

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

81.12.29.B

**Śrīla Śrīdhara Mahārāja:** ...*māyā* is also eternal, misunderstanding, that is also eternal, this possibility, in the relativity. Kṛṣṇa.

**Mādhava Mahārāja:** I have one letter here from Bhakti Caru Mahārāja, he has written one letter from \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** It is in English or Bengali?

**Mādhava Mahārāja:** Bengali.

**Śrīla Śrīdhara Mahārāja:** Govinda Mahārāja, Caru Swāmī \_\_\_\_\_ [?]

...

To remove the defects of all other five *darśanas* Vyāsadeva had to compile *Vedānta darśana* in their form, in a logical form, *Vedānta darśana*. And the *Bhāgavat* is the commentary of that *Vedānta darśana*. *Vedānta darśana* is considered to be the flower in the tree, and *Śrīmad-Bhāgavatam* the ripe fruit. In this way the adjustment of the Vedic culture has been given, a developed form. Hare Kṛṣṇa.

Śrīdhara Swāmī also in his commentary in the introduction of *Bhāgavatam* also shown this path, that how the root is the *sat-saṅga*, then the *Gāyatrī*, then the *praṇava*, *omkāra*, then *Gāyatrī*, then the tree *Veda*, and then the fruit, the flower, and then fruit, *Bhāgavatam*, the desired ripe fruit. *Śrīmad-Bhāgavatam*, *raso vai saḥ*, is full of juice, nectar. How it has come from *Veda* and where from *Veda* comes. All these things have been described in a very nutshell way.

Hare Kṛṣṇa. Hare Kṛṣṇa. So that is the right way to move to the people, as least who have got some faith in the *Veda*, they should be dealt in such a way. 'The *Veda* is developing in this way.' And to show skilfully the stages of development step by step, and just like a theorism in a logical way we are to show to the public that this is blossoming in this way, the bud blossoming into a flower and then to fruit, how. The intermediate steps should be explained, supplied; then it will be easy to make them convinced. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. *Vedaiś ca sarvvair aham eva vedyah*.

[*sarvasya cāham hṛdi sanniviṣṭho, mattaḥ smṛtir jñānam apohanam ca vedaiś ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham*]

["I am situated (as the Supersoul) within the heart of all souls, and from Me arises the soul's remembrance, knowledge, and the dissipation of both (according to his karma, or action in the mundane plane). I am the exclusive knowable (ecstatic) principle of all the *Vedas*. I am the author of the *Vedānta* - *Vedavyāsa*, the expounder of the knowable meaning of the *Vedas*. And certainly I am the knower of the purport of the *Vedas*."] [*Bhagavad-gītā*, 15.15]

"I am the object, the aim, of all the Vedic *mantrams*, background. They're all aiming towards Me, to prove Me."

Hare Kṛṣṇa. In *Bhāgavatam* also it is said, "If it fails to do so, this *varṇāśrama*, this Vedic *tol*, school's instructions, Vedic education, if they fail to take to the Supreme Lord Kṛṣṇa then they're

useless. They're wasting their energy. They're committing suicide. And anyhow if they take us, any sort of training or education takes us to the conception of Kṛṣṇa to be the highest, it fulfils its object."

*dharmah svanuṣṭhithaḥ puṁsām, viṣvaksena-kathāsu yaḥ  
notpādayed yadi ratim, śrama eva hi kevalam*

["The occupational activities a man performs according to his own position are only so much useless labour if they do not provoke attraction for the message of the Personality of Godhead."]

[Śrīmad-Bhāgavatam, 1.2.8]

...

...but it could not produce the desired result, that Kṛṣṇa consciousness, then that's all a waste of energy. And there is another, just the opposite.

*ataḥ pumbhir dvija-śreṣṭhā, varṇāśrama-vibhāgaśaḥ  
svanuṣṭhitasya dharmasya, saṁsiddhir hari-toṣaṇam*

["O best among the twice-born, it is therefore concluded that the highest perfection one can achieve by discharging the duties prescribed for one's own occupation according to caste divisions and orders of life is to please the Personality of Godhead."]

[Śrīmad-Bhāgavatam, 1.2.13]

But if one is found that he has reached to the stage of serving Kṛṣṇa then all his duties, past duties have been successful. The certificate can be issued to him blindly. He has reached the goal. So anyhow, whatever he did, all justified, because he reached the goal. And who misses the goal, then all his grandeur in discharging his duties of different stages, that all gone, because he misses the right end, the aim, missing the aim, object of those duties. So they're all wasted. It is in *Bhāgavatam*. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

**Devotee:** How can I chanting properly? My chanting not properly now.

**Śrīla Śrīdhara Mahārāja:** Chant. By the living sources, by leaving of the evil influences aside, that *sādhū* and *śāstra*, first *sādhū* and then *śāstra*. From the association we are to draw, we are to try to get energy, direction, all in their association, favourable environment. When the medicine is failing to do its duty then we are advised to have a change of place, where unconsciously the air and water, everything, comes to our help to improve the health. Change, when the medicine fails to produce its result. So also, the environment, the environment and the energy within, two things, when the energy within is failing then strength must be acquired from the environment, favourable environment. That is the association, *sat-saṅga*, *sat-saṅga*. And the living, more living, the *sādhū*s more living, and the next, passive *saṅga*, that is scripture. *Sādhū śāstra*, only two things can help us in our need. Guru is there. God sent *sādhū* for me, the agent, on His behalf. Then we can concentrate to him, to his submission. Otherwise the *śikṣā* Guru, the *sādhū*, and in want of that, the *śāstra*, the scriptures who can enlighten us about the thing we need.

*sādhū-śāstra-kṛpāya [yadi kṛṣṇonmukha haya, sei jīva nistare, māyā tāhāre chāḍaya]*

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who

voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 20.120*]

This is the only remedy, first *sādhu*, that is living scripture, and then passive, active and passive environment. Hare Kṛṣṇa. So, and how to get association? Only through serving attitude we can have cooperation, not by indifference, or by aggression, aggressive tendency. To get anything from higher, that means only through service we can, the attitude of serving, we can draw them towards us. We can make master over our lower things, but when we are in want of higher things then only through serving, *praṇipāta, paripraśna, sevā*. By these three qualifications only we can imbibe things from higher sphere, serving attitude.

...

**Devotee:** ...control.

**Śrīla Śrīdhara Mahārāja:** Gradually it will be controlled. If you want to kill an animal it takes some time to kill it. Ha, ha. So the *anartha*, they're there, and to dispense with them some time is necessary. But that also, the energy of killing them, to remove them, that energy we should gather from higher sources, then with less energy we can do away with them.

[*anyathā swatantra kāma anrthādi jāra dhāma, bhakti-patha sadā deya bhaṅga*  
*kibā bā karite parekāma-krodha sadhākere, jadi haya sādhu-janara saṅga*]

["If lust is not controlled, then it becomes the breeding ground for a host of vices and checks one's advancement on the path of devotional service. However, if one stays in the association of the saintly devotees, then that association will carry him beyond the influence of lust, anger, and their friends."] [Śrīla Narottama Dāsa Ṭhākura's *Śrī Prema-bhakti-candrikā*, 2.11]

What the lust and greed and anger can do harm to a seeker after truth, the *sādhu*, who is in the path of realisation of Divinity, if you can fortunately have the intimate association of a *sādhu*? What, in other words then they cannot do anything. Because something is being spent, but another side income, coming and going. If help coming from the higher, that supersedes, then the spending, expenditure, cannot make any harm, *kāma-krodha sadhākere*. And there is also \_\_\_\_\_ [?] intelligent adjustment, we can get relief. It is such in Narottama Ṭhākura's that:

'*kāma*' *kṛṣṇa-karmārpaṇe*, ['*krodha*' *bhaktadveṣi-jāne*, '*lobha*' *sādhu-saṅga harikathā*  
'*moha*' *iṣṭa-lābha bine*, '*mada*' *kṛṣṇa guṇagāne, niyukta kariba yathā tathā*]

["Lust I will engage in offering the fruits of my work to Lord Kṛṣṇa. Anger I will direct towards the enemies of the devotees. Greed I will engage by being greedy to hear the topics of Lord Hari in the association of the saintly devotees. Bewilderment will be manifested because I cannot immediately attain my worshipping Lord. Madness will be there when I madly glorify the transcendental attributes of Lord Kṛṣṇa. In this way I will engage each of these in the service of Lord Kṛṣṇa."] [Śrīla Narottama Dāsa Ṭhākura's *Śrī Prema-bhakti-candrikā*, 2.10]

Some impulse we feel within, try to utilise in the service of the impulse, that force, try to utilise it, regulate it in the service of Kṛṣṇa. *Krodha bhakta-dveṣi-jāne*. Some apathy, anger, try to use it against those that are antagonistic to the *sādhu*, to the Kṛṣṇa *bhakta*. *Lobha sādhu-saṅge*. The greed you may try to engage in hearing from the lips of the *sādhu* some Hari *kathā*. *Moha*

*iṣṭa-labha-bine*. Sometimes depression comes, try to utilise it when you are separated from a *sādhu*, *iṣṭa-labha-bine*. *Mada kṛṣṇa-guṇa-gāne*. Sometimes over energy appears within us. Engage that overflowing energy into dancing and chanting in the Name of Kṛṣṇa. Ha, ha. '*Mada*' *kṛṣṇa guṇagāne niyukta kariba yathā tathā*. In this way some flow of energy, try to regulate them in the service of Kṛṣṇa. Anyhow manage it and you will be free from them in no time, in this way. And there is another thing.

[*rajas tamaś ca sattvena, sattvaṁ copaśamena ca*]  
*etat sarvaṁ gurau bhaktyā, puruṣo hy añjasā jayet*

["One must conquer the modes of passion and ignorance by developing the mode of goodness, and then one must become detached from the mode of goodness by promoting oneself to the platform of *śuddha-sattva*. All this can be automatically done if one engages in the service of the spiritual master with faith and devotion. In this way one can conquer the influence of the modes of nature."] [*Śrīmad-Bhāgavatam*, 7.15.25]

In *Bhāgavatam* it is mentioned, Devarṣi Nārada is saying:

*asaṅkalpāj jayet kāmam*, [*krodham kāma-vivarjanāt*  
*arthānartheṣayā lobham, bhayaṁ tattvāvamarśanāt*]

["By making plans with determination, one should give up lusty desires for sense gratification. Similarly, by giving up envy one should conquer anger, by discussing the disadvantages of accumulating wealth one should give up greed, and by discussing the truth one should give up fear."] [*Śrīmad-Bhāgavatam*, 7.15.22]

You have got many designs and plans to carry out, *asaṅkalpāj*. Don't allow yourself to enter into such big, ambitious speculation. Thereby from the start you control. Don't allow yourself to be busy with big engagements in life, ambitious engagements. *Asaṅkalpāj jayet kāmam*. *Krodham kāma-vivarjanāt*. And bad temper sometimes comes within you. Only you withdraw from the beginning. That don't settle, identify yourself fully with a particular plan, then any hindrance comes and you'll be full into anger. And if you're not very particularly addicted to a particular plan, no chance of being excited; that *krodham kāma-vivarjanāt*. *Arthānartheṣayā lobham*. You have much greed for the money, you are to discriminate that what is the stage of money, money can do these things, whatever it can construct that automatically vanishes in course of time. So what is in the charm of money? *Arthānartheṣayā lobham*. *Bhayaṁ tattvāvamarśanāt*. And if you've got any fear, apprehension, then you are to discriminate here in the plane, *tattvāvamarśanāt*. "Oh, so many things combined, this matter, the water, the ether, the combination of everything, and everything disappears, comes and stays for some time and disappears. So the birth and death in course of nature it is coming and going everywhere. Every second something is born and something is dying." Calculating in this way you should leave your fear.

*Etat sarvaṁ gurau bhaktyā*. So many, a long list is given there in *Bhāgavatam*. And in the conclusion it is said, *etat sarvaṁ gurau bhaktyā, puruṣo hy añjasā jayet*. All these undesirables can be checked only by concentrating one's attention towards the service of his Guru. 'My Guru has ordered...oh, no fear, no other things, because my absolute guide he has ordered.' We may take this advantage and everything will disappear in no time. *Etat sarvaṁ gurau bhaktyā, puruṣo hy añjasā jayet*. Very easily you'll be able to cross over all these temptations and difficulties if

you can concentrate only to the divine feet of your Guru Mahārāja. ‘He is my guide. I’m not my own. I belong to him. Whatever he’ll instruct I must do without caring for my individual loss and gain.’ In this way. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

**Devotee:** How can you find a Guru?

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha, ha. Your Guru is already there, and who is nearer to him... Why you accepted him as Guru, what for? What did you see peculiar in him? And that peculiarity wherever you will find, there you can rely as Guru. Same nature, same temperament, same instruction, same object, things of that stage, that layer, that plane what attracted you. You did not come to a figure, not attracted by a figure only, the eye experience, but you are attracted by a particular ideal, proposal, instruction, and that will be your real guide. Wherever you’ll find that your Guru is present there, in his instruction, in his advice, in his conception given about you and your environment, your prospect. All these things wherever you’ll find you will find your Guru. In your Guru eye or anywhere, wherever you will find what attracted your inner heart, you must try to find out that. ...with the eye experience... experience, or touch experience, anything else, but the ideal, the advice.

**Devotee:** Most detectable with the heart.

**Śrīla Śrīdhara Mahārāja:** Prospect, ah, the heart, the unfolding of his heart. He gave you the prospects of some supernatural sweetness and prospect, hope. Wherever you will find things of that layer, there you can find your Guru. He’s present there, and that is one with your Guru. The gist, the very existence of our Guru is of that consciousness, of that feeling, that sentiment, that hope, that knowledge, that light. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

The meaning of his words: our Guru Mahārāja departed forty four years ago, but we are living, but we have caught hold of his advices, the gist of his speech, advices, and his conduct, his movement. And looking after that and consulting that also with the similar scriptures and other past Vaiṣṇavas, making an adjustment we are moving forward so long. So long, and we don’t think that we have deviated from his divine feet. We are still there. His divine feet still within our heart as fresh as ever. Hare Kṛṣṇa. Enlivening us always. And what he said we find in *Bhāgavatam*, in *Gītā*, more deeper and deeper in his line, progressing, not deviating, by his grace.

And whatever new things come to us, we try to adjust with them in such a way that it may improve his advice and we may have some adjustment with them. What position, if any new things come we are to also give adjustment with that, keeping his glory above all. In his line we are to make adjustments if new things we come across, keeping the standard given by him intact. Ha, ha, ha.

...

...what is high, what is low, with that universal standard we apply and we find the taste. “What is this? It is gold, or it is silver, or it is iron, or it is mud?” By applying that standard of knowledge we examine and place them accordingly. “Oh you mud, you earth, you have come with a posing of the gold, never, go away. Go, take your place down there. Only with a glittering colour you have come, the mud, to take the position of the gold.”

Ha, ha, ha. What do you say? The eternal standard, that test. Gaura Haribol. *Acintya bhedābheda*, *advaya-jñāna*, *satyam*, *śivam*, *sundaram*, the conception of the progressive substance, *satyam*, *śivam*, *sundaram*. The eternal existence, the knowledge, and the beauty, *ānandam*, charm, how the superior conception, one after another. *Acintya bhedābheda*, and

*bhedābheda* and *advaya-jñāna*. One all-harmonising organic whole, and there is difference and common, and that is in the hand of the Absolute Power. And Absolute Power is not, there is not any anarchy, but there is not only justice, but above that there is mercy. Not only consciousness, judgement, decision, judiciousness, but there is beauty, there is love, holding the supreme position, sympathy.

“I am friendly. I am the Absolute Power but I am friendly to you all. So don’t be afraid.”

*aham hi sarva-yajñānām, bhoktā ca prabhur eva ca*  
[*na tu mām abhijānanti, tattvenātaś cyavanti te*]

[“-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death.”] [*Bhagavad-gītā*, 9.24]

*bhoktāraṁ yajña-tapasām, sarva-loka-maheśvaram*  
*suhṛdaṁ sarva-bhūtānām, jñātvā mām śāntim ṛcchati*

[“I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee’s most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity.”] [*Bhagavad-gītā*, 5.29]

You will attain peace, you will get peace, only when you find that the final controlling agent is my friend. Then you’ll be, no apprehension you’ll have. The ultimate controller is my friend so my interest is well represented there. Then only I can find ease, no anxiety. You are to only find that, that I am not in a chaotic environment, but it is considerate, judicious, and the ultimate dispenser is my friend. Ha, ha, ha. This conception gets us living relief from any anxiety we can apprehend. Is it not?

**Devotee:** Yes Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Yes, in *Gītā* it is said, Kṛṣṇa says that: “I am all in all but I am friend to you all,” So no misgivings, ha, ha, ha, no apprehension.

**Mādhava Mahārāja:** Mahārāja, if one wants to spread Kṛṣṇa consciousness, sometimes he has to engage in big projects in order to make a big impact.

**Śrīla Śrīdhara Mahārāja:** Of course, if he’s inspired, if inspiration is there, not individual ambition, then it will devour you, it is *pratiṣṭhā*. But if within you find the inspiration then you’ll have no fear. If ordered, if from that side, then you are all right. Otherwise, not for your own individual name and fame, that is an *anartha*, that is, the agent of *māyā* will entice you and leave you in the darkness, ha, ha, after all. *Pratiṣṭhā*, one is *pratiṣṭhā*, the name and fame for individual aspiration, and the other the opposite rather to serve, to engage every *narth* for the service of Guru, to satisfy, to fulfil the order of the upper divinity. We must differentiate between the two.

**Mādhava Mahārāja:** Should one be afraid, should a person be afraid of his own personal

individual...

**Śrīla Śrīdhara Mahārāja:** So with the good association we can take any ambitious work, the faithful association, *sādhu-saṅga*. Our Venkatta Prabhu once he told me, in my *Prapanna-jīvanāmṛtam* there is one poem composed by me, in the beginning, introduction.

*antaḥ kavi-yaśas-kāmaṁ, sādhutāvaraṇaṁ bahiḥ  
śudhyantu sādhaḥ sarvve, duścikitsyam imaṁ janam*

["O saintly devotees, please purify this wrongdoer who on the pretext of saintliness desires in his heart the prestige of a poet, and who is thus afflicted with the practically incurable disease of insincerity."] [*Śrī Śrī Prapanna-jīvanāmṛtam*, 1.9]

There is a verse in the introduction I have written. "Within I have got some sort of ambition of being a poet, becoming a poet, ambition of a poet within. And outwardly I am under the cover of a *sādhu*, so a hopeless case for the doctors to treat. So I pray to the divine agents to come to my relief. This is my prayer." This has been appreciated much by...

**Akṣayānanda Mahārāja:** Satsvarūpa Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Satsvarūpa Mahārāja, ha, ha. He's also writing something. Perhaps he might have, ha, ha, ha, felt himself in that...

...

...suspicious of our purity, that I may not be misguided. "Is it for the service of Guru-Gaurāṅga or some inner mal purpose, evil purpose within me?" We'll be very alert in our self analysis, self analysis. So our Guru, Kavirāja Goswāmī and others, Mahāprabhu: *tṛṇād api sunīcena* [*Śikṣāṣṭakam*, 3], *purīṣera kīṭa haite muñi se laghiṣṭha, jagāi mādhai haite muñi se pāpiṣṭha, purīṣera kīṭa haite muñi se laghiṣṭha*. [*Caitanya-caritāmṛta, Ādi-līlā*, 5.205] This is their, they're suspicious, they're rather definitely accusing own self. "You are sinner of the sinner. You are sinner always." They're alert to chastise their inner feeling, inner existence, "That you are meanest of the mean." It is, whatever good you find it is all grace from outside coming to you. In that case you may consider yourself to be fortunate. But as for your intrinsic value, that is all meanness there, if you are to find. You are traitor, you have left the Kṛṣṇa consciousness, and come to compromise with the illusory energy. How can you rely on yourself? This is your innate nature. You are a foreign land, atom. How have you joined this *māyic* campaign? Why have you joined this *māyic* campaign? You must think it deeply. Why are you here? This is your fault. So you are well known, notorious to me. I can't rely on you. Only by the grace of the *sādhus* that you have some ray of hope." In this way one is to chastise his own self.

Who is he, *ke*?

**Devotees:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Gaura Hari. Gaura Hari. Gaura Hari.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Bhaktivinoda Ṭhākura explains *tṛṇād api sunīcena*, "You consider yourself lower than a grass, blade of grass." And he comes to explain why lower than a blade of grass. "It may be a material thing but still it has got its own position. And what about you? You are *vikṛta*, your position is lower than a material existence. Why? A man may be a fool, but he's not mad. A mad man is

worse than a fool. So you are *vikṛta*, you are misguided, you are determined to dig your own grave, so your position is lower than a blade of grass. It may be zero, but you are negative value, you have got.” In this way Bhaktivinoda Ṭhākura is explaining this *tṛṇād api sunīcena*. “Why you are meaner than the blade of grass, why? You are misguided. But it retains its zero position, but you’re in the negative side, progressing.” Do you follow?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** In this way. A straw has got no independence, but you have got independence, free will, but working in the negative side. So your position is worse. Gaura Haribol. Gaura Haribol. One has got no capital but one has got loan, he’s less than that poor man, a man who has got loan. Hare Kṛṣṇa. Nitāi. Nitāi. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

[?]

Our Guru Mahārāja used to say about the power of illusion, misconception. This is compared with the leg of a cock. The cock moves in such a way as if its leg is very strong, very, very strong. With such gait, such posture and gesture, the cock moves. But how much power is there?

So our Guru Mahārāja generally used, “This is *māyā* but it has got the ignorance. When compared with the potency of Kṛṣṇa what power he has got? That may be brittle and broken with the least energy. But when compared with the potency of the *sādhus* then of course *māyā* is nothing.”

And one who is a soldier under some Napoleonic general he won’t care for Alps, but otherwise, if one climbs into Alps he will die; single ambition. The general is there, his insinuation, his order, has got that sort of value, from all sides of intelligence, and other weapons and other things, food, weapons, the guidance of a general makes the soldiers invincible. So under the command of the grand preceptor, a soldier, a *sādhu*, can do anything and everything because the general is there. His genius is guiding. Otherwise, singularly fighting, a soldier, how much he has got the power? Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

**Devotee:** Initiation a necessary part of everyone?

**Akṣayānanda Mahārāja:** *Dīkṣā*, is it necessary for everyone?

**Śrīla Śrīdhara Mahārāja:** Of course, that is the general thing. *Dīkṣā* means what? *Dīkṣā* means *divyaṁ jñānaṁ*.

[*divyaṁ jñānaṁ yato dadyāt, kuryāt pāpasya saṅkṣayam  
tasmād dīkṣeti sā proktā, deśikais tattva-kovidaiḥ*]

[“The process by which divine knowledge (*divyaṁ jñānaṁ*) is given and sins are destroyed is called *dīkṣā* by the highly learned scholars who are expert in spiritual affairs.”]

[*Hari-bhakti-vilāsa*, 27]

That is a process through which divine knowledge and power is imparted to a person; that is a process, not a form, where there’s some material thing within the form, some substantial thing. There must be something given, not in terms of money or any material, but in form of



knowledge and grace. Sometimes it is not detectable, just like homoeopathic globules. All the globules very similar, but the potency within, that is all in all. In a particular seed that big tree is within there. So the potency within, that is all-important. It will develop, express itself in proper time, whether it is a mustard seed, or very small, that is the seed of a banyan tree. The small seed can produce banyan tree, and the small seed very similar that mustard oil, seed, shrub; a homoeopathic globule. *Akara* [?] Only not the physical sound, but some good will within the sound, the knowledge, the prospect, everything, very fine, within the sound that is given to the disciple. And by cultivating that we gradually find, and the mania must be given, the *sādhū-saṅga* and others, otherwise it will die. It must be helped to develop naturally. The mania, some air, some water is necessary then it will prove that it is a banyan tree. Hare Kṛṣṇa. Gaura Haribol. Gaura Hari. Gaura Hari.

**Mādhava Mahārāja:** In the other religions Mahārāja, like Christianity and...

**Śrīla Śrīdhara Mahārāja:** Yes, Christianity truly followed, it will take you to the Christian conception of Godhead. But there is Absolute, there is comparison. There is also, that is relative position, but in comparison the difference between the Christian conception of Godhead, or Mohammedan conception of Allah, how Nārāyaṇa conception, Kṛṣṇa consciousness, how they may be more effective, and more beautiful, more giving.

**Mādhava Mahārāja:** But there's no initiation, no *dīkṣā*, in those religions.

**Śrīla Śrīdhara Mahārāja:** In some way or other something must be there. Some sort of, some form must be there. Different process in form, but they will require you to do something.

**Akṣayānanda Mahārāja:** Baptising, confession.

**Śrīla Śrīdhara Mahārāja:** Baptising, then also, the different birth I am told, the Jesus cross. I have got some regard for Jesus also, how he gave out for the people, in what way he sacrificed, and firm faith in God, in the conception of Godhead. But in God also, different type, different conceptions of Godhead is there. Hare Kṛṣṇa. In instalments, something is better than nothing, in this way. He has established that a spiritual gain is all in all and this material achievement is nothing, firmly established here. That is laudable, admirable, but the conception of the goal is not so high, according to us, and not so scientifically described.

...

...that spirit over matter, God over, the dispensation over everyone. All these things have been accepted and this cannot but be appreciated, such position of Godhead, the guardianship over man and animals. But we find there the transmigration is not there. Individuality has not been admitted to live in the creatures and animals, animals have got no soul. The other insects and trees, plants, no soul: and no birth and rebirth. These things of course, Bhaktivinoda Ṭhākura has said, "To which particular section where he preached it was not necessary to say the whole truth there, some things are left."

*parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam*  
[*karma-mokṣāya karmāṇi, vidhatte hy agadaṁ yathā*]

[“Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions

indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine.”]

[*Śrīmad-Bhāgavatam*, 11.3.44]

Just as when a child is to be taught the whole thing cannot be delivered at once, but by instalments. So we consider it that instalments suiting to the particular clan where he preached it. But that is primary education, but still it is education, we accept it.

And Bhaktivinoda Ṭhākura has given it superior position of even that of Śaṅkara, the imagined God, the conception, the professing, to profess that ‘God is imaginary.’ But in Christianity and in Islam God is not imaginary, it is real. So in that sense it is superior to the Śaṅkara conception of so-called *Vedānta*, Hindu *Vedānta*.

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