

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.10.12.B

Śrīla Śrīdhara Mahārāja: Question by whom?

Devotees: Kaśīrāma.

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Requires proper guidance for the proper object.

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: You see, generally people go to study scriptures, but according to their own prejudice they collect meaning thereby.

Devānanda Paṇḍita was here, one scholar, good scholar, and he used to teach *Bhāgavatam* to many students, but he did not know for himself the real standard of knowledge given to...

So Mahāprabhu once told: "I shall tear up his books."

And He also advised Raghunātha Bhaṭṭa Goswāmī, son of Tapan Miśra, who was, Tapan Miśra met Him in Paridpur District in his early life. Then he went to Benares with his family to live there permanently, and his only son, Raghunātha Bhaṭṭa, came to see Him in Purī, to see Mahāprabhu. And Mahāprabhu asked him: *Ya'o paḍa bhāgavata vaiṣṇavera sthane*, [*Caitanya-caritāmṛta*, *Antya-līlā*, 5.131] "Go and study the *Bhāgavatam* from a Vaiṣṇava who knows the real standpoint of the advice that is given in *Bhāgavatam*."

So, it is very difficult to have the standpoint. According to the Māyāvādīs they also explain *Bhāgavatam*. The *Bhagavad-gītā* has got many kinds of appreciators, even from the revolutionist, and up to the Vaiṣṇava, all revere *Bhagavad-gītā*, but with different types of interpretation. So our real guidance is our *sukṛti*, the quality of our *śraddhā*. Our *śraddhā* within, that guides me, independent of my consciousness. And then when my consciousness rises, is raised to a certain plane, then we can use our free decision and can differentiate from right and wrong, and in the right also different degrees of rightness. All these things possible, not only what is right and wrong, and what is right also there is gradation. And the higher form of right, type of right, we are to understand according to our internal capacity and fortune, and it is created by the quality of *sukṛti* from which my spiritual life has begun.

brahmāṇḍa brhamite kona bhāgyavān jīva / guru-kṛṣṇa-prasāde pāya [bhakti-latā-bīja]

[“Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service.”]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.151]

Many sections have got reverence and they also worship Kṛṣṇa, but in different ways. But Mahāprabhu gave, He also gave so many types of Kṛṣṇa service, *śanta*, *dāsya*, etc. And there are so many who openly profess to admit and follow the Kṛṣṇa consciousness principle. But there

are very few who can appreciate rightly and follow in the strict sense demanded by the *śāstra* and *sādhu*. The gradation there different there must be always distinction. It is in the whole system. Distinction is a natural thing, and when the distinction is not of equal order, of equal position, there must, differentiation there is and there is qualitative difference, we must have to admit. And that is by our sincerity of purpose.

On the other hand the sanction of the Supreme we are to go up and higher. We cannot eliminate gradation, in every place, and every creed, everywhere, the distinction, the superiority, inferiority, they're always in any form of life, in any circumstance. We are to admit that. And our eagerness should be always to appreciate the superior, and to be kind to the inferior. In the infinite, it's a journey of infinite, it's a journey towards infinite. And our attitude will be to regard the higher advance and to help the lower, be kind there. That should be our temperament always. And gradation, distinction, we'll have to admit always, and without any jealousy. And that is the nature, and that is for our good. Think it in this way. There are so many guardians, so many superiors, so I am safe. They're all selfless, always ready to help others. So we must not be jealous of any superior position held by so many. So many guardians, so many masters, they're all eager to take care about spiritual life. So in this way we must regard, our heart broader and broader as much as we advance in our higher stage. Hare Kṛṣṇa. Hare Kṛṣṇa. Am I clear?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: More clearance is necessary? Repeat the question again.

Devotee: The question was, by mere academic knowledge one is sometimes confused by...

Śrīla Śrīdhara Mahārāja: So the standpoint must come. Academic, the ascending method is fallible. The descending method we are to accept. The whole thing in a nutshell is represented like this, *avaroha-panthā*, the revealed line, the truth coming through the process of revelation. So one man who is posted in that position, that current, one must go to him. In the ascending method various interpretations there may be, but they thrust their own standpoint on the books. So we shall have to accept that Guru *paramparā* so the *paramparā* is there to help us to certain extent. The association is there to help us and we are to accept that process of the revealed truth, line of the revealed truth, succession, proper channel that is coming through and I am to go there for my fulfilment of life. So: *Ya'o paḍa bhāgavata vaiṣṇavera sthane, sādhu-saṅga, sādhu-śāstra*, we must have to read the scriptures only from a *sādhu* who is established in the truth which is given in the *śāstra*. *Śābde pare ca niṣṇātam*.

[*tasmād guruṃ prapadyeta, jijñāsuḥ śreyaḥ uttamam
śābde pare ca niṣṇātaṃ, brahmaṇy upaśamāśrayam*]

[“Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters.”]

[*Śrīmad-Bhāgavatam*, 11.3.21]

He will have knowledge of the scriptures as well as he has got some conception, perception, of what is in the *śāstra*, some realisation of the meaning of the *śāstra*. It may be partial but still

some right in his realisation of the meaning of the *śāstra* proper. Only he can be Guru. And intellectual knowledge cannot guide us, not a practical life, practical life and in the proper line. Hare Kṛṣṇa. The Guru *paramparā*, the signs of the Guru wherever, in *Upaniṣad*.

tad vijñānārtham sa gurum evābhigacchet, samit paniḥ śrotriyam brahma niṣṭham

[“One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source.”] [*Muṇḍaka-Upaniṣad*, 1.2.12]

In *Bhāgavatam*: *śabde pare ca niṣṇātām*.

*[tasmād guruṁ prapadyeta, jijñāsuḥ śreyaḥ uttamam
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[*Śrīmad-Bhāgavatam*, 11.3.21]

In *Bhagavad-gītā*:

*tad viddhi praṇipātena, paripraśnena sevayā
upadekṣyanti te jñānam, jñāninas tattva darśinaḥ*

[“You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge.”] [*Bhagavad-gītā*, 4.34]

You must got to him and to find out what is the proper meaning we shall try to know from him, a bona fide person who is able to explain *śāstra*. Not anyone and everyone. He’s already in the way, has got some knowledge of the reality which is explained in the *śāstra*. Hare Kṛṣṇa. Anything in this connection: more?

Devotee: Some devotees they say that Swāmī Mahārāja, Śrīla Prabhupāda’s books, that they are more than *śāstra*, they are Guru, *śāstra*, and *sādhu* combined. Is that so? Swāmī Mahārāja’s books, the books of Śrīla Prabhupāda.

Śrīla Śrīdhara Mahārāja: There may be degree and gradation, but the whole character of the Guru should be like that. The *śabde pare ca niṣṇātām*.

yasmin vijñāte sarvam evam vijñātam bhavati, yasmin prāpte sarvam idam prāptam bhavati

[“By knowing Him, everything is known - by getting Him, everything is gained.”]

By knowing which we can know anything, by getting which we can get anything. What is that, you please try to know that. That is the main, that is the backbone of our spiritual quest. So when he's in the proper line he has come to know something by knowing which he can know everything. The example also has been given, just as water is poured in the root, the whole tree fed. Food put into the stomach, the whole body is fed. So the general cause of the whole universe is Brahman, is Kṛṣṇa, and if you know Him you can know everything. If you get Him you'll get everything. This is the general characteristic of the spiritual knowledge. And when one's really on that path he has got knowledge of that quality, that type, but there may be gradation. So any Ācārya he's expected to know anything and everything because his transaction with the central thing, central principle of the whole existence of the world. So he's expected to know anything, even the scripture, the purpose of the scripture. But there may be according to their vigour there may be gradation. But they're supposed to know anything and everything. They're out to culture, to cultivate only about that thing, by knowing one, many things known. That is the backbone of the spiritual knowledge. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: *Yasmin vijñāte sarvam*, to have faith in such principle that is *śraddhā*, faith means that. The very definition of faith, *śraddhā*, requires this sort of faith. There is one Centre by knowing Him I can know everything. By getting Him I can get everything. If one has got such faith, others will say that this is madness, this is ignorance, this is insanity; the other so called sane men of the world will say like that. By knowing one thing everything is known; is it possible to think? This comes only from the section of insanity. But really who has got such faith, that knowing the centre we can know everything, by getting Him we can: *yasmin tuṣṭe jagat tuṣṭam priṇite priṇito jagat*. And the example is given, if I put food into the stomach the whole body is fed. So the Lord holds such position to this infinite world. And to know about Him is to know about all. But no finish, and His experience also has no finish, only rising up, up, up. Gradation! Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi. Nitāi. Gaura Haribol. Any other question?

Bhāratī Mahārāja: Sometimes it seems that Bhaktisiddhānta Saraswatī Ṭhākura would consider Bhaktivinoda Ṭhākura more as his Guru than Gaura Kīśora Dāsa Bābājī. Why is that?

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura was all in all in him. Under his direction he came to accept Gaura Kīśora Bābājī Mahārāja as his *dīkṣā* Guru. But he considered Bhaktivinoda Ṭhākura as *śīkṣā* Guru; the formal and informal. But Bhaktivinoda Ṭhākura was all in all with his whole life. He had more attraction for Bhaktivinoda Ṭhākura, and by Bhaktivinoda Ṭhākura's order he came to take *dīkṣā* from Gaura Kīśora Bābājī. And he used to see Gaura Kīśora Bābājī non different from Bhaktivinoda Ṭhākura. By his order he came to accept him, and also at the same time, he looked with that respect that came from Bhaktivinoda Ṭhākura and that must be of that order, of that highest degree. So with that respect he used to see him so not in deviated position.

Akṣayānanda Mahārāja: Why Śrīla Bhaktivinoda did not initiate him?

Śrīla Śrīdhara Mahārāja: There's a general custom that one should not take initiation from the father. That sort of custom is here in the spiritual line.

Akṣayānanda Mahārāja: Mahārāja, Śrī Caitanya Mahāprabhu says:

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa

[“Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land.”] [*Caitanya-caritāmṛta, Madhya-līlā, 7.128*]

So we have to understand that order as though everyone should become Guru.

Śrīla Śrīdhara Mahārāja: Guru of that degree who cannot take the whole responsibility, and giving some clue, some news, good news to you, distributing good news to you. Then when he has found in practical way then you may go there, and there you will be, have real thing. I'm only an agent, to carry the news to you. If I have got good taste in him, with this medicine I'm feeling that I'm in the process of curing. You are also suffering from that particular disease, and the medicine I used and I feel well, and I want to give this medicine there. In this way: medicine is there. and if you want, can prepare the medicine, I say yes come to me I shall give you the medicine.

So according to their capacity. Everyone will carry the news of Kṛṣṇa towards anybody and everybody, but when he appreciates that this is good, this is a duty, if he's sincere he'll say. But he may not be bold enough to take the charge of curing the patient and say go to that doctor. I'm using his medicine and I'm feeling well. So I say to you, recommend, go there. That will be his attitude in the lowest position. But when he's in the position to make the medicine himself, and original advice, then he may take the responsibility of curing him.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Dayal.

...

Devotee: There's one *śloka*:

*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
[rakṣiṣyatīti viśvāso, goptṛtve varaṇam tathā.
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ
evaṁ paryāyatas cāsminn, ekaikādhyāya-saṅgrahaḥ]*

[“The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 22.100* - quoted from *Vaiṣṇava Tantra*]

So *prātikūlya-vivarjjanam*, that we reject what is unfavourable, but you've also said that on the Absolute platform everything is good.

Śrīla Śrīdhara Mahārāja: Yes. *Prātikūlya-vivarjjanam*, this is in the stage of a *sādhaka*. The *prātikūlya-vivarjjanam*, when that is in the highest stage of realisation, when the *prātikūl* is also harmonised we say we can see some contribution, a sort of contribution from that. In some way or other it is helping the cause.

Just as the opposition party helps the party in power to reach into the proper conception, but by opposition, to make us more attentive and to analyse the thing from different standpoints and find out if any defect is there or not.

But, just as a weak health may find anything and everything to be disturbing his health, but more and more one is healthy he finds from the environment less resistant powers. Many things, there may be many kinds of germs: in a healthy body they cannot produce any bad result, but in a weak body easily they can produce some bad result.

If it develops to the extreme he can find that one who is in perfect position nothing can dissuade him from his strongest purpose or principle of going. No effect they can have. The opposition cannot have any effect, but comes to examine, to test, and to give the glory passing the examination. The examination is undesirable to those who have possibility of failing. But who won't fail any examination he will welcome to acquire more glory. So the final adjustment that within the harmony of His devotees, he has got connection with Kṛṣṇa, farthest it may be, but still it is connected with Him. It will help.

To a patient some – to a patient perhaps the ghee may do some harm, but when healthy that ghee will contribute to his health. Something may harm when in our weak position. The stronger position, that will contribute to our growth. It is possible.

So Infinite accommodates everything in Him. Kṛṣṇa is stealing, but stealing is bad, but when Kṛṣṇa is stealing food from the room of His mother Yaśodā the devotees think it very sweet. Why? Everything belongs to Kṛṣṇa. He's stealing His own thing. It is not stealing at all but only in a posing of stealing. So it is not stealing, it is also harmonised by satisfying so many, satisfying, but it is not real stealing in His case. In His case it is not stealing, not breaking the law of morality, no encroachment on others property, because everything belongs to Him. This is only a play, only a show, so it is harmless. And also it gives pleasure to the heart of the devotees, "that which belongs to Him, He's only showing a fashion of stealing as if of others property." That is *līlā*, pastimes.

A *madhyama-adhikāra* when we're in the middle stage, the elimination and acceptance, he'll go; but when we reach the final goal no elimination or acceptance. I'm in such a particular place and there no elimination is necessary. Acceptance of everything is helping me. But on the way so many things to eliminate and so many things to accept; something like that.

Hare Kṛṣṇa. Hare Kṛṣṇa. Not clear?

Devotee: Clear.

Śrīla Śrīdhara Mahārāja: Somewhat. Hare Kṛṣṇa. Hare Kṛṣṇa.
So today we may stop here. Gaura Haribol. Gaura Haribol.
Jaya Om Viṣṇu-Pāda...

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