

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ... he's going on connecting, having connection with Him. Wherever he goes, whatever he does, He's present, Paramātmā.

*Ya sudaya supana sadaya sakhayam samana vrkhi purususya yati [?]
Eko archi vipralam arti sādhu anya aranya vipalena guhyam [?]*

*īśvaraḥ sarvva-bhūtānām, hṛd-deśe 'rjjuna tiṣṭhati
bhrāmayan sarvva-bhūtāni, yantrārūḍhāni māyayā*

["O Arjuna, I am situated in the hearts of all souls as the Supersoul, the Lord and Master of all souls. For every endeavour of the living beings in this world, the Lord (My plenary expansion, the Supersoul) awards an appropriate result. As an object mounted on a wheel is caused to revolve, the living beings are caused to revolve in the universe by the almighty power of the Lord. Incited by Him, your destiny will naturally be effected according to your endeavours."]

[*Bhagavad-gītā*, 18.61]

His representation in a passive form is present everywhere. But that is indifferent, watching, *sākṣi*, a witness of his deeds, watching. Not left exclusively, but does not interfere with his free will. And another arrangement He's coming Himself and sending *sādhus* and so many things as in the *śāstra* has been posted here and there anyhow to attract his attention back to God back to home.

"Come home My boys, come home. So many placards are there like *śāstra* and so many agents are also moving. Come home."

But the free will is there and that is the rub. Some say in disappointment, "What? Why He has given such dangerous free will to us, by misusing which we are under eternal suffering? Why He has given? He's omniscient, all knowing, then knowingly that we can misuse, why He has given such a thing in us. Then the misuse of which why the guardian has given the dagger in the hand of an infant that he may stab himself?"

But the question is that without, devoid of free will then it is a material thing, matter. Free will has got, free will is a very valuable thing and with the help of that he can taste the *rasa*. The tongue has given to taste sweet also, not only to bitter things. If tongue is devoid of tastefulness then the sweetness also he'll not be able in any time to enjoy. And because we are only touching bitter things into the tongue we are abusing the creator. "Why he has given the tongue and we are tasting these bitter things?" But at the same time we must be - to taste the sweet things the tongue is necessary.

So in the service free will is necessary for the serving purpose of the Lord. And temporarily only coming in connection with bitter things we shall abuse the creator. "Why he has given?" Some bad things are disturbing my ears, so we should not think that the ear should be abolished. The eye should be abolished because I have to see some undesirable sight. Because eyes are given the prospect is that we shall have to see such a charming beauty – for that purpose eyes are given to us. If eyesight is withdrawn then we are left like a stone. So free will is the very gist of everything, the eye, the ear, so many things, that our free will, soul, free will, and that is

snatched away then we are reduced to stone. That is not desirable to anyone. Everything has got its bright side and for that it has been created, it has been given to us, and by misuse we suffer and by good use we thrive. Gaura Hari. Gaura Hari.

And it is there and now we are to solve on this basis, and trying to find out the bright side of things, then we shall find that everything is good. Everything is good, cent per cent good. We are only to be taken in that plane where from we can find the real harmony, the real adjustment, the *advaya-jñāna*. The whole thing is a happy one. Finite is to prove the infinite. Bad is necessary to prove the good. In this way, finite, infinite, both existing, the *māyā*, the false, and the truth. Truth and falsehood: falsehood exists only to prove the value ability of the truth, to prove that, falsehood is necessary. Something like that! Conditioned, unconditioned! Darkness is there to prove light. So ignorance is there to prove knowledge.

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

[?]

Devotees: That is the way to healthy, wealthy and wise; early to bed early to rise, healthy and wealthy.

Śrīla Śrīdhara Mahārāja: Early to rise and early to bed, that is the way?

Devotee: To healthy and wealthy.

Śrīla Śrīdhara Mahārāja: To health and wealth. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

*tava kathāmr̥taṁ tapta-jīvanam, kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvī gr̥ṇanti ye bhūridā janāḥ*

[“O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers.”] [*Śrīmad-Bhāgavatam*, 10.31.9]

The sweetest thing, and to talk about Him, to cultivate about Him, that means to taste of the sweetness.

*syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-, pittopatapta-rasanasya na rocikā nu
kintv ādarād anudinaṁ khalu saiva juṣṭā, svādvī kramād bhavati tad-gada-mūla-hantrī*

[“The Holy Name, character, pastimes and activities of Kṛṣṇa are all transcendently sweet like sugar candy. Although the tongue of one afflicted by the jaundice of *avidyā* (ignorance) cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet Names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root.”] [*Upadeśāmṛta*, 7]

Syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā, the Name, His conduct, His every connection is really very sweet like sugar candy, *sitāpy avidyā-*, *pittopatapta*. But they may not be felt sweet in our present tongue, or present ear, or present eye, because it is polluted by the effect of bile, *pittopatapta*. If influenced by bile then if you put sugar into the tongue it will taste bitter. But the

sugar candy _____ but the application of sugar candy only is the greatest relief of their disease of bile, attack from bile. No other medicine.

Devotee: Jaundice.

Śrīla Śrīdhara Mahārāja: Jaundice. _____ [?]

But that sugar candy tastes bitter, but that sugar candy is also the only medicine. If you take that sugar candy, in the beginning it will taste bitter, and gradually by its gradual application the bile will be removed and it will taste sweet. So Kṛṣṇa's connection seems to be bitter in our present stage attacked with *māyā*, but that is the only medicine, that Kṛṣṇa's connection anyhow to apply. Then gradually when the disease will be removed we shall feel the sweetness of the thing. *Syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-, pittopatapta-rasanasya na rocikā nu, kintv ādarād,* with regard, with *śraddhā*, with faith we shall go on applying that though apparently though for the time being it is bitter, still to suck that and then gradually find now it becomes sweeter and sweeter gradually. *Kintv ādarād anudinaṁ khalu saiva juṣṭā, svādvī kramād bhavati tad-gada-mūla-hantrī,* it will remove the very root of the disease, it is such. By the help of the doctors, or by well-wishers, nurses, it is applied, through affection, and then we get out of the disease.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.
For the time being we may stop here.
Gaura Haribol. Gaura Haribol. Gaura Haribol.

...

A mentality of hankering divine connection, for your cause I may receive inspiration from above. Inspiration!

Bhāratī Mahārāja: Mahārāja, we read that *Hari-Nāma-cintāmaṇi* last night and those points were found.

Śrīla Śrīdhara Mahārāja: What point?

Bhāratī Mahārāja: That you were making _____ [?]

Śrīla Śrīdhara Mahārāja: That is found? _____ [?]

...have come, you were introduced to them _____ [?]

Bhāratī Mahārāja: No Mahārāja, actually not. They came late last night.

Śrīla Śrīdhara Mahārāja: So any new news with them? _____ [?]

...

Bhāratī Mahārāja: There's subtitles it says:

Kono sthane guru tyāga koro te habe [?]

Tabi jadi ei rup gatana kabu hoi asat sange guro yogyata hoi koi [?]

Pratame chillin tini sat guru pradhan harinam aparādhe hoiya hata jñāna [?]

Vaisnave vidvesh kori charinama rasa krami krami han artha karmaner vas [?]

Shay guru chare śiṣya sri kṛṣṇa kṛpā sad guru ladviya puna śuddha nama gaya [?]

Śrīla Śrīdhara Mahārāja: You've explained it to them?

Bhāratī Mahārāja: Yes. Last night we talked about this.

Śrīla Śrīdhara Mahārāja: About that. Then any question?

Bhāratī Mahārāja: Yes. This verse here was the most interesting one.

Vaisnave vidvesh kori charinama rasa krami krami han artha karmaner vas [?]

Śrīla Śrīdhara Mahārāja: Gradual development in the lower direction.

Bhāratī Mahārāja: So this is...

Śrīla Śrīdhara Mahārāja: The beginning, first beginning is with the...

Bhāratī Mahārāja: *Tabi jadi ei rup gatana kabu hoi asat sange guro yogyata hoi koi [?]*

Śrīla Śrīdhara Mahārāja: Oh! The *madhyama* Guru, *madhyama-adhikārī*, the Guru of middle stage, when he comes in connection with bad association, the association with the atheists, or some Māyāvādī scholars, or *strī saṅga asat sādhu*, anyone, by bad association he may come down. And so many things are to be traced in him and gradually he will come down to such a stage. In that case of course the *śiṣya* who has got sufficient *sukṛti* he can save him. Very rarely such things happen and it is most unfortunate. But still we may consider it to be fortunate when he gets out of that and comes to the real source again. Then forgetting all his past history he's to begin with new life. To save one's own self, necessity is the mother of invention. Necessity has no law. We may be misguided in the worldly sense also, in many places we may be misguided, and to awake from that association and to help us in a proper way. Of course this possibility is at every step. We are living beings, we are independent, we are endowed with free will, so free action, free decision is necessary at every step. And that is also uncertain what step I should take that it may be guaranteed that it will take me towards the right goal, right destination.

So it is necessary to select a guide. And sometimes if the – in the selection of the guide there is also some error, that is also misfortune. But again our internal, innate fortune helps us, comes out to help us again to be aware of the guide when you are walking to some *tīrtha* or some holy place. So if the guide on my way he may be influenced by bad motive then I'm to save in that case also. Of course which is very risky, still, self protection, self saving is indispensable so we are to do that. Before, previously I put my whole faith to one and I'm to withdraw from that and to take another independent guide. But still if necessity arises we cannot but do that: in this way. I shall consult it to be doubly sure. We must consult it whether – because I may be fallible – I am fallible rather, the *śiṣya*, the disciple considers himself to be fallible, and so he will consult with another expert guide.

“What to do? I am perplexed. I think that I should not keep any faith in my present guide. Perhaps he has become otherwise, his mentality has changed. Anyway I can't, I'm seeing so many signs around that I'm not able to put faith in that guide any longer. Please advise me what to do.”

In this way the intimate friends should be consulted. We may not put much faith within us. After consultation with so many intimate friends whom I can put confidence in, then by their assurance and with also my internal voice, inner voice, my conscience, with all sincerity praying

to the Lord that, "Please save me and give me another guide." With the help of our friends we shall again try to cast ourselves. Confidence is necessary, *śraddhā* is necessary, guide is necessary. It is inevitable. Once I'm deprived of confidence, I'm betrayed, that does not mean that my whole life is to suffer from that betrayal. There must be good sense all around and the main power around, the higher power around is always eager to help us. So with all sincerity we must accept to our best understanding any other guide and to go on. Progress cannot be checked, and that is not desirable also, so we must go onward, even if necessary changing our guide on the way. From the practical life also we can gather such experience.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Any other question within this?

Devotee: Yes. Some devotees in America they would say on this point that they cannot understand how if the Guru is *sākṣād-dhari*, then he no longer be *sākṣād-dhari*. How can he stray? Then he was never Guru to begin with. They are saying like that.

Śrīla Śrīdhara Mahārāja: When we adjust in this way that Guru is within also, *caitya* Guru, and outside the *mahanta* Guru. But in our worldly life we also meet such things. In *Bhāgavat* also warning is given already:

*gurur na sa syāt sva jano na sa syāt, pitā na sa syāj janānī na sāvā syāt
daivam na tat syān na patīś ca sa syān, na mocayed yaḥ samupeta mṛtyum*

[Rṣabhadeva says: "Even a spiritual master, relative, parent, husband, or demigod who cannot save us from repeated birth and death should be abandoned at once."]

[*Śrīmad-Bhāgavatam*, 5.5.18]

One who cannot save me from the greatest danger of the association of this mortal life, they apparently, ostentatiously, they may be in a position of our best regard in their own departments. But still my eternal life and the interest of eternal life there may be many dangers...

[?]

Gurur na sa syāt sva jano na sa syāt, so from here we can detect the underground possibility of changing Guru, and that may not be attributed to that side. We may try to apply it to my own weak side. It is due to my defect I have been connected with a mala fide idea. Anyhow by my *sukṛti* it is a test, we may take it as a test of sincerity in my progress towards the Divinity. So we may rather try to accuse our own fate, our own self, and that side there is a test of the Lord. So the *gurur na sa syāt*, when, this is admitted in *Bhāgavatam* and in many places, then there may be such instances in the practical affairs. So our faith in Guru also in this position it is clear that our faith in Guru should not be blind. Faith, the *śraddhā*, faith is not intrinsically a blind faith. Faith may be awake. It may be wakeful to its interest always, making progress.

*bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka-kālah
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam*

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."]

[Śrīmad-Bhāgavatam, 11.2.42]

In *Bhāgavatam* it is mentioned in another place. Just how should we measure my progress towards the divine world? They say: *bhaktiḥ pareśānubhavo anyatra viraktir*, these three things must remain with me always while I'm making progress towards the divine soil. What are they? *Bhaktiḥ pareśānubhavo anyatra viraktir*, and an example is given of the mundane world. When we are hungry we take food, and when we take food three things occur simultaneously. What are they? *Prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo...*

Nimāi _____ [?]

Tuṣṭiḥ puṣṭiḥ kṣudapāyo, when we are hungry we feel uneasiness, so by every morsel we take the uneasiness is removed, *tuṣṭiḥ*. *Puṣṭiḥ*, then when hungry we feel weakness. By every morsel gradually that weakness is removed. And *kṣudapāyo*, when hungry we feel a pain like something for eating more, and that earnestness for eating that also disappears, by step by step by every morsel.

So also when ordinarily we are in the progress of our spiritual life on the way we shall have three things experienced by every step, and carefully we are to measure. We are to feel for ourselves that whether we are making progress or not. This is the criterion. What are they? *Bhakti*, our attraction will, should increase with acceleration, *bhakti*. *Pareśānubhavo*, and we must get a sort of conception towards which I am approaching. First hazy then more clear, more clear, more clear, a sort of conception towards which I have more and more finer and accurate conception. I must receive as much as I shall progress, *pareśānubhavo*.

Anyatra viraktir, and withdrawal from the environment what was very tasteful to me, that won't have any taste for me, *anyatra viraktir*. My attraction for non God, for the world, that will decrease. That won't come to – if that sort of topics comes in I shall feel disturbed. No! So: *bhaktiḥ pareśānubhavo viraktir*, three things there must be when we are making journey. So these are tests and we must be wakeful, so *sākṣād-dharitvena* though, but still there is such possibility. We must not make too much faith in my experience, my knowledge which is gathered by the worldly experience. We must be alert always. So when some shock comes to me from the unexpected quarter, if we are wakeful to our real internal interest we must be awakened.

And then we shall consult with others. So many passengers are there, walking, so many companions, we may consult with them, that, "I have got that little, no confidence in the leader. What do you think? Am I wrong or am I right? You please also look at this."

In this way we are to examine us and to do the necessary. The Guru within, the *caitya* Guru, he also cannot be neglected. And if one is sincere the *caitya* Guru must come in time to make him careful, give him warning. It is possible because the transaction of so many that are all free. And because the *Gītā* says:

"I am everywhere. I am nowhere. Everything is in Me. Nothing is in Me. Please mark the inconceivable mystic position of Mine with this world. I can be there, I can withdraw also."

Such is the saying of His position anywhere and everywhere. So the free choice, the possibility of free choice not gone forever, but though we submit to Gurudeva that must be a conscious and healthy submission. Otherwise there may be so many misguided sorts, in different departments there are leaders, and in that particular jurisdiction they are seen to put much faith in the leader, political, social, and in other bad activity also. So everywhere there is leader. So this broad idea we must have and that is to our own interest and there is also so many sayings in

the *śāstra* to give us caution that our progress may not be blind. Our own self is dearer than every connection with the environment for my interest. And ultimately the all-seer, all-omniscient Lord is there.

[*pārtha naiveha nāmutra, vināśas tasya vidyate*
na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati]

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."]

[*Bhagavad-gītā*, 6.40]

"O my Lord, You may do anything. You have come to test this little servant."

Thus I am very much afraid, so consultation with the friends and other Vaiṣṇavas that we are to fix our future path of our journey. Ke? _____ [?]

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

_____ [?] Any more question on the point?

Devotee: I remember one thing I noted that by listening to your tapes that you will – on this one tape you were saying that Śukadeva Goswāmī he had this conception of this, he saw the universe in the way that he described in the *Bhāgavatam*. Yet the materialist he sees subjectively the way the material scientists do. So in the same way if one tries to see the spiritual plane as it's described in the *Bhāgavatam* then it's to be understood that he comes to that platform even if he sees the faults...

Bhāratī Mahārāja: If there's one question at a time. It's too complicated.

Devotee: Is that a complicated question?

Bhāratī Mahārāja: Yes. You have to ask one very clear question.

Devotee: In other words, there's so much, it seems that it's so subjective to only see the fault in a Vaiṣṇava, to reject the Guru, it's so subjective. So many people who have the same conception they will come together...

Śrīla Śrīdhara Mahārāja: What does he say? Finished? What does he say?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Generally, the sign of deviation may be of three classes. First thing, if I can detect that my Gurudeva he's losing gradually his attraction for his own Guru, one.

And *śāstra upadeśa*, what he previously what he expressed, his advices, quoting the scriptures, and quoting the advices, words of his own Guru, that is becoming gradually absent in him, his attraction, his feeling on the higher aspect, then that is *pratiṣṭhā*. *Kanak*, *kāminī*, *pratiṣṭhā*, these are the three tests to be put everywhere, whether one is a *sādhu* or not, or what degree of *sādhu* he is, the measurement will be *pratiṣṭhā*, *kāminī*, *kanak*, three, grossly. The first, the deviation of his higher Gurus, that should be detected, then, that is *pratiṣṭhā*. Then,

more tendency to amass money, and not to spend the money. Money may be collected but that must be distributed for the service of the *sampradāya*, for the Lord, for propaganda, but not much attention to – for distribution, to utilise it in the service of the Guru and *sampradāya*, Vaiṣṇava but amassing money, second.

Third, attraction towards the ladies. Of course he may come in connection with money and women and also with *pratiṣṭhā*. *Pratiṣṭhā* means his own, the honour to him from the disciples; that is also necessary. But only to, for the purpose of divine object, divine Name, not for himself. But if we can detect that for his personal cause, interest, and not for the cause of the *sampradāya* he's utilising these things, then we can be, we should be careful. In the beginning we may neglect some occasions, some instances we may ignore. But if we find that more – then we are to inspect that carefully. And we are to put to persons similar to my position and after consultation and we can put it to the higher sources, other Ācārya also, who are reliable. Then if we find that, 'Yes, what appeared to me first in a very small way, yes that is really, that is real and that is injurious and of big magnitude and he's going down.' Then to save myself I must try to take steps which may save me from that epidemic contamination. I shall try to save me. And also I can try to save others who fell prey to such exploitation like me. That will be with all sincerity.

But there is possibility and it is mentioned in the *śāstra* and also practical examples are also there. So we must not make progress in a slumber. But we must go forward with our eyes opened always opened, because we must be confident that eyes more and more will be able to appreciate higher things, not only to finding faults with him. We shall keep our eyes towards the Vaiṣṇava, towards the Guru, not only for fault finding tendency there be, but new things must come to astonish us about the ways, their astonishing ways. There will be many things will be in that:

*āścaryavat paśyati kaścid enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śrṇoti, [śrutvāpy enam veda na caiva kaścit]*

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."] [Bhagavad-gītā, 2.29]

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