

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

[Start of SCSMGLOBAL MP3 dated 82.01.13.C]

Śrīla Śrīdhara Mahārāja: Such is the case with us at present, but just the opposite we are to understand. We have no right from consciousness to come to fossil and then to conceive everything in the terms of fossil, matter. Do you follow?

Parvat Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: This will be the basic conception to have estimate of anything and everything around us. Gaura Haribol. Gaura Haribol.

That is foreign, matter is foreign to us, but consciousness is our home, and what we live and move and see and hear, everything is made of consciousness. That is our home understanding, and to indent matter from foreign land, from the land of *māyā*, measurement, not in Vaikuṅṭha, immeasurable world. That is foreign things to indent, matter. We are a child of that soil. And this is, I want to means a guest, matter is an evil guest, trespasser to our home. We are a child of that soil. Our home is there. We can think and do everything in terms of consciousness. That is the reality with us. This is a foreign, artificial conception of the world. There is Satan. Satan's business is to take us to calculate in the terms of fossil. 'You are master. You are to enjoy.'

No. We are all one, there our revered things around, so a diabolical change, wholesale change, this Kṛṣṇa consciousness. Only the matter consciousness only floating in the ocean of consciousness in one part, the fossil conception, matter conception, and that has got its gradation. And that also seems to us infinite. We feel we are in the midst of infinite matter, material consciousness. But if we go home and take view from that plane then we'll see that this is a very negligent part. My home is more, more spacious and more real and more near to me, that home plane. So we shall try to go to our home plane. That is Vaikuṅṭha, the plane of service, where there's not exploitation, not taking but giving, the plane of service. That is pure, where we dedicate. The plane of dedication is pure, and exploitation, however apparently it may be good, ultimately it is all wrong and all injurious. It cannot be good to any person, any living thing.

So wholesale the Kṛṣṇa consciousness means – you see the Unesco, the scientists, they're seeing this, this, chemical thing will create atom bomb, that is all dog barking Swāmī Mahārāja told. The scholars with the material interest they're talking this thing that thing, this will be utilised by the human senses, human being, all meaningless like dog barking. If both the talk of the diplomats as well as the scientists, both who deal with matter, all dog barking. Can't you understand?

Devotees: Yes, first class.

Śrīla Śrīdhara Mahārāja: From such a level you are to fight. You must take your stand in such a plane and fight. You can blow, push them out. It's not clear?

Akṣayānanda Mahārāja: Yes, first class.

Parvat Mahārāja: Super clear.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi Gaura Haribol.

Parvat Mahārāja: It seems like the Devil is doing so much propaganda to get the innocent people to their side.

Śrīla Śrīdhara Mahārāja: No innocent people here, all culprits. Not only culprits but we may go further, they're all traitors. We betrayed our loving Lord. Why you have come this side, this world? Everything belongs to Him. And instead of rendering service to Him we have come to exploit His own things. We are traitors. We should be punished severely and we will understand this punishment is not sufficient. 'Punish me more.' Then the day of liberation will come very near. 'Oh, his character, correction has come in him. No punishment any longer.'

*tat te 'nukampām susamīkṣamāṇo, bhujāna evātma-kṛtām vipākam
hṛd-vāg-vapurbbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk*

[“One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed – such a person is heir to the land of freedom: he attains to the plane of positive immortality.”] [*Śrīmad-Bhāgavatam*, 10.14.8]

He'll be fit to get total liberation whenever, the moment when he'll understand that, 'I'm a criminal of the first order and more punishment should be dealt on me.' The punishment is not meant with the idea of envy but only to cure. So when our heart is cured the very moment the punishment will be stopped by the Lord. The omniscient, He's all looking, all searching eye overhead always. No longer punishment is necessary. He has fully realised his own position and absolved him. Only we are to feel sincerely, 'More punishment I should have been given. I'm a traitor. I've betrayed my Lord by so many actions, by my bad example.' In this way some repentance will come in us in whatever position we're in. Then our promotion is ensured very soon. He'll take us, give us, our duty will be entrusted.

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

A radical change, not only mortification, repairment won't do, to repair, a radical change. Up to Brahmā, *ā-viriñcyād amaṅgalam*.

*[karmaṇām pariṇāmitvād, ā-viriñcyād amaṅgalam
vipāścīn naśvaram paśyed, adṛṣtam api dṛṣṭa-vat]*

[“An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all he has seen is temporary, similarly, all things within the universe have a beginning and an end.”]

[*Śrīmad-Bhāgavatam*, 11.19.18]

The creator is also within prison, is within the jurisdiction of the law, the creator of this *brahmāṇḍa*, what to speak of us, *ā-viriñcyād*, *viriñci* means Brahmā the creator of this

world. He's also _____ of course he's _____ who can produce law. And we are His own, that is our solace. No cruelty but necessity.

...

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

Who is here _____ ?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. And where is Kamalāsana?

Devotees: Here.

Śrīla Śrīdhara Mahārāja: All white clad, hmm?

Akṣayānanda Mahārāja: A little faded cloth, half white, white shirt. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: White means truth, and black means false, sin. So black is the emblem of sin, and white is the emblem of *sattya-guṇa*, that is goodness, white. So red represents *raja-guṇa* _____ [?]

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

In Madras, with one of the chief Ācāryas of Madhva School, Satyavan [?] Tīrtha, with biggest followers in that *sampradāya* he commands. We went to see him, myself, Bon Mahārāja, and Mādhava Mahārāja then Brahmācārī Hayagrīva, see him and to collect some funds from him for our installation of the Deities there in Madras Maṭha. So many Barristers, Advocates, educated persons are all around him, many of them his disciples, followers. Then the talk about the Arcā-Mūrti came in.

He told that, “Within Arcā-Mūrti there is God. The Lord is within that Mūrti, that Vighraha.”

We told, no, the Arcā-Mūrti wholesale is the Lord, He is all conscious.

Then, unfortunately, the expression came from his mouth, “If I hit with a club the Śālagrāma, Viṣṇu *śilā*, it is crushed, it is broken to pieces.”

Then we put our hands over the ears like it is un-hearable.

All were astonished, the whole party. “What is this that our Ācārya has spoken something and they put their hand on the ear? That is beneath hearing? What is this?”

He came out with his argument.

I had already heard one *śloka* in *Bhāgavatam* from our Guru Mahārāja and there I got some mystic basis as I told you today.

*sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam
vastv advitīyaṁ tan-niṣṭhaṁ, kaivalyaika-prayojanam*

[*ādi-madhyāvasāneṣu, vairāgyākhyāna-saṁyutam*
hari-līlā-kathā-vrātā-,mṛtānandita-sat-suram
sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam
vastv advitīyaṁ tan-niṣṭhaṁ, kaivalyaika-prayojanam]

[“From beginning to end, the *Śrīmad-Bhāgavatam* is full of narrations that encourage renunciation of material life, as well as nectarine accounts of Lord Hari’s transcendental pastimes, which give ecstasy to the saintly devotees and demigods. This *Bhāgavatam* is the essence of all *Vedānta* philosophy because its subject matter is the Absolute Truth, which, while non-different from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth.”]

[*Śrīmad-Bhāgavatam*, 12.13.11-12]

I heard, at that time I was a beginner, newcomer, but still my hearing capacity is a little acute. What I heard, this came to my mind to refute him, I just pronounced this *śloka* on the basis of that I advanced. Here we are to notice that *kaivalya*. *Kaivalya* means oneness. *Sarva-vedānta-sāraṁ yad, brahmādi*, that Brahman, Paramātmā, Bhagavān, this representation is all in all. It is proved in *Vedānta*. And *Bhāgavat* also in the same line of thinking with *Vedānta* be given. *Sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam*. Generally ordinary scholars they mistake Brahman, *ātmā* means Brahman and *ātmā, tat tvam asi*, ‘I am Brahman.’ But Jīva Goswāmī has explained in a very different and very natural way. He quoted that in the beginning *Bhāgavatam* promised *brahmeti paramātmēti, bhagavān iti śabdyate*.

[*vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam*
brahmeti paramātmēti, bhagavān iti śabdyate]

[“Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān.”] [*Śrīmad-Bhāgavatam*, 1.2.11]

Brahman, Paramātmā and Bhagavān, three conceptions of the Godhead, with little difference They’re one and same. Here also, *brahmātmaikatva-lakṣaṇam*, not that Brahman and *jīva*, but Brahman, Paramātmā and Bhagavān of similar nature They are. But according to different sections They are viewed in different ways, but one and same thing, *brahmātmaikatva-lakṣaṇam*. And that is *vastv advitīyaṁ*, this is the conception of the Absolute. The conception of the Absolute is such, *advitīyaṁ tan-niṣṭhaṁ*, pertaining to that, *kaivalyaika-prayojanam*, our necessity is *kaivalya*. *Kaivalya*, that is oneness _____ without any participation here. Here and there, by misconception. It is an eternal flow of comprehensive knowledge. No other material and other conceptions will be allowed to enter into it. Then the *kaivalya*, this oneness is disturbed. *Kaivalyaika-prayojanam*, we must not allow us within our spiritual transaction some eye experience, or ear experience of the material world to enter into and spoil our whole conception. Am I clear, no?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: So, very careful: I was going to put that *kaivalyaika-prayojanam*, what is, what the scripture wants us to understand, we shall take something

of it and then mix this material experience with it and jumble and spoil the whole thing. But we must retain wholesale that *śrauta*; that revealed truth. Our material experience may stand evidence or witness or may not. But we won't allow us to deviate from the conception what was given by the revealed truth, *Veda*. Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: *Kaivalyaika-prayojanam*, that taken to practical things I put this question to him. When Kṛṣṇa He was hit by arrow by Jarā's arrow, the blood oozing, was it?

"Yes, bloodshed was there."

Is that material blood?

"No."

Why? We are seeing with our eye the material blood is oozing from His body.

"No, no, His body is not material. That is only a show to the deluded. That is *māyā*."

This also, if you hit the Śālagrāma it is broken, this is also *māyā*. We deviate from that position, just as blood oozing from the body of the Lord; that is *māyā*. Because we can't think that Kṛṣṇa had any material body: all spiritual body, and why the blood coming and seems similar to our blood. We won't recognise that as material blood. So also what we say that is deceived, our senses are being deceived by the material existence. We won't allow us to come away from what is recommended in the *Vedas* that all conscious.

So what I told today, we have no right to come out of the conscious plane to have some material conception enter and mix with them and to prepare a *khichari*. *Khichari* you know?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: All hodgepodge; so material experience must not be allowed to trespass into the plane of consciousness. We are a child of consciousness. We live, move, we eat, everything is conscious, the food, whatever we do there, they're all conscious. We are child of that soil. And this conception is foreign to us. But now we have finished us, we have misidentified and come to identify with this base nature and think everything in the terms, even if I go to think about soul or God, some sort of material conception I carry from here and try to make it with this material.

Nigay bhogay goray laghi gauranga [?]

Our Prabhupāda remarked against the Śīsir [Kumār] Ghose, the writer of *Lord Gaurāṅga* and *Amiya Nimai Charit*, "You have constructed your *Gaurāṅga* with the elements of your own enjoyment, whims of this world. You have constructed a *Gaurāṅga* of your own, not *Gaurāṅga* as He is. You don't want to take Him."

Akṣayānanda Mahārāja: Who was that?

Śrīla Śrīdhara Mahārāja: Prabhupāda told about Śīsir Ghose, the *Amṛta Bāzzār Patrikā*'s Founder, and writer of *Lord Gaurāṅga*, and *Amiya Nimai Charit*, and others, a pseudo Vaiṣṇava. A good scholar and political man also he was.

Nigay bhogay goray laghi gauranga [?]

“You have constructed your Gaurāṅga fitting your own whim.”

So our conception of God is also constructed by some material things carried there, so:

*tad viddhi praṇipātena, paripraśnena sevayā
[upadekṣyanti te jñānaṁ, 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]

Praṇipāta means complete non-cooperation with this material world, *praṇipāta*. The surrender: that I have finished with this material enterprise. I have nothing to enquire here. That means *praṇipāta*, the surrender. *Paripraśna*, and to eager, honest enquiry above, and then *sevā*, all in all, I want to dedicate, surrender to that truth. Not that to fetch that truth and to put in my pocket or my iron chest and to use it for the satisfaction of my base ego, not that.

Gaura Haribol. Gaura Haribol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Then, I may stop here today.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...has no meaning _____ [?] Gaura Haribol.

Aranya Mahārāja: The spiritual master is forcing open the eyes of the disciple.

Śrīla Śrīdhara Mahārāja: Forcibly opening.

*om ajñāna-timirāndhasya jñānāñjana-salākayā
cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ*

[“I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances.”]

The cataract is removed from the eyes, then,

*divyaṁ jñānaṁ yato dadyāt, [kuryāt pāpasya saṅkṣayam
tasmād dikṣeti 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 - from *Viṣṇu-Yamala*]

Dīkṣā means *divyaṁ jñānaṁ yato dadyāt*, transcendental knowledge is imparted in a process and that is *dīkṣā* proper, *divyaṁ jñānaṁ yato*. That centre standpoint calculated knowledge, not part interest calculated knowledge.

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

[End of SCSMGLOBAL MP3 dated 82.01.13.C]

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