

## His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.11.05.B

**Śrīla Śrīdhara Mahārāja:** ...the alloy will be driven. Die to Live. Your present ego will have to go, and internal golden ego will come out. And that will really be the member in that sphere, that Vaikuṅṭha Goloka. In Vaikuṅṭha there is some calculation, the grandeur, awe, reverence, power. And in Goloka it is spontaneous and very plain, simple, beautiful, and sacrifice, the degree of sacrifice is in its highest reach there in Goloka. Competition is there, but just opposite competition there: Yogamāyā, and this is Mahāmāyā, the out carrying current and the in carrying current. Gaura Haribol. Gaura Haribol.

A vast land and this is just a small portion. Just as in a country there are so many prison houses and their position is very meagre. So, the main is under the good control of the government, the prison control is in a very less position, holds a very small position. So also *māyā* - only those that rebel, it is for them only, such a small portion occupied. And the vast portion is normal, with normal life, filled with normal... *tripad vibhuti* and this is *ekapada vibhuti*.

[?]

*Caitanya-caritāmṛta*, he says that, "I can't see well, memory is not very sharp, still I am going. I don't know how it is possible." \_\_\_\_\_ [?]

Something like my stage, it is coming to be similar. Eyes lost, memory also slackened. But anyhow you relish my discourse, you all. Gaura Haribol. Gaura Haribol.

*mukam karoti vācālaṁ paṅghum langhāyate girīm  
[yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam]*

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."]

[*Bhavārtha Dipikā, maṅgala stotram, 1*]

*Mukam karoti vācālaṁ.* God works wonders, *adbutkrama*, Urukrama is the name of Vāmandeva. *Adbutkrama* also His name, that of wonderful stride. His every step produces wonder, Urukrama, *adbutkrama* means wonder. So *mukam karoti vācālaṁ*, one who can speak, He can speak through him. Gaura Haribol.

Where is that *chaddar*? That *turiya*? Now catching cold! [Laughter] When young in age are also swimming in this pool, continuously [Laughter] for hours together, swimming, even in winter season, and now? [Laughter]

The Wordsworth's poem is there: Old man plundered by fair and shinning wealth, something will be spared what is needed not. Miser's pensioner. Youth is prodigals favourite and old age is miser's pensioner. Perhaps in his poem *Daffodils* or something like that, or *Lesser Celandine*? There is a flower which generally when hail and storm comes it closes itself and when sun shines it opens. But once Wordsworth was passing by the street where on the side that lesser celandine or perhaps a type of flower, he found there, and hail and storm came but the flower is exposed to the nature, not closed.

Then he says, "I found that flower and muttered within myself, what is this? When hail and storm it closes and any amount of hail and storm it can tolerate, forbear. But now it is exposed, it won't close. What's the matter? Then it came to my mind that, Oh, it is old and it has got no

capacity of closing, exposed to the nature.”

And that came to draw this moral, that young, many superfluous energy which may not be necessary at that time. Their favourite prodigal, who gives anything to anyone without caring for any, whether it will be finished or not, but whatever comes it will be prodigal. And miser who generally does not want to give anything to anybody, his pensioner, no work, still he is to pay. So his condition is very peculiar, helpless. So old age is miser’s pensioner. He won’t get anything. But young age prodigals favourite. So the conclusion: “Old man from your fair and shining youth if something could be spared that is needed not and if that may be added in your old age it will help, be better.”

[The Lesser Celandine]

[1] There is a flower, the lesser celandine,  
That shrinks, like many more, from cold and rain;  
And, the first moment that the sun may shine,  
Bright as the sun himself, 'tis out again!

[2] When hailstones have been falling, swarm on swarm,  
Or blasts the green field and the trees distressed,  
Oft have I seen it muffled up from harm,  
In close self-shelter, like a thing at rest.

[3] But lately, one rough day, this flower I passed,  
And recognized it, though an altered form,  
Now standing forth an offering to the blast,  
And buffeted at will by rain and storm.

[4] I stopped, and said, with inly-muttered voice,  
"It doth not love the shower, nor seek the cold:  
This neither is its courage nor its choice,  
But its necessity in being old.

[5] "The sunshine may not cheer it, nor the dew;  
It cannot help itself in its decay;  
Stiff in its members, withered, changed of hue."  
And, in my spleen, I smiled that it was grey.

[6] To be a prodigals favourite - then, worse truth,  
A miser's pensioner - behold our lot!  
O man, that from thy fair and shining youth  
Age might but take the things youth needed not!]

[English poet, William Wordsworth. 1770-1850]

...

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.  
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

**Devotee:** Mahārāja, when should a devotee accept disciples?

**Śrīla Śrīdhara Mahārāja:** When he feels that it is necessary for the service of his Guru; and upward, the Lord, Guru, Vaiṣṇava, *sampradāya*. When he feels bona fide urge within him that, 'you are to do that, on behalf, for the satisfaction of your higher agencies.' Not to satisfy his own whim, to get fame, name, money etc., *kanak, kāmīnī, pratiṣṭhā*. The highest is *pratiṣṭhā*, fame, position, prestige. Not for that, but for the service of the upper Guru. Urge, if he feels within him, he may do sometimes even reluctantly he has to begin. And gradually of course he becomes accustomed to do that. But the starting must be with this sincere and fair motive. Not for himself, but for the service of his Guru, and for the benefit of the public. If he is confident for the benefit of the public he feels an urge from within him that they should be helped, for the satisfaction of my Gurudeva, to continue his ways.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. And also in the background he will find, 'I was a patient, I have used this medicine, diet, and I feel better, out of disease gradually, and I'm sincerely confident that this will help him as it did myself,' that sort of background, and then that urge.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.  
Gaura Haribol. Nitāi Caitanya Dayal. Nitāi Caitanya. Mahāprabhu.

**Devotee:** Mahārāja, can women become Guru?

**Śrīla Śrīdhara Mahārāja:** Yes, if she sincerely feels that she can help others, she may be. There are so many. Jāhnavā Devī, wife of Nityānanda Prabhu, she began extensively this spiritual movement. And there are many of them, can become.

**Devotee:** She must be in the renounced order of life?

**Śrīla Śrīdhara Mahārāja:** Of course somewhat, a *grhastha*, when *grhastha* she may initiate *grhasthas*. But generally it is not found that the ladies will take the robe of renunciation; that is red cloth or something. But they deal with, they may have respect even of the *sannyāsīns* but they remain as *grhasthas* and may continue *grhastha śiṣya*.

**Akṣayānanda Mahārāja:** Mahārāja, did Śrīla Bhaktisiddhānta give that *bābājī-veśa* to anyone?

**Śrīla Śrīdhara Mahārāja:** Yes, some, but that was, we find, that was considered something like *vānaprastha*. Who were bona fide in their life of renunciation, but not very fit to preach, but *bhajan* could go on with, such people got *bābājī-veśa* from him. In Vṛndāvana, no bad tendency, good character and good earnestness for speaking the Name, but not fitness to preach, to approach the public, generally, such few persons were given *bābājī-veśa* in old age. Hare Kṛṣṇa. Hare Kṛṣṇa.

**Devotee:** Did Bhaktisiddhānta Mahārāja use a *vyāsāsana*? Did he have a *vyāsāsana* in his temples?

**Śrīla Śrīdhara Mahārāja:** Not permanent, the day of *vyāsa-pūjā* of course. Not permanent *vyāsāsana* as I hear the present Ācāryas of ISKCON they have introduced. I don't know whether in Swāmī Mahārāja's time that fixed *vyāsāsana* was there.

**Devotees:** Yes: generally. Most established temples had one fixed *vyāsāsana* for Śrīla Prabhupāda.

**Śrīla Śrīdhara Mahārāja:** So they are following in that order. But our Gurudeva did not have any *vyāsāsana*, fixed thing. But whenever he would come everyone must go and offer some flowers for worship, this fashion also was not present that time. Of course he has come from a particular place, those who are not engaged in the service outside they will gather and have *daṇḍavats*. And he will retire into his bedroom in chair. They would have one special room and there the bedding and the chair and the floor – there offered our obeisances. And sometimes one may sit there for some time and after offering obeisances would come back. No permanent establishment to show any respect.

**Akṣayānanda Mahārāja:** There was one of our God brothers, he was a *grhastha*, and he was told by doctors that he will die very soon, within one or two years, so our Guru Mahārāja gave him this *bābāji-veśa*. He was an American and he was the only person he gave this dress. Then later he was told by other doctors that he would live. So he went back to his family.

**Śrīla Śrīdhara Mahārāja:** Oh. Back to his family!

**Akṣayānanda Mahārāja:** Yes. He came to Māyāpur or Vṛndāvana and he was told, ordered by Guru Mahārāja to chant one *crore* and all this, eat only once, and so on.

**Śrīla Śrīdhara Mahārāja:** Make the best of a bad bargain. The standard will be lowered, but still considering his future he can't follow up that standard. So don't go astray completely, as much as you can do you do. Sometimes that is a discouraging incident in the organization. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

**Devotee:** Śrīla Śrīdhara Mahārāja, Lord Rāmacandra He took the vow of *ekapatni vrata*. So we see in society that there are generally more women than men. And it is a fact that every woman should be protected, either by first her father, then husband, then eldest son. So how are we to compensate for the excess amount of women who won't be protected if each man is only to take one wife?

**Śrīla Śrīdhara Mahārāja:** This is general recommendation for the good of the society. In Manu it is: *pitā rakṣati kaumāre, bharttā rakṣati yauvane – bhartta ke so ko loke nastre* \_\_\_\_\_ [?]

Ladies should never be allowed to live an independent life. The father will be her guardian in her childhood, and the husband in her youthful life, and in old age the son will protect her, give protection. This was the law in Manu in the Hindu society, in general. And we appreciate that.

Where's the rub? Where is the difficulty? Generally they need protection; otherwise if the society has no such control then they will be prey to any man and every man. That would be chaotic and free play of sensuality. Is that – can be adored, or respected? What is this? This is the life of the jungle. So, and constitutionally they're such that they can't protect them. Man is the aggressor, woman aggressed party. So if both let lose then the man can control the woman easily. So special protection must come from the – if civilised, the men will come to protect their chastity, otherwise let lose it will be like a jungle, there will be free play of sensuality. Is it desirable at all for any society, respectable society? The reality needs this, that free choice, that no protection of the women, the men and women they will be prey to sensuality. To check that

the guardian's strong hand should control them. They're weaker section. Sometimes against their will they're forced to accept their lot, fate. So protection is necessary.

Not only so it is mentioned in some Yajnavalka or Seti [?] the social law that when the test whether a country has got good government, the test will be this, that if a young lady decorated by the ornaments, jewels, can live under a tree at the night, and none attacks her, then we shall say that the country's governed well. You see? Passing the night under the shade of a tree, a young lady well ornamented, well decorated, if she can pass her night safely under a tree, then real good government is in that land. That is the test of a good government. Such standard was in India.

**Devotee:** But we see that the women in the west they do not want protection.

**Śrīla Śrīdhara Mahārāja:** One, because they do not give much value in their chastity, they do not attach so much importance.

**Devotee:** So then should polygamy be allowed?

**Śrīla Śrīdhara Mahārāja:** Polygamy, generally it is allowed and explained in this way. That a good son, good child we want, independent of sensual pleasure. So the ladies they will have general inclination to get a good child. So good seed is necessary for the land, cultivated land, and good seeds good crops, and bad seed bad crop. So unqualified persons should not be allowed only for sense satisfaction to marry and produce diseased child. Qualified children the country will aspire after, and so men of good health and good mind, they should be allowed to produce many children by many wives. It is for the good of the country. And only that union object only should be to produce good child, and not for sensual pleasure. That is the idea. *Prajana na ratae* [?]

In Gītā: *prajanaś cāsmi kandarpaḥ*.

[*āyudhānām ahaṁ vajraṁ, dhenūnām asmi kāmadhuk  
prajanaś cāsmi kandarpaḥ, sarpāṇām asmi vāsukiḥ*]

[“Of weapons I am the thunderbolt, and of cows I am the heavenly desire-fulfilling cow. Of cupids I am he who ensures progeny, and among the single-headed venomous snakes I am Vāsuki, the king of all snakes.”] [*Bhagavad-gītā*, 10. 28]

“I am lust there only when there is necessity to produce a child, good child, not for sense pleasure.”

In *Bhāgavata: Prajaya na rote* [?] For child and not for – *rote* means sense pleasure. It is a degraded position of the mind to lose one's power, vigour. Sense pleasure, there's a reaction for both the parties, their health, mind, intellect, everything is lost. So that cannot be promoted, cannot be encouraged, that sort of union for pleasure. It has got no far fetching good consequence, it is rather degrading to hanker for what is carnal desire. That is even found in the lower section of animals. Higher section like lions and others they are not prey to that sort of sense pleasure. So that cannot be encouraged in any way, for physically, mentally, morally, religiously, that should be avoided as much as possible.

And only when there is necessity Vyāsadeva is coming and producing a child. The purity of purpose even it may not care for marriage, as it was in ancient times. That marriage ceremony also was not necessary if the mass has got such a degree of control, they won't misuse. If such

time is possible that none will misuse his energy, and no spirit of aggression, no law is necessary, no protection is necessary. The movement is free, just as it was found in Tapovan generally, in the circle of the *ṛṣis*, it was they may be free, everyone had self control. And undesirable, only when some inspiration comes to produce a child then only they will – *prajānaś cāsmi*. Otherwise they're all *brahmacārī*, intact, only to do the duty, as if to discharge the duty they will do it with the spirit of doing some duty, and not for sense pleasure. That may not be practicable but this ideal is there, the full self control. And waste of energy and sense pleasure, to become a victim of sense pleasure like a beast, is that a life?

**Akṣayānanda Mahārāja:** Where is that Tapovan?

**Śrīla Śrīdhara Mahārāja:** Scattered here and there in the bed of Himalaya and so.

**Devotee:** So we see now that the society is so over-run with *varṇa-saṅkara*, so what would a Kṛṣṇa conscious government do to rid itself of this *varṇa-saṅkara*? How would they control it, or I mean rid themselves of it?

**Śrīla Śrīdhara Mahārāja:** That is more wide view, from more wide view, anyone come to, this is *sattya guṇa* arrangement, in the *guṇa māyā jagat*. And Mahāprabhu said: "None is disqualified, even an *antyaja* is qualified, a *brāhmaṇa* unqualified, another, *nirguṇa* movement." All vitiated here from top to bottom, the whole thing is sinful, more or less. From the consideration of the *nirguṇa* plane the *brāhmaṇa* holding the highest position, highest control, the master of his own senses, but if devoid of devotion to Kṛṣṇa he's also a worst rebel. From broader view these differences are neglected, and anyone who has got *śraddhā*, real *śraddhā* while wandering through these cycles of different birth and death, wherever we find a little *śraddhā* in the lowest or in the highest, we accept them. So not much importance is given on this *sattvica guṇa*, in the relativity of good and bad: *sattvica*, the morality, the purity of exploitation in the world, that is good, but if it's not connected with Kṛṣṇa consciousness, then the good bad, everything is bad. Because the man on the top, holding the position in the top place he will again have to go to the lowest position. Do you see?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** No permanent position: temporary good position, but that will lead him again to the lower position. So when the consideration comes for the eternal relief, with low and up, no much considered difference. Sometimes the lower may have greater chance.

[32:20 - 33:10 [?]]

...then, *sādhana-daśā*, to go on with the *sādhana*, the processes, for realisation, *śravaṇa-kīrtana*, *sādhū-saṅga*, *śravaṇa-kīrtana* \_\_\_\_\_ [?] etc., then *āpana-daśā*, then he can feel within himself that he has reached the desired position, *āpana-daśā*. Then *prapanna*, then he may feel tendency within himself to distribute it to others for their good, *prapanna*.

\_\_\_\_\_ [?]  
To one's own satisfaction he'll listen, *praṇipāta*, *paripraśna*, *sevā* – higher knowledge...

\_\_\_\_\_ [?]

*nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena*

*yam evaiṣa vṛnute tena labhyas, [tasyaiṣa ātmā vivṛnute tanūm svām]*

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."]

[*Kathopaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

Higher knowledge, superior spiritual knowledge...

34:38 - 36:15 [?]

[*tad vijñānārthaṁ sa gurum evābhigacchet  
samiṁ paniḥ śrotriyaṁ 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]

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**Śrīla Śrīdhara Mahārāja:** Did you not meet Acyūtānanda at that time?

**Devotee:** No.

**Śrīla Śrīdhara Mahārāja:** Acyūtānanda is expected I heard here.

**Akṣayānanda Mahārāja:** Not certain – a rumour.

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**Śrīla Śrīdhara Mahārāja:** One *brahmaratri* was entered into that night. Time and space can be controlled by handling the consciousness. Normal time, when one goes, the unit also varies, if one goes to Satyaloka, a moment there when he comes back a *yuga* finished. It is unit, the human hour, in one hour there may be worms or insects where a thousand generations finished within one hour of human life. The unit of time is/can be measured very meagrely and be the standard, or like hypnotism, the control from the subjective centre, the big and small, all relative. According to the longevity the division of the time, bigger and smaller. What is small to Brahmā it is big to us.

One *brahmaratri* was entered in *rasa lilā*. In one night it was managed that one *brahmaratri* was entered there, still, for the *gopīs* it seemed that within a moment the whole night finished, this life. The intensity of happiness was of such a degree that start and finished, "When we began just now and it's finished. What is this?"

But from the absolute measurement Śukadeva says one *brahmaratra* was entered within. Still the relative consciousness dismissed that. "No: the smallest period of time this night." So all control, like hypnotiser, subjective control. Do you understand? Fossil is not the controller, object is not the controller of experience, but just like hypnotism the Super Subject is controlling the whole thing, what to see, what to feel, what to hear. Not anything fixed from the objective world. But as the Super Subject wants me to see, I cannot but see that, to hear them, to experience

them.

*ūrdhva-mūlam adhaḥ-śākham, aśvatthaṁ prāhur avyayam  
chandāṁsi yasya parṇāni, yas taṁ veda sa veda-vit*

["The Supreme Lord said: The holy scriptures proclaim that this material world is like an unchangeable Banyan tree with its roots facing upwards and its branches down, known as an Aśvattha (transitory) tree. Its nutriments are the Vedic aphorisms, which are represented by its leaves. Whoever knows this tree in this way is a genuine knower of the *Vedas*."] ]

[*Bhagavad-gītā*, 15.1]

The *veda-vit*, *Veda* means the knowledge transmitted from above to the lower, the revelation, the knowledge of revelation. That is the truth. The knowledge of experience has no value; it is all concoction, or illusion, misunderstanding, plane of misunderstanding, misjudgement. So no knowledge of experience can be relied on for – in connection when we are to judge anything in the connection of reality. In the connection of reality, no knowledge drawn from our experience can be utilised because it is all misconception. Only real knowledge can come down from the quarter of normal understanding that is through the *Veda*. So *śrauta siddhānta*, *śruti*, and all these *pramāṇa* evidences cancelled. Do you follow?

*Pratyakṣa*, *parokṣa*, *aparokṣa*, *adhokṣaja*, and *aprakṛta*.

*Amala-pramāṇa*, *āmnāyah*, *anumāṇa*, *pramāṇa*, *śabda-paramāṇa*.

All cancelled when the *śabda-paramāṇa* stands, in the case of understanding about the reality, consideration about reality, all these are cancelled, because it is drawn from the world of misconception, *māyā*. *Mā – yā*, 'what is not that.' *Māyā* means *mā – yā*, *yā* means *ye* and *mā* means no.

**Devotee:** Could you please explain the *māyā* Mahārāja.

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

*Mahā-māyā*, one of the greatest hoax.

\_\_\_\_\_ [?]

Measured knowledge: Infinite characteristic.

\_\_\_\_\_ [?]

Iron, what is this?

\_\_\_\_\_ [?]

We are given some stand on the environment and in our vocabulary we continue that sort of knowledge in that place.

\_\_\_\_\_ [?]

The conception of a particular thing what is true in my society that is not true in another society. What is poison to me that is nectar to another! The oxygen is our life and the oxygen is poison to tree. So about oxygen we have recorded something, but the tree world they will record something else. In this way this thrust, stamp on the environment that is not a reality. That is all relative calculation interest, so *miyate anayat*, the knowledge by which we measure things, but everything has got infinite capacity, quality, direction; inconceivable position, that is reality. And we put some partial interested opinion in them that they're such, but they're not such. Independent of my selfish interest they have got their independent value. What is that? So *miyate*, this *māyāic* knowledge experience of this world all cancelled, does not stand in the plane of reality, real calculation. That is *śabda*. That means the infallible region, their record of their

acquaintance and when that is extended to us we must rely on that, and won't rely on knowledge of our own experience.

In another case - gradation of knowledge: *pratyakṣa*, *parokṣa*, *aparokṣa*, *adhokṣaja*, and *aprakṛta*, five stages of knowledge coming. *Pratyakṣa*, some direct sense perception: *parokṣa*, experienced by others, not by me; that is *parokṣa: aparokṣa*, has been told as being like sound sleep, *samādhi* – we have got a sort of experience \_\_\_\_\_ [?] I slept a good sleep, I slept happily. But at that time I have got no knowledge, but when we come down I say, I assert that I slept very happily. So a sort of particular knowledge was there, otherwise how can when I come I can assert, that has been told as *aparokṣa buddhi* by Śāṅkara School and others.

Then the Rāmānuja comes and says that the fourth stage of knowledge and that is *adhokṣaja*.

*Adhakṛta indriya jnanam*. There is a transcendental knowledge which supersedes all knowledge of experiences. In other words, super subjective knowledge. When that fine and subtle knowledge comes down in the plane of my existence, my soul, I can trace it, I can feel it, I can understand. And when it withdraws I'm nowhere. Finer knowledge can descend in my gross consciousness and when that withdraws itself I can't have it, *adhokṣaja*. *Adhakṛta indriya jnanam yena*. Sense experience knowledge...

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