, it is like *prākṛta*, it bears the similarity with the mundane, but not mundane. *Aprākṛta bhaumika*, that plane is so comprehensive characteristic it has got that it can accommodate everything what we cannot hope to have sanction from the standpoint of morality even. That also can be harmonised there. So it is a very difficult thing to make general public of generous and religious heart, to understand *aprākṛta*. Not *prākṛta* but seems to be *prākṛta*. The harmonising capacity and duty is of such magnitude that it can harmonise anything imaginable, even immoral things.

But the only criterion is seeking and searching the satisfaction of Kṛṣṇa, none else. Only the centre, and all, and everything, by the spirit of dedication, everything eliminated. Only one aim; satisfaction of Kṛṣṇa, the whole concentration there, and it is adjusted. And little deviation from the satisfaction of Kṛṣṇa, that will make everything topsy turvy.

So the mundane life of a Vaiṣṇava, not mundane, but similar to mundane, life of a Vaiṣṇava should be dealt very carefully and with some caution. Wherever there is any room for criticism we shall be over cautious to guard that portion, special note, that this is not mundane. Otherwise people will misunderstand in general. There is the possibility. This much I had to say about the Autobiography. Even in the case of the Supreme Authority, Kṛṣṇa, what to speak of the Vaiṣṇava; there’s every possibility that the people will undermine, and some caution must be given there and stress should be there, put upon that point, that this is not mundane, though similar. That whip in the Biography, now and then, and here and there, that should be repeated, that sort of whip, “Don’t take it otherwise, don’t misunderstand.” This sort of warning should be mentioned here and there when dealing with the life of a person divine. That should be used.

Devotee: Caution.

Śrīla Śrīdhara Mahārāja: Caution, here and there, caution, don’t take it otherwise. Hare Kṛṣṇa. Gaura Haribol. Otherwise there will be room for misunderstanding. Hare Kṛṣṇa. Hare

Kṛṣṇa. Gaura Haribol. They're dying, they're suffering from disease, they're eating, they're going to latrine. *Nāvamanyeta karhicit, ācāryaṁ mām vijānīyān, nāvamanyeta*. Never undermine, *nāvamanyeta*, never belittle him, though there are so many mundane signs there.

[*ācāryaṁ mām vijānīyān, nāvamanyeta karhicit*
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] [*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

It is written in *Bhāgavatam, ācāryaṁ mām vijānīyān, nāvamanyeta, avamanyeta, avamanana*, don't go to insult him by misunderstanding. *Nāvamanyeta karhicit na martya-buddhyāsūyeta*, your mental conclusion, don't use there, in the mental plane. The experience of mental plane won't cover it, screen it, *nāvamanyeta karhicit*, never allow the mental experience to screen it. *Na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ*. All the good signs are embodied there, good tendencies, all the high substances of variegated nature of divinity, are present there. We are to show that, *sarva-deva-mayo guruḥ*. Hare Kṛṣṇa. Hare Kṛṣṇa. That should be kept up, maintained, all through. Gaura Haribol. Gaura Haribol. Gaura Haribol.

The world of experience should be kept underfoot, should be crushed underfoot. The experience, always the hammer must be stricken on the head of the worldly experience. Every now and then the hammer must go on the head of the worldly experience. If you want to enter into the domain of the divine, then experience should be left here. It won't help you in any way; rather it will draw you from behind. Your knowledge of experience will draw you from behind. Be clear. Liberate yourself from the disease of worldly experience and try to enter the domain of the divinity. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

And *adhokṣaja*, that is not under any law. Not only made by you but made by any agent. It is already independent. Everything, the soil, the ways, everything is independent, *adhokṣaja*. *Adhaḥkṛtam indriyajaṁ jñānam yena*. *Adhokṣaja* is the term which is very favourite to *Śrīmad-Bhāgavatam*. Here and there, *Bhāgavata* has always used the word *adhokṣaja*, the expression, always to remind that *akṣajam jñāna*, that is the knowledge of experience, keep it always down. *Adhaḥkṛtam indriyajaṁ jñānam yena, indriyajaṁ*, that is the knowledge of experience that's drawn through the senses, always keep it below.

The warning, *adhokṣaja*; unintelligible, unknown and unknowable, only through faith, and regulated faith, not only that faith means blind faith or something like that, but faith has got its real characteristic. So faith proper, that only can enter there - *śraddhā: śraddhāmāyo 'yam loka*, in *Upaniṣad*, there is a domain which can only be tackled by *śraddhā*. And what is that *śraddhā*? *Kṛṣṇe bhakti kaile sarva-karma kṛta haya* [*Caitanya-caritāmṛta, Madhya-līlā*, 22.62] If I discharge my duty towards Him, everything is done. That should be the very gist, the life of that attempt, that expression named faith, *śraddhā*. So if we do that, then it will be *aprākṛta* otherwise it will be reckoned as the so many epics here.

Hare Kṛṣṇa. Your illustrious Gurudeva had this infallible aim.

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

In Caṇḍīdāsa we found, which meaning is mutilated and turned into the opposite direction by the so called scholarly fellows of the time.

Suna he manase bhai sabhar upe manase satya tara upara nai [?]

The Bengali passage; the general meaning is, "Oh my brother, human beings. You listen to me. Human species is above all, and there is nothing above."

In *Caitanya-caritāmṛta*, [*Madhya-līlā*, 21.101] the parallel, but more clear.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśā, veṅṅu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord Sri Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."]

Amongst all the pastimes of Kṛṣṇa, His human pastimes is at the zenith, forms the acme, *nara-vapu tāhāra svarūpa*. It is very akin, very near to human fashion, but not human. We are to strive hard to show it, to maintain this characteristic; humanly but not human. This sort of attempt always be retained, to caution the human mind, they're not human. Our diligence.

Devotee: If an ordinary man appreciates a great soul as human, but does not understand that he's actually beyond human, doesn't he gain benefit, or is that offensive?

Śrīla Śrīdhara Mahārāja: I can't follow. What does he say?

Dhīra Kṛṣṇa Mahārāja: If a common man, he savours a great Vaiṣṇava, he thinks of him favourably, but he doesn't understand him as a great Vaiṣṇava...

Devotee: He thinks of him as a great man, but still something as the human kind.

Śrīla Śrīdhara Mahārāja: So really, the necessity of the inner eye to recognise the Vaiṣṇavism. A Vaiṣṇava can understand Vaiṣṇava. An intelligent man can understand the intelligence of others; but an ignorant man cannot detect who is intelligent or who is non intelligent. Intelligence can understand intelligence; so ordinary people will think: "Oh, it is an ordinary man." But the true Vaiṣṇava, he will understand that he's a Vaiṣṇava. Not by external endeavour, gesture and posture, but by the standpoint, the angle of vision, by that the Vaiṣṇava can understand Vaiṣṇava. An intelligent man can understand an intelligent man.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

[kintu tomāra prema dekhi' mane anumāni]
mādhavendra-purīra 'sambandha' [dhara - jāni]

["Upon seeing your ecstatic love, I can just imagine that you must have some relationship with Mādhavendra Purī. This is My understanding."]

[Caitanya-caritāmṛta, Madhya-līlā, 17.172]

When Mahāprabhu was travelling in Vṛndāvana, He found a person, Sanoḍiyā *brāhmaṇa*, and He recognised, "Oh, you must have connection with Mādhavendra Purī. Whatever I see in you, it cannot come otherwise. You please express how you have come in connection with Mādhavendra Purī."

Then he came to explain, "Mādhavendra Purī, he came here, he did this, this, and I got his grace."

"Yes. Otherwise this thing cannot be detected anywhere."

Hare Kṛṣṇa. Gaura Haribol.

Satsvarūpa Mahārāja: Should we avoid writing the disappearance of our Śrīla Prabhupāda, or can that be told?

Dhīra Kṛṣṇa Mahārāja: His *tirobhute*, his disappearance, should Satsvarūpa Mahārāja avoid that, not write so much about that?

Śrīla Śrīdhara Mahārāja: You can do that, but with sufficient caution. About Mahāprabhu, so many tales are going on. “He passed in this way.” Some say, “In that way.” Everything may be true. Like a hypnotist He showed some people, “I am going.” Another section saw, “Oh. He is passing there.” In this way it is His sweet will to show there passing in different ways to different sections, it is possible. So everything is deception of the sense experience. Whatever is done by them, it is super-experience, so it deceives the experience. The knowledge of experience cannot catch, cannot reach up to mark. Hare Kṛṣṇa. Suffering, taking medicine, passing.

Sītā Devī was stolen. And one devotee in the South, he’s fasting, even very indifferent to attend Mahāprabhu, his _____ guest. Mahāprabhu detected, “Why you show so much repenting temperament?”

“I don’t like to live any longer here. I am to hear that Lakṣmī Devī was snatched away by a demon. I want to die rather.”

Then Mahāprabhu solaced him. “Don’t think that way.”

aprākṛta vastu nahe prākṛta-gocara, [veda-purāṇete ei kahe nirantara]

[“Spiritual substance is never within the jurisdiction of the material conception. This is always the verdict of the *Vedas* and *Purāṇas*.”] [*Caitanya-caritāmṛta, Madhya-līlā, 9.194*]

Sītā Devī, everything is all consciousness, spiritual body, and the demon with fleshy hand cannot touch Her. The knowledge can be touched by the flesh, the pure above knowledge. Her body is that of conscious substance, not of this fleshy substance. So flesh cannot touch the consciousness, the soul. So why will it be possible the demon to catch? It is all *māyā*. To teach the *māyic* people in a *māyic* form it is delivered. It is served in that way.

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