

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.09.25.A

Śrīla Śrīdhara Mahārāja: _____ [?] I can't ask you to go away with your _____ [?]
You are a *sādhu*, boy minor, mother crying and family?) crying. I'm also much disturbed. And being a *sādhu* you say you won't ask me to go away, to come to us." But this is your vision. But my vision is this, that a *jīva* is in the ocean, up and down with the waves, and going down gradually. And anyhow he has come to the shore. And again I shall push him into the ocean. We consider his eternal life. This time he has come to you, but he has his eternal chain of life, birth and death and only he can be saved. Back to God, back to home, he's coming home and I shall push him into the ocean of this death and birth. _____ [?] I can't be so cruel. Do you feel?

Devotee: Hmm.

Śrīla Śrīdhara Mahārāja: So who wants to come under the banner of Mahāprabhu but cannot put faith in the present Ācārya. We are not going to take away, to entice that are going to ISKCON. But that won't go to ISKCON but wants Kṛṣṇa consciousness and Mahāprabhu, we want to help those souls if possible, if necessary. He may come. How can we say, "No, no, we won't." That is the spirit. Kṛṣṇa is above. Mahāprabhu is above. Swāmī Mahārāja is also above. Let them judge. Whatever will come we shall have to do. Gaura Haribol. Nitāi. Nitāi. Nitāi.

Bhāratī Mahārāja: So yesterday in the second chapter of *Caitanya-Bhāgavat* there was one explanation about Lord Caitanya's older brother, Viśvarūpa. So I was wondering, Viśvarūpa is also taken as a non different form of Balarāma? How does that coincide with Nityānanda Prabhu? What was Their relationship?

Śrīla Śrīdhara Mahārāja: Yes. Balarāma means His function was not exactly so high as that of Nityānanda, so He was absorbed by Nityānanda, He entered into Nityānanda. Nityānanda's activity and importance in the service of Lord Gaurāṅga was great in magnitude, and Viśvarūpa's connection is less powerful. It may be of the type of Saṅkarṣaṇa. Nityānanda Prabhu and Balarāma of Vṛndāvana, Balarāma of Dvārakā, Balarāma of Vaikuṅṭha, the Saṅkarṣaṇa, different division, have got difference also as in the Personality of Kṛṣṇa. So that is of a little lower type and He entered into Nityānanda, finished His function.

Here also He had some connection with Bala Gopāla, not direct. That Kasi [?] *vipra* case, for the third time his arrangement was to cook _____ and again to offer it to Bala Gopāla. But He did not have the chance of looking at these pastimes, arranged from distant. And then when the *vipra* offered to Bala Gopāla they were all very eager and busy to keep Gaura Gopāla in a confined room. But without their notice Gaura Gopāla came out and took the *prasādam*. And _____ *vipra* when he came, Gaura Gopāla showed him His position, that of Kṛṣṇa in Vraja, all these things, and he was benumbed with joy. That his *iṣṭa-devata*, the ideal of the Lord for which he is passing his days has come before him, and in this present vision and he found his mission is successful.

But Viśvarūpa's function was to connect, but He could not present Himself in that area, so little distantly He arranged this. We do not find He has got inclination, intense inclination towards Kṛṣṇa *upāsana*, but we do not find any clear shape of that *upāsana*, nor in the line of Śrī Caitanya Deva, as He inaugurated. Only He wanted that Nimāi may not stay at home and go on with household life, but He must come out and become a *sannyāsī*. In a dream He appeared

before Nimāi and asked Him to follow Him in the path of *sannyāsa*. But not any positive instruction that, “You must engage Yourself in eternal *bhajana* or *kīrtana* of Kṛṣṇa.” That we don’t get from Him in a definite and positive way. For the negative side He is helping Him. So the lower phase of Nityānanda we may find in Him, in Viśvarūpa. Śacī Devī, She got a vision, in Nitāi She saw Viśvarūpa once, Viśvarūpa the elder brother of Nimāi.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

So Viśvarūpa is Saṅkarṣaṇa but Nityānanda Prabhu was a little higher, holding higher position. *Anga angsi*, in this way, *angani*. *Anga*, Nityānanda *angi* and Viśvarūpa is *anga*.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi.

Bhāratī Mahārāja: So Viśvarūpa stayed in the background, most of the time.

Śrīla Śrīdhara Mahārāja: Yes, background, not in direct help in the direct *līlā* of Mahāprabhu.

Kṛṣṇa.

...

To help the spiritual, subservient, must be subservient to the spiritual ideal, socio-political. Of course we cannot avoid society and a sort of politics, but that must be subservient to the pure spiritual ideal. And it is difficult to stick to that principle throughout the life. We must be a bona fide student, otherwise we are influenced by the environment and enters into the socio-political life of the structure by personal or in the group. That is a danger. And the cause is *pratiṣṭhā*. That is the greatest enemy to a devotee. The greatest enemy of the devotee is *pratiṣṭhā*, self consideration, *pratiṣṭhā*, so *ham vicāra*, *pratiṣṭhā*. “I want to establish myself in a separate glory.”

My glory is in my surrendering in the slavery of Kṛṣṇa, Guru, Kṛṣṇa. Surrendering in slavery, in promoting the negative aspect of my life, and never any positive. And who is established there, in the normal, negative feeling of his highest ideal, he can, on the behalf of his master, he can interfere with the positive activity of this world. But his head already one with his master. Only he can assert, he can chastise, he can control.

That is considered to be *pralāpita vakra*, that is madness in Gurudeva. That is not, Gurudeva says, “I am not normal here. When I am inspired by my Lord to control, to correct, to assume the subjective activity, I am abnormal. My normal identification is only in the service, cent percent. But when I am to take some *pūjā* from the disciple, to assert in a particular way, to chastise and to fight with the society, that is all abnormal function. That is not mine. That is only by inspiration. I cannot but do that, and that is not my action, power, from up.” That is the idea, *pralāpita vakra*.

Mahāprabhu Himself said, “Sanātana, I am teaching you so many high things, but this is not Mine. They are only passing through Me I feel. What I say I am just like a delirium, what I say to you. But I can’t check, He’s passing, Kṛṣṇa is passing through Me. Apparently I am speaking, but in fact it is not so. What I say I don’t know. I’m talking deliriously.”

And our Prabhu-pāda also mentioned in a letter to our Kuñja Bābu [Bhakti Vilās Tīrtha Mahārāja], *pralāpita vakra*, when he is giving advice to Kuñja Bābu in a particular way, “I am *pralāpita vakra*,” to a disciple, to correct him, to chastise him, *pralāpita vakra*. “I am asserting myself. I can’t serve Kṛṣṇa. I can’t follow the advice of Mahāprabhu. I am burned wholesale inside.” That is the normal position, the negative position, crying, burning. “I can’t get service. I can’t do it to the point.” The burning desire for the service in connection of the infinite; such should be the attitude of a servitor. “I can’t do, I can’t. I am helpless. How I shall be able to do?”

The hankering in the background to do: but the unfitness on the surface. “I am unfit.” That will be the inner feeling of a true servitor of Kṛṣṇa, Mahāprabhu. Gaura Haribol. Gaura Haribol. “I want more, I want more.”

*na prema-gandho 'sti [darāpi me harau, krandāmi saubhāgya-bharam prakāśitum
vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]*

[Śrī Caitanya Mahāprabhu said: “My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.45*]

“Not even a speck, a particle of *prema* in Me, a particle of divine love, not yet I have got.” The highest ideal is of such nature. “Not even a drop of that nectar of divine love I have in Me. And I am going mad. All is imitation. All these feats that I show as a player that I have got love for the divinity, this is all play, a false play.”

Gaura Haribol. That is the road we are to make progress for. On that road we are to walk. No tinge of satisfaction, no possibility. Burning for, burning. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, once you were explaining the nature of *bhakti*. You said that *bhakti* is such that we can see it in others but we cannot detect *bhakti* in ourselves.

Śrīla Śrīdhara Mahārāja: Yes. In two ways we can conceive. We can see that it is there in others, his activity, his nature, his practices, shows that he has *bhakti*, confidence in Kṛṣṇa. But I don’t feel that in me. But he can see in others. That is one thing.

Another thing, in him from the negative side, whenever he’s asked, “Why do you go on in the false chase? You’re engaged in a false chase, wild goose chase. When you don’t get, why do you go that way?”

Then he will be furious. “Don’t talk with me, to leave this.” *Visaya kathā*. What is not connected with the Lord, if any topics, he won’t be able to tolerate that, “But say about Kṛṣṇa.” If you talk about any other thing he can’t tolerate. “No! I want to hear about Kṛṣṇa.” That will be - in that way if you think that you have got no love for Kṛṣṇa then you hear all these things what is not Kṛṣṇa. “No, no.” Then he’ll be furious. “I won’t _____ You say about Kṛṣṇa.” That is the point of measurement, something from the indirect side, indirect evidence. And direct you feel, “Oh, there is *bhakti* here, but only I failed to achieve.”

habe krsna bhajan kore ei mātrā... [?]

He sees that everyone, they’re obeying Kṛṣṇa. Only I am the rebel. As much as he approaches the *mahā-bhāgavata-adhikāra* so selfish that, “Everyone has got, I can’t get.” That sort of selfishness good in indirect way, “I can’t.” He wants more and more. So much is given to him but still, “I am earnestly in demand. I want. I can’t live without more food.” That is the nature, *mahābhāva*. “I can eat so much and you are giving only this, a point. How I can be satisfied?” But your hunger has got no limit. Foodstuff is very small quantity. They are satisfied with a little morsel of food. They are thinking that, “Yes I have got enough.” But you want more and more, unquenchable thirst you have got. That is the peculiar thing of *mahābhāva*

_____ [?]

Hungry, in the infinite, hungry, to eat everything. Eat means serving, we must not forget, that in the form of service. "I want to serve everything, the whole service it is my responsibility to offer, to actually do the whole service of Kṛṣṇa, otherwise I can't live. The whole service must be given to me. If you want to allow myself to You I can't."

The ant and elephant, the difference must be observed between ant and elephant. If in elephant standard you give to ant standard food, if you distribute to the elephant, elephant will go on, he'll be finished.

So Rādhārāṇī is elephant standard eater and all else almost ant standard eaters, so *sevān*, small. One *lākh* of elephant food, one *lākh* of ant may be fed by that. Hare Kṛṣṇa. Hare Kṛṣṇa.

But in the soil of infinite there is no question of any want. No want. As much as you can you take to be satisfied, your fullest thirst, or hunger, so to hanker more that is the qualification. No question of want there. So increase your hunger, thirst. Go on increasing hunger, thirst, go on increasing thirst to drink nectar. No question of want. *Eka-bindu jagat ḍubāya* [*Caitanya-caritāmṛta*, *Antya-līlā*, 15.19] "One drop is sufficient to quench the thirst of the whole world," Mahāprabhu said. This is a partial acquaintance of the infinite, that the one drop is enough to satisfy the whole. And the most voracious eater is *mahābhāva svarūpini*.

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Qualitative dependence?

Śrīla Śrīdhara Mahārāja: Qualitative difference must be there also quantitative difference in Rādhārāṇī. The lower quality food and the less quantity may satisfy ant, but in the case of elephant not only quantity but quality should also be improved. The comparison of an elephant may not be of such type but in the case of the Vaiṣṇava world both quantity and quality. Higher hunger is not in quality but in quantity also, otherwise higher earnestness can't come, only not quantity but quality, quality. To maintain hunger of that standard, high standard not only quantity but quality is also necessary. Hare Kṛṣṇa.

Just as if you want to have a big construction. Small construction may be earthen, or maybe wooden, but big structure if you are to construct then the quality of the stuff is necessary, some iron or other hard stuff is necessary to have a big construction. The earthen construction may break down, wooden construction may stay for some time. In this way, the greater, the higher, both quality and quantity, otherwise it cannot be, durability will be challenged.

Bhārati Mahārāja: So Mahārāja that taste is according to *sukṛti*?

Śrīla Śrīdhara Mahārāja: Yes, *sukṛti*. Normally the *sukṛti* begins, but in the way it may be changed, modified. In *sādhu-saṅga*, Bilvamaṅgala started with some *sukṛti*. That in the beginning was not very good quality. But on his way he came across the greater ideal when he was on the way, walking, it came.

So law is there and also sweet will is also there, not only of the Supreme but also of His servitors. They're free. It is difficult to chalk out any final line of action when so many free agents are concerned about that. Otherwise their freedom will be checked.

So it is difficult like in a mathematical way to calculate that this rocket must reach the moon; in such a way by calculation. But when hampered we are to detect another planet in particular sight. Oh, attraction for that, there was a fault in our calculation. Another body is attracting so the paths were not straight. By method of residue they are to find out another planet. It must go this side. The attraction, this that, calculation must go, chalked out the way, in this way. But

when we see that it is not gone in that way then another body is attracting, interacting in the way.

So also there are so many *sādhus*, they have got their independent will. They come across and from there they, the passenger may get some more help. The quality may be improved. So the material final calculation is not possible in the case of the spiritual independent world where so many good spirit wills are travelling, wandering hither, thither also and their motive is to help the passengers always, Kṛṣṇa travellers.

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

Bhāratī Mahārāja: Mahārāja you often describe that the diseased condition is when one considers he has already attained the object; this is a diseased condition. One's hunger has already been fulfilled. So you said that is the unhealthy position. Just like this man came, he said, "I am *paramānanda*." And you were saying that this is a diseased condition, to think you are filled up, satisfied.

Śrīla Śrīdhara Mahārāja: Yes. Satisfied, not in want. Who came here? "I am *paramānanda*. I am fulfilled." Oh, this Batchi, "I am in full ecstasy." That is a diseased condition. "I am hungry." That is rather a healthy sign, a sign of health.

Akṣayānanda Mahārāja: Mahārāja, in *Bhāgavatam* there is that one verse:

vayaṁ tu na vitṛpyāma, uttama-śloka-vikrame
[*yac-chṛṇvatām rasa-jñānām, svādu svādu pade pade*]

["We never tire of hearing the transcendental pastimes of the Personality of Godhead, who is glorified by hymns and prayers. Those who have developed a taste for transcendental relationships with Him relish hearing of His pastimes at every moment."]

[*Śrīmad-Bhāgavatam*, 1.1.19]

Śrīla Śrīdhara Mahārāja: Oh. *vayaṁ tu na vitṛpyāma, uttama-śloka-vikrame*. No end of satisfaction. Not that we are disgusted, *vitṛpyāma* does not mean that we are disgusted with all these topics, but our thirst increasing more and more, as much as we hear about these things, thirst increasing. Kṛṣṇa. Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: So without *sādhu-saṅga* we could not get that taste. They say *svādu svādu pade pade*, but we could not get...

Śrīla Śrīdhara Mahārāja: *Svādu svādu pade pade*, as much we taste so much we hanker and again supply again the new taste, new taste, *prati-padam pūrṇāmṛtāsvādanam*, [*Śikṣāṣṭakam* 1], ever new, not stale. *Svādu svādu pade pade*. At every point we are having a new satisfaction; a satisfaction of new type.

Akṣayānanda Mahārāja: Without *sādhu-saṅga* we cannot get that? It's not possible.

Śrīla Śrīdhara Mahārāja: *Sādhu-saṅga, grantha-saṅga*, sometimes within when discussing about the *śloka* or any word of *sādhu* within also maybe evolved. *Sādhu-saṅga*, not only externally but internally also we can have *sādhu-saṅga*, or *caitya* Guru as you may say, *sādhu-saṅga* may be internal. I am saying of a *sādhu*, I am thinking, a new light may, one may permit. And then *sāstra*

also, I'm thinking about the meaning, new revelation may come.

Bhāratī Mahārāja: Mahārāja, once you described that *caitya* Guru, he is the impression which the spiritual master has left within ones heart.

Śrīla Śrīdhara Mahārāja: That may be the guide. My Gurudeva said so. I could not understand that, but by recapitulating within me, now unfolding new light, *caitya* Guru. The Guru when I am associating him in my mind, internally. *Caitya* Guru - Guru that is within me. When I am having association of my Guru, a thought of relativity. This is so then it must be so and so. In this way out of the law of relativity many things will come from within. In our inner nature also we pray to Gurudeva and he also may send new light to me. The *śāstra* also can do so.

Citasta, that is within. *Cit* means pure consciousness. From there it comes, not through eye, not through ear. Without the help of the external senses, from within, from higher self, it may come down to me, verify the further advices of our Gurudeva when he delivered it to you, in book or his talk. In this way so many things we realise. So many new things we may realise in the line. But we must be cautious also that it may not spring from any mundane desire.

*bhukti-mukti-sprhā [yāvat, piśācī hṛdi varttate
tāvad bhakti-sukhasyātra, katham abhyudayo bhavet]*

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [*Bhakti-rasāmṛta-sindu, Pūrvva, 2.22*]

Neither from exploitation, nor from renunciation stage, it must be serving plane. And that also not conditional serving, not very worshipful and awe inspired service of *Vaikuṅṭha*, but spontaneous, automatic, for love, for sacrifice, not for any gain in return. All the stress must be put there. Which I got from my Gurudeva and *śāstra* that test must be there. It may spring from my lower nature, how to differentiate from them. So sometimes I may put to our confidential associates, "I got this sort of insinuation, revelation from within. It is revelation or it is some old remnant of any sleeping desire? What do you say my friend?" We can test it, if there is any doubt there, any suspicion, any hesitation, you may put to test to those whom we rely on, so *sādhu-saṅga. Bodhayantaḥ parasparam.*

*mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam
[kathayantaś ca mām nityam, tuṣyanti ca ramanti ca]*

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."] [*Bhagavad-gītā, 10.9*]

They'll say what is *dadāti, guhyam ākhyāti pṛcchati.*

*[dadāti pratigrhṇāti guhyam ākhyāti pṛcchati
bhuṅkte bhojayate caiva ṣaḍ-vidhaṁ prīti lakṣaṇam]*

["Offering gifts in charity; accepting gifts in charity; revealing one's mind in confidence; enquiring confidentially; accepting *prasāda*; and offering *prasāda* are the six symptoms of love

shared by one devotee and another.”] [*Upadeśāmṛta*, 4]

By that it will be consolidated, purified, and the journey will be a safe one.

Bhāratī Mahārāja: So then you said when the quality increases then the quantity will decrease.

Śrīla Śrīdhara Mahārāja: Yes. Decreases, quality increases, *bodhayantaḥ parasparam*, same cycle will be limited and more limited, the quantity will decrease. And the scripture also, not ordinary, higher scripture only can help you in that stage, and a few friends only can help you in that stage. So quantity decreases in this way.

Gaura Haribol. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Nitāi Gaura Haribol.
Have you taken anything, *pāraṇa*?

Devotee: Little.

Devotee: I was reading in *Bhagavad-gītā* the *karma* of the living entity has no beginning, so how something that is temporary, is not eternal, can be without beginning?

Śrīla Śrīdhara Mahārāja: *Karma* has got its beginning but that does not come within the jurisdiction of the world of limitation. Because when *jīvātmā* by the exercise of his free will out of curiosity he first enters into this *māyāik* land, from then he came as a factor of this limited world. So his participation is beyond the beginning of this limited world. So it is said, *anādi*. *Anādi* means it does not come within the jurisdiction of this limited world, thought of limitation. First participation then entrance into the world of consideration... ..form of thought. First participation and then come within the calculation. Calculation is not possible in the eternal world, in our way. So he came within the jurisdiction of our calculation after participation. So it is, beginning is before, *anādi*, before this finite relativity, the conclusion of this mundane sphere. The eternal thing is entering into a final area. So *anādi* means it could be traced previous, previous history unknown in this mundane world.

An American enters into India, and the CID is keeping his history, directions, and his report to the government. From his entrance when he landed here from that we can give his history, but he may have his history beyond entrance into India, in America. That is unknown. Something like that. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, you say, “In this world,” you mean in this *janma*?

Śrīla Śrīdhara Mahārāja: In this *janma*?

Bhāratī Mahārāja: Yes, in this lifetime.

Śrīla Śrīdhara Mahārāja: Yes. The history may begun _____ in Bengal, and in Punjab can be traced, but in Russia it may not be traced, something like that. This *janma*, the *sūkṣma-deha* that is within the book of Yāmarāja it may be found. In his previous life he was there, there in this way, under jurisdiction, this life of flesh and bone, and this mental body, from one body passing into another body. That is within the record of the provincial secretariat. That is also mundane, but subtle and gross, and different grosses. The birth number one, birth number two, three, four, but that is within the jurisdiction of the material agents, inspectors. And only the soul, the eternal soul which has entered here and getting so many dresses, before entrance into the jurisdiction of

India, what was his nature of life or activity that is unknown. So that is *anādi*, his entrance is...

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