

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

81.11.28.C

**Śrīla Śrīdhara Mahārāja:** ... ‘I am that Brahman.’ And that is anti devotion.

So we must realise the meaning in accordance with the conception of the whole. Only partial understanding won’t help us much, but in consonance with the whole, the verification with other *siddhānta*, that remaining, then we must take it.

The general conception, that self concentrated, and then no concentrated that is *tyāga*, and then Kṛṣṇa concentrated, or Nārāyaṇa, that is upper concentrated. Self concentrated in a world, and no concentration that is *nirapekṣa* in that sense, that is Virajā, Brahmaloaka. And God concentrated, God, *sapekṣa*, *bhāgavat sapekṣa*, that is from Vaikuṅṭha, *paravyoma*. They’re God *sapekṣa*, they’re always in the side of God. And *nirapekṣa* proper is found only in Virajā and Brahmaloaka. And the *sādhaka* also *nirapekṣa*, he must be *apekṣa yukta*, always partial to his Guru, to his own group, in this way. Otherwise differentiation is impossible. Differentiation and hierarchy, where there is, there must be some sort of assertion. ‘This is good and that is not so good.’ *Śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*, the comparison between them: the *dāsya* is better than *śanta*, *sākhya* is better.

“*Age kaha ara.*” [Caitanya-caritāmṛta, Madhya-līlā, 8.59] Mahāprabhu, “Go deeper, go deeper. Go higher. Yes, this is better. Then go more, further.”

In this way the development in the theism, it is there, the elimination is there. So if *nirapekṣa* means the all equal, then that is to be found only in Brahmaloaka and Virajā, but some sort of partiality must be there because the gradation is there. All is not equal. Hare Kṛṣṇa. So in *nirapekṣa* in that sense, if I get the passage, then I can say in what meaning it has been utilised, wording has been used there. Hmm? What did you say?

**Bhāratī Mahārāja:** Once you were describing about the differences in the different *siddhāntas* of the four main Ācāryas. You were talking about the differences in the *siddhānta* of Rāmānujācārya, Nimbarkācārya, Viṣṇusvāmī...

**Śrīla Śrīdhara Mahārāja:** Yes, there are differences. There is something common, something different everywhere. Mahāprabhu’s summary of the most grand *siddhānta* is *acintya bhedābheda*. Everywhere there is something common something different. This is the general representation of the nature of the whole infinite, *bhedābheda*. In some points there must be something common, and in some points there must be something different, cannot be otherwise. And the demarcation of difference that is *acintya* because that depends on the sweet will of the highest will, so it is *acintya bhedābheda*, inconceivable. Why? Because in His conception all rights reserved there, so it is *acintya*, but *bhedābheda*, it cannot but be, something common something different. This is Mahāprabhu’s statement, His direction about the conception *acintya bhedābheda*.

**Bhāratī Mahārāja:** Mahārāja, you were talking about Bhaktivinoda Ṭhākura’s – Bhaktivinoda Ṭhākura had said that there were four things which Caitanya Mahāprabhu accepted. And one of those, I was wondering where they came from?

**Śrīla Śrīdhara Mahārāja:** One from another, another place, He has taken two from each *sampradāya*. In one place he has written that one qualification from one *sampradāya*. In another place I have found he has given two things taken from four *sampradāyas*. That is also found in some place. By minute examination he has declared that two from each *sampradāya*.

**Bhāratī Mahārāja:** So Mahārāja, the *tadīya*...

**Śrīla Śrīdhara Mahārāja:** *Tadīya* from Rāmānuja.

**Bhāratī Mahārāja:** Then the *vigraha upāsanā*.

**Śrīla Śrīdhara Mahārāja:** *Vigraha upāsanā*, Nimbarka, and *vigraha sevā* from, *vigraha* from Madhvācārya, and others, *rāga-mārga* from Viṣṇusvāmī, Śrīdhara Swāmī *sampradāya*.

**Bhāratī Mahārāja:** Then the *bhedābheda siddhānta*.

**Śrīla Śrīdhara Mahārāja:** *Bhedābheda*, that is from *dvaitādvaita* Nimbarka: and in another place, the fourth, *paricaryya* and *bhedābheda* from Nimbarka. And *Vigraha* and *bheda*, Bhagavān *jīva*, the *bheda* is the greater thing, from Madhva. And from Rāmānuja *tadīya* and *prapatti*: and from Viṣṇusvāmī this *rāga-mārga* and *sevā*. In two places I found that in one place he has given one from each, four: and another two from each. Very subtly he has differentiated like that.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

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

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

A normal position: to come to normal position. Hare Kṛṣṇa. Hare Kṛṣṇa. But if anything abnormal I'm delivering then to come to a normal position I think in you, what I say if anything is defective please set me right again. Perhaps with this idea: Nitāi Gaura Haribol, I cry like that, should I say anything wrong, Hare Kṛṣṇa, Hare Kṛṣṇa, Gaura Haribol, Nitāi Caitanya Dayal, Gaura Haribol.

There is one *śloka* and it is passing in the name of Vyāsadeva. After: when I was in Chittagang I delivered lecture according to *Bhāgavatam*. The *brāhmaṇas* they're all Śaṅkarites, Māyāvādīs. I tried to establish there, \_\_\_\_\_ Personal God is above Brahman, in this way in *Gītā*. One *brāhmaṇa* stood up with this *śloka*: the *śloka* I don't remember, anyhow it is mentioned there that after producing all the *Purāṇas*, and including *Śrīmad-Bhāgavatam*, the Vyāsadeva at last he spoke this *śloka*. The subject matter is such.

"That You are so big You are infinite, and in the words I have encaged You, that You are such, Your *rūpa* is such, Your *guṇa* is such. I have depicted all these things in *Purāṇa*. You are the infinite; I have taken You within the finite, revelation, finite description, and this and that, so many things. So I beg forgiveness to You." The Vyāsadeva he begged forgiveness. "That so infinite I have put in a cage, so our words are all finite, the meaning is also finite, to us. And we are trying to make delivery with the help of those finite words and finite meanings."

What is this? This is a fun. But still we cannot but do according to our position. The infinite can, that my saying: 'If Infinite cannot make Himself known to finite He's not Infinite.' The basis of that: if He takes the reign of my flow it is all right. And whenever my mundane touch impedes,

of course it cannot but be mundane.

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

*Śaraṅāgata*. Once when in Assam, Sarabhoga Gauḍīya Maṭha, Prabhupāda went to install Deities there. Generally Śrauti Mahārāja does all those things. But at that time I was requested to perform the necessary things before Prabhupāda goes and enters the temple and he performs his *pūjā* and then the door is opened, then Bhagavān is there, Kṛṣṇa is there in the Deity. I decorated the throne, the Deity, everything. And that was placed in a high position. And I thought that Prabhupāda will have some trouble to go up and put Tulasī on the feet of the Deity. So I placed Tulasī also, everything, without uttering any *mantram*. The whole thing I finished and came away.

And then Prabhupāda went in. I did not know that it was his nature, his custom, that he puts Tulasī *candan* on the foot of the Deity and thereby he invites Deity to be there, to the public. I did not know that. I put the Tulasī also, finished everything without uttering any *mantram*. Only hand transaction I did.

Prabhupāda went, and came out, sitting and doing something, came out and told: “The Deities Themselves are – have appeared here, out of Their Own accord.” As if he had not to invite Them. “Of Their Own accord They have come here, appeared here.” That was his remark coming out.

Then Kuñja Bābu, Tīrtha Mahārāja, he came to ask me silently, “Have you put Tulasī on the foot of the Deity?”

“Yes, but without any *mantram*.”

“Why?”

“I did not know, but it is troublesome, but I considered that to put Tulasī, or to do anything that will be very troublesome for Prabhupāda. It’s in such a high position it was placed. So whatever to be physically done I have finished, but without uttering any *mantram*.”

Anyhow it finished there. Then when in the meeting, delivering lectures, Prabhupāda for the second time he repeated that, “The Deities in this Maṭha have appeared out of Their own accord.”

I was frightened, then I have done a great wrong. Then also what to do, some repentance came without knowing it fully well how I was bold enough to enter the room, I did not know it, mortified, but did not speak anything.

Then Prabhupāda came to Calutta and myself and this Mādhava Mahārāja, who was Hayagrīva Brahmācārī at that time, a party came to Mymensingh. Then we found in *Nadiyā Prakāśa* an article and there also it is mentioned that, “The Deities in Assam Maṭha, Sarabhoga Gauḍīya Maṭha, have appeared of Their Own accord.”

Then I was very much depressed and wrote a letter to Prabhupāda. “I have done a great offence. Please forgive me. I did not know. Unknowingly I have done. But you must forgive me, otherwise I’m nowhere.”

Then he replied in a letter. Gaura Haribol. \_\_\_\_\_ [?]

“One who has surrendered, he has got no offence. No offence he can make; one who has surrendered.” That was his reply.

Then Hayagrīva Prabhu, afterwards Mādhava Mahārāja: “A great certificate for you.”

**Devotees:** [Group laughter]

**Śrīla Śrīdhara Mahārāja:** So we are indulged to speak in language we are given whether we are fit or unfit; given some certificate, some license, 'go and speak.'

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa  
kabhu nā vādhibe tomāra viśaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]*

[“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. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association.”] [*Caitanya-caritāmṛta, Madhya-līlā, 7.128-9*]

A license is there. We are faulty. He knows it very well. Still, why He selects us to speak on His behalf? Gaura Nityānanda. So we are to remember to go back to Their feet. What I am saying of course it must not be perfect, but still it is Your wish, and I'm trying to fulfil Your order that is in this way. Gaura Haribol. Gaura Haribol. Now, what's the time, again?

**Devotee:** Twenty minutes to ten.

**Śrīla Śrīdhara Mahārāja:** Then we stop here today. Gaura Haribol. Gaura Haribol.  
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

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