

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

[Start of SCSMGLOBAL MP3 dated 82.02.01.A]

Śrīla Śrīdhara Mahārāja: So his former Guru he accepted his position as *vartma-pradarśaka*, something like *ṛtvik*. His position was then like a *ṛtvik*, he offered them. Just as mildly in your ISKCON so many *ṛtviks* are giving distribution *mālā*, counting, \_\_\_\_\_ down, so many are distributing, but they're not Guru. But somewhat they're agent for his good period, the beginning, *vartma-pradarśaka*, he's taking him to the proper Guru. "Come here and take your initiation." But when he says, "Count Hare Kṛṣṇa, Hare Kṛṣṇa," this is a kind of slight *dīkṣā* when uttering Hare Kṛṣṇa to any person. That has got also some value but very meagre.

Govinda Mahārāja: DK Swāmiji.

Aranya Mahārāja: Dhīra Kṛṣṇa Mahārāja, Brahmā, Bhaupadeva, Madan Manohara, and Ruci Dāsa.

Govinda Mahārāja: \_\_\_\_\_ [?]

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

Govinda Mahārāja: \_\_\_\_\_ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

[The first part of the transcript dated 82.02.00.A\_150.2 appears again in this transcript timed approximately 01:50 – 23:07. "So he's from America \_\_\_\_\_ self composed poem."]

Dhīra Kṛṣṇa Mahārāja: So Ruci Prabhu, he's from America.

Govinda Mahārāja: \_\_\_\_\_ kaliphos [?]

Dhīra Kṛṣṇa Mahārāja: So he's from America and he's been listening to the tapes of Your Divine Grace very ardently for around one year. He listens very, very carefully and is studying the theistic conception that you're presenting. And Bhaupadeva Prabhu he's coming from South Africa, and he has one letter to Your Divine Grace from Mukunda Mālā Dāsa, Mukunda Mālā Vilasa.

Śrīla Śrīdhara Mahārāja: What is the letter?

Dhīra Kṛṣṇa Mahārāja: In the letter there's also a hundred dollar donation.

Śrīla Śrīdhara Mahārāja: Govinda Mahārāja.

Dhīra Kṛṣṇa Mahārāja: It says, "To His Divine Grace Bhakti Rakṣaka Śrīla Śrīdhara Deva Goswāmī Mahārāja, Chaitanya Sāraswat Maṭha, Koladwīp, Bengal.

Dear Gurudeva, please accept my humble obeisances. All glories to your lotus feet. As an agent of Mahāprabhu you shower the mercy from the highest plane upon the lowest of men. Such an act of kindness can never be repaid, for the gift you are giving is so valuable that it can never be purchased by any amount of material opulence.”

And then he quotes the verse of Raghunātha Dāsa Goswāmī:

*nāma-śreṣṭham manum api śacī-putram atra svarūpaṁ  
rūpaṁ tasyāgrajam uru-purīm māthurīm goṣṭavāṭīm  
rādhā-kuṇḍaṁ giri-varam aho rādhikā-mādhavāśāṁ  
prāpto yasya prathita-kṛpayā śrī gurum taṁ nato 'smi*

“I bow down to the beautiful lotus feet of my Gurudeva, by whose causeless mercy I have attained the Supreme Holy Name, the Divine Mantra, the service of the Son of Śacī Mātā, the association of Śrīla Svarūpa Dāmodara, Rūpa Goswāmī, and his older brother Sanātana Goswāmī, the Supreme Abode of Mathurā, the Blissful Abode of Vṛndāvana, the Divine Rādhā-kuṇḍa and Govardhana Hill, and desire within my heart for the loving service of Śrī Rādhikā and Mādhava in Vṛndāvana.”

“After the disappearance of our beloved Śrīla Prabhupāda we felt like a rudderless ship cast adrift in a great ocean. Although he has given us the course and pointed out the direction in which to sail, in his absence we feel so much incompetent to steer the ship on our own.”

*tvaṁ naḥ sandarśito dhātrā, dustaram nistitirṣatām  
kalim sattva-haram puṁsām, karṇa-dhāra ivārṇavam*

“We think that we have met Your Goodness by the will of providence, just so that we may accept you as captain of the ship for those who wish to cross over the dangerous ocean of Kali, which deteriorates all the good qualities of a human being.”  
[Śrīmad-Bhāgavatam, 1.1.22]

“I’m simply praying that by your mercy I’ll be enabled to understand the essence of your teachings and surrender completely to your instructions, which are non-different from those of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, and our own Śrīla Prabhupāda. I would like to glorify you properly but I’m an insignificant *jīva*. No one can estimate the extent of your glories. Out of billions of living beings only a few have the human form of life. Out of billions of human beings only a few are devotees. And out of thousands of devotees one may be a *mahā-bhāgavata*. Who then can estimate the rare good fortune of those who have the sublime opportunity of sitting before your lotus feet...”

**Dhīra Kṛṣṇa Mahārāja: Jai!**

“...as we are doing...”

**Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.**

Dhīra Kṛṣṇa Mahārāja: ... “and hearing you explain *Bhāgavatam*? Such persons must be the most fortunate souls in the universe.”

*tulayāma lavenāpi, na svargaṁ nāpunar-bhavam  
bhagavat-saṅgi-saṅgasya, martyānām kim utāśiṣaḥ*

[Śrī Śaunaka Ṛṣi said to the assembly of the sages of Naimiṣāraṇya: “The attainment of heavenly planets or liberation from material existence cannot even slightly compare with the immeasurable fortune gained by a moment’s association of a devotee of the Supreme Lord. What, then, can be said of the petty dominion and assets of mortal men.”]

[*Śrīmad-Bhāgavatam*, 1.18.13]

“The value of a moment’s association with a devotee of the Lord cannot be compared to the attainment of heavenly planets, or liberation from matter, and what to speak of worldly benedictions in the form of material prosperity which are for those who are meant for death. I had also planned to be in Navadvīpa in order to take firm shelter of your lotus feet, but it seems that Kṛṣṇa has other plans. I have heard from Yudhāmanyu Prabhu that Dhīra Kṛṣṇa Mahārāja wants me to go to America as soon as possible. I will help him in the publication of a book compiled from your lectures. You once explained that just as a son is relieved of his debt to his father by begetting a child, the disciple is somewhat relieved of his debt to his Guru by establishing the message of his Guru within human society for the benefit of future generations. There’s an urgent need for the devotees of the world to hear your message. And even the non devotees may be reclaimed by hearing from you. I want to see your words published in books that can be distributed all over the world.”

*prthivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma*

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa *saṅkīrtana*. He said: “I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe.”] [*Chaitanya-Bhāgavata*]

“Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura stressed the need for the publication and distribution of transcendental literature. And if a fallen soul such as myself can assist Dhīra Kṛṣṇa Mahārāja in fulfilling this mission I will consider it a great honour. I have no qualification to help him but by your mercy I may become fit to do this service. Please give me your blessings so that I may become inspired to help Dhīra Kṛṣṇa Mahārāja in distributing your teachings to the world.

Since I’ve been here in South Africa I’ve done my best to help with the relief work. I’ve typed up manuscripts of your lectures which I’ve distributed among the devotees here. The temple president here, Mahātmā Dāsa, is becoming more and more eager to hear your *siddhānta*, and he’s thinking about going to India to take shelter of you, and ask for guidance and help. Many other devotees are also enthusiastic to know more about you, and I’m trying in my own small way to encourage them to hear your tapes, read the transcripts, and the paper of Dhīra Kṛṣṇa Mahārāja, and in this way develop an understanding of your relationship with Swāmī Mahārāja and ISKCON.

I am well and happy, and by your inspiration I’m still going out regularly for preaching. Since I’ve been here I’ve distributed about five hundred volumes of a book entitled *Teachings of Queen Kuntī*, a series of lectures by our Śrīla Prabhupāda. The people here are

simple and friendly and interested in our philosophy. I will depart for England on the eighth of March, and hope to arrive in America soon after that to work with Dhīra Kṛṣṇa. I hope this meets with your approval.”

And then he says he has one question to ask you.

Śrīla Śrīdhara Mahārāja: What is that?

Dhīra Kṛṣṇa Mahārāja: It is he says, “I hope it is not impertinent.”  
But before the question, in your poetry you say, “*Kamala-priya-nayanam*.”  
[Śrī-Dayita-dāsa-praṇati-pañcakam, 4]

Śrīla Śrīdhara Mahārāja: *Kamala-priya-nayanam*, yes. Kamala, the name of Bhaktivinoda Ṭhākura in her private life in, under Rūpa Goswāmī to serve Rādhārāṇī, and *nayanam* means that our, the name of our Guru Mahārāja. *Kamala-priya-nayanam*.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Nayanamaṇi is, was the name of our Guru Mahārāja in her Vṛndāvana *bhajan*, and Kamala Mañjarī that of Bhaktivinoda Ṭhākura, and Guṇa Mañjarī that of Gaura Kīśora Bābājī Mahārāja. Three have been mentioned there in that poem.

Dhīra Kṛṣṇa Mahārāja: So that’s why this question is about Bhaktivinoda Ṭhākura and Svarūpa Dāmodara.

Śrīla Śrīdhara Mahārāja: Svarūpa Dāmodara is Lalitā Sakhī, it is mentioned.

Dhīra Kṛṣṇa Mahārāja: Anyway, then he says, “I hope I have not committed any offense by making this letter too long. Please forgive any impertinence I may have committed.”

Jaya om viṣṇupāda paramahaṁsa-parivrājakācārya aṣṭottara-śata-śrī-śrīmad bhakti rakṣak śrīla śrīdhar dev-goswāmī mahārāj kī jaya!

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: “Your humble servant, Mukunda Mālā Vilasa Dāsa. Enclosed is a donation of one hundred dollars.”

Śrīla Śrīdhara Mahārāja: Has come through?

Dhīra Kṛṣṇa Mahārāja: Bhaupadeva Dāsa.

Śrīla Śrīdhara Mahārāja: Bhaupadeva. He’s coming from South Africa, this Bhaupadeva?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And he wants to stay up to Gaura-Pūrṇimā?

Dhīra Kṛṣṇa Mahārāja: Yes. His ticket expires on that day so he will be forced to leave the country. Mukunda Mālā Vilasa, he must leave South Africa.

Śrīla Śrīdhara Mahārāja: And another boy, this Ruci or who?

Aranya Maharaja: Ruci Dāsa Brahmācārī and Rohiṇīpriyā Dāsa.

Devotee: Just coming today Mahārāja.

Śrīla Śrīdhara Mahārāja: And another boy came with them to enquire, to inform me that I am ill-presented about the ISKCON.

Dhīra Kṛṣṇa Mahārāja: Yes, misinformed.

Śrīla Śrīdhara Mahārāja: Misinformed, misrepresent ISKCON has been misrepresented to me by some. Is that boy here?

Dhīra Kṛṣṇa Mahārāja: No, he's returned to Māyāpur.

Śrīla Śrīdhara Mahārāja: Without meeting me.

Dhīra Kṛṣṇa Mahārāja: Yes.

Aranya Maharaja: He asked some questions this morning. He asked many of the questions about Mahāprabhu \_\_\_\_\_

Śrīla Śrīdhara Mahārāja: Alright.

Dhīra Kṛṣṇa Mahārāja: He had a lengthy discussion with me after your *darśana* for around one and a half hours.

Śrīla Śrīdhara Mahārāja: And this Satānanda.

Govinda Mahārāja: Satānanda Prabhu.

Śrīla Śrīdhara Mahārāja: He's also in some doubt.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So you're to help him according to your capacity. He has lost his faith there, and whatever faith he had in me that is also disturbed by their abuse for me. Hare Kṛṣṇa. So he's a little perplexed.

Dhīra Kṛṣṇa Mahārāja: Hmm. Doubts, in *Bhagavad-gītā*,

Śrīla Śrīdhara Mahārāja: *Samśayātmā vinaśyati, nāyam loko 'na paro*

[*ajñāś cāśraddadhānaś ca saṁśayātmā vinaśyati  
nāyaṁ loko 'sti na paro na sukhaṁ saṁśayātmanaḥ*]

[“But ignorant and faithless persons who doubt the revealed scriptures do not attain God consciousness; they fall down. For the doubting soul there is happiness neither in this world nor in the next.”] [*Bhagavad-gītā*, 4.40]

So doubt is a very mischievous thing. That should be cleared as early as possible, and to place us in a positive plane.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

**Dhīra Kṛṣṇa Mahārāja:** So I proposed to Mukunda Mālā Vilas to help me with this book. And also I wanted to inform you that the idea of the book would be to take excerpts from your speaking in the mornings on particular subjects. You speak repeatedly on a particular subject in different lectures.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Dhīra Kṛṣṇa Mahārāja:** So I want to combine them together to create a chapter.

**Śrīla Śrīdhara Mahārāja:** As you like you can adjust them. Hare Kṛṣṇa. But if it is possible, in two ways you can, one, *sambandha*, *abhidheya*, *prayojana*, selection under three heads. Or historical, date by date, or classification of the same nature, that is *sambandha*, *abhidheya*, *prayojana*, or by historical instalments, as suits you.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

And the topics in the heading, or in the marginal note, the topics dealt with may be given in the margin or in the heading. The subject matter, to facilitate the understanding of the reader you may use.

**Dhīra Kṛṣṇa Mahārāja:** There are also certain phrases that you use repeatedly that make nice titles for chapters.

**Śrīla Śrīdhara Mahārāja:** Maybe, I forgot. Hare Kṛṣṇa. Gaura Haribol.

**Dhīra Kṛṣṇa Mahārāja:** Just like you speak of the world of exploitation.

**Śrīla Śrīdhara Mahārāja:** Ha, ha, yes.

**Dhīra Kṛṣṇa Mahārāja:** That is a nice title for a chapter.

**Śrīla Śrīdhara Mahārāja:** Exploitation, renunciation and dedication.

**Dhīra Kṛṣṇa Mahārāja:** Yes.

Śrīla Śrīdhara Mahārāja: Exploitation also *karma, vikarma, sukarma*, sub-division there may be, renunciation also of several kinds, dedication generally two. Vaikuṅṭha, Paravyoma and Goloka area, there is also gradation, development. Any way! And the abstract of the lectures also may be given in the beginning in a note as you like.

Dhīra Kṛṣṇa Mahārāja: Yes. That's what I'd like.

Śrīla Śrīdhara Mahārāja: To help others to understand in your own way you may put note there. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Also to capture their curiosity, their interest.

Śrīla Śrīdhara Mahārāja: Yes. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Govinda Mahārāja \_\_\_\_\_ [?]

Govinda Mahārāja: \_\_\_\_\_ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotees: Akṣayānanda Mahārāja.

Śrīla Śrīdhara Mahārāja: Akṣayānanda Mahārāja quite silent.

Akṣayānanda Mahārāja: I just came Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Haribol. You are to help our Satānanda Prabhu. He's a little weakened. Hare Kṛṣṇa. Gaura Haribol. What are the points of his doubts, suspicion, to note carefully and to try to help him. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

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

Nitāi Gaura Haribol. Govinda Mahārāja \_\_\_\_\_ [?]

Govinda Mahārāja: \_\_\_\_\_ [?]

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

Dhīra Kṛṣṇa Mahārāja: So Mahārāja, in your poem you say, "*Kamala-priya-nayanam.*" [Śrī-Dayita-dāsa-praṇati-pañcakam, 4] Is this revealed, some kind of revelation, the identities?

Śrīla Śrīdhara Mahārāja: It is mentioned there, Bhaktivinoda Ṭhākura has mentioned his name in his poem he's such. And we also could trace the name of Prabhupāda from some letter, and so I have mentioned there. And I heard from the lips of Prabhupāda about the name of Gaura Kīśora Bābājī Mahārāja, that secret name I got from Prabhupāda.

And Prabhupāda's own name I got from his letter, one letter. And Bhaktivinoda Ṭhākura's name, that is already mentioned in his own self composed poem.

[The first part of the transcript dated 82.02.00.A\_150.2, timed approximately 01:50 – 23:07 – “So he's from America \_\_\_\_ self composed poem.”], ends here.]

...

**Śrīla Śrīdhara Mahārāja:** ... But what is the proof that you have got the grace and I not got His grace? What's the guarantee there?”

Then his answer was that, vastu visay [?]

The Absolute consideration is there. What you want though that is relative. Everywhere such difference, point may be drawn. So Absolute knowledge is not possible, comparative knowledge, but to know what is what. To call a spade a spade, and to call an axe a spade, that must be different then in particular level who knows the meaning of the words and identification with the thing, he will, he can detect the mistake. “But this is not spade, this is axe.” But ordinary people who are not well versed with the language and the thing then says it's an axe. But the discrimination is possible, and that is known by the symptoms.

“I say He's Lord Himself. You say that he's man, a human being. But one day you will have to say, “No, He's superman, not a man.”

And when that day came Gopinātha Ācārya told, “What, Sārvabhauma, what I told you put objection. Now you're seeing the same thing.” He's beaten.

“Yes, by your grace, by your affection to me Caitanyadeva Śrī Caitanya was gracious on me, by your company, your affection, with these valuable things.”

Hare Kṛṣṇa. So Sārvabhauma showed his respect to Gopinātha Ācārya.

Absolute knowledge is possible, but not to all, just as, *mattaḥ parāvṛtta-dhiyām sva-lokāt*. Always there'll be a particular section who'll be atheist, who'll be half atheist, who'll be this and that, so many, because for their deviated position cannot but be.

*ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ  
vyartha 'pi naivoparameta puṁsām, mattaḥ parāvṛtta-dhiyām sva-lokāt*

[One party says: “God exists!” The other says: “God does not exist!” *Śrīmad-Bhāgavatam* says that the *ātmā* is self effulgent, but still we find that one class of men say, “He exists, we see Him, He can be seen,” and another says: “He has never existed.” This quarrel has no end because one of the parties hasn't got the eye to see what is self-evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever.]

[*Śrīmad-Bhāgavatam*, 11.22.34]

And devoid of God consciousness means devoid of self consciousness as the result. One who does not know God he cannot know himself, because his estimation in relation to the whole, that is to be asserted, otherwise no estimation. To have an estimation of a person we must have the estimation of the paraphernalia, otherwise he can't be judged, proper estimation is not possible. According to the environment what position he holds, that is necessary, *sambandha-jñāna*, who is who.

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



Govinda Mahārāja: \_\_\_\_\_ [?]

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

...

Dhīra Kṛṣṇa Mahārāja: ...to inform him, might be a better time.

Akṣayānanda Mahārāja: He may be more receptive at that time.

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

Akṣayānanda Mahārāja: Dhīra Kṛṣṇa Mahārāja thought that if we write now they may make an unpleasant issue of it in their meeting.

Dhīra Kṛṣṇa Mahārāja: That is their tendency.

Akṣayānanda Mahārāja: From bad to worse. Maybe better to write after.

Devotee: \_\_\_\_\_ Mahārāja first.

Śrīla Śrīdhara Mahārāja: \_\_\_\_\_ diplomacy. I'm talking straight. He says no, with some diplomacy.

Akṣayānanda Mahārāja: After some time.

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

We *pananju jñānam kevalanam visa vadanam upadeśo hi mūrkhāṇām prakopāya na śāntaye* [Śrīmad-Bhāgavatam, 4.25.9, purport]

[It is said in *Hitopadeśa*, *upadeśo hi mūrkhāṇām prakopāya na śāntaye* If good instructions are given to a foolish person, he does not take advantage of them, but becomes more and more angry.] [Śrīmad-Bhāgavatam, 7.8.11, purport]

[Devakī knew very well that because the killing of her many children had been ordained by destiny, Kāmsa was not to be blamed. There was no need to give good instructions to Kāmsa. *Upadeśo hi mūrkhāṇām prakopāya na śāntaye* (Cāṇakya Paṇḍita). If a foolish person is given good instructions, he becomes more and more angry. Moreover, a cruel person is more dangerous than a snake. A snake and a cruel person are both cruel, but a cruel person is more dangerous because although a snake can be charmed by mantras or subdued by herbs, a cruel person cannot be subdued by any means. Such was the nature of Kāmsa.] [Śrīmad-Bhāgavatam, 10.4.5, purport]

Dhīra Kṛṣṇa Mahārāja: Right.

Govinda Mahārāja: You know this *śloka*.

Śrīla Śrīdhara Mahārāja: You know?

Dhīra Kṛṣṇa Mahārāja: Yes.

Govinda Mahārāja: *Prakopāya na śāntaye.*

Śrīla Śrīdhara Mahārāja: You think that this will be the case?

Dhīra Kṛṣṇa Mahārāja: Yes, a definite case of *upadeśo hi mūrkhāṇām.*

Govinda Mahārāja: \_\_\_\_\_ [?]

Dhīra Kṛṣṇa Mahārāja: But whatever Your Divine Grace's will is we are surrendered to that.

Akṣayānanda Mahārāja: Order supplier.

Dhīra Kṛṣṇa Mahārāja: To go to heaven or hell.

Govinda Mahārāja: \_\_\_\_\_ [?]

Dhīra Kṛṣṇa Mahārāja: Na kutasya na vidyati [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Govinda Mahārāja: \_\_\_\_\_ [?]

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

*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*]

It is acquired by wandering throughout the length and breadth of this wide world. Anyone can acquire that *sukṛti*, by the help of which, we can catch what is Kṛṣṇa consciousness, how it is universal, how it is attracting, how it is charming, how it is our own: all these things.

Karun nai vilasay na vidya na caru purosam \_\_\_\_\_ [?]

*nāham vedair na tapasā, na dānena na cejyayā  
śakya evaṁ-vidho draṣṭuṁ, dṛṣṭavān asi yan mama  
bhaktyā tv ananyayā śakya, aham evaṁ-vidho 'rjjuna  
jñātuṁ draṣṭuṁ ca tattvena, praveṣṭuṁ ca parantapa*

["Neither by study of the *Vedas*, nor by austerity, charity, or sacrifice, can anyone behold My humanlike form of Supreme Absolute Truth (Parabrahman) which you are now seeing before you." - "O Arjuna, conqueror of the enemy, although in this form of Mine I am practically impossible to be seen by all other methods, the pure devotees, by their exclusive devotion unto Me, are capable of actually knowing Me, seeing Me, and entering into My divine pastimes."] [*Bhagavad-gītā*, 11.53-4]

*bhaktyāham ekayā grāhyaḥ śraddhayātmā priyaḥ satām*  
[*bhaktiḥ punāti man-niṣṭhā śvapākān api sambhavāt*]

["I, who am dear to the *sādhus*, can be reached only by devotion born of unalloyed faith. Even a dog-flesh-eating outcaste who dedicates himself to exclusive devotion for Me is delivered from the influence of the wretched circumstances of his birth."]

[*Śrīmad-Bhāgavatam*, 11.14.21]

*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]

These are no qualifications, but \_\_\_\_\_

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

So that is another classification. That is progress in the *nirguṇa* plane. So progress in the plane of this *sagūṇa* world, good bad, the relative position in the consideration of *māyā*: that has got no value in ones progress towards Kṛṣṇa *prema*. That is a separate plane.

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

One *ṛṣi*, Uttanka, he came to throw curse on Kṛṣṇa. "Kṛṣṇa, You are the cause of the whole dreadful pain that was created by this Kurukṣetra battle. So many widows, so many orphans, and so many mothers, fathers are crying. They have lost their son, their father, their child, all these things: a horrible lamentation in a general way."

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

Devotee: Broken.

Śrīla Śrīdhara Mahārāja: "Breaking the sky, so I, You are responsible for all these troubles. I want to curse you."

Kṛṣṇa smilingly told, "You *brāhmaṇa*, by great pain and misery and suffering you have accumulated some good *punya*m, good merit. But I'm standing on *nirguṇa bhūmika*. You will lose the whole of your merit if you come to curse Me. I will remain untouched,

unharmmed. This will be the result. Don't do so. Then after great pain you have acquired some sort of merit, but that will vanish, you'll be nowhere. But that will not be able to produce any effect in Me. I'm taking My stand in the *nirguṇa bhūmika*, *nirguṇa* and *saguṇa*. I am absolute position in the absolute plane. I'm following the absolute wave of the whole universe. And your partial, provincial, local origin, wave, that will be crushed when it will come in to face the wave, and that is irresistible, moving in the absolute plane with absolute force for the *nirguṇa* plane, that irresistible."

And what amount of force that is coming it will, going to the whole of the universe with how much strength that wave moves. And locally created and locally finished, otherwise provincialism. So however greater no provincial energy can stand if it comes into clash with the absolute movement that are working here in the universe. That may be fine but that is the most powerful, *nirguṇa*. *Nirguṇa* means *nirbhadi* [?] *Guṇa* not a positive, *guṇa* means negative, *prakṛti guṇa* is a negative, this *māyā*, the negative aspect of the world. And it has got three *guṇas*, *satya*, *raja*, *tama*. The lowest, then the middle, then the highest, but the whole thing is erroneous, miscalculated, *māyā*, *mā yā*, it is false.

There is a story of three thieves. One thief robbed a man and wanted to kill him. The second thief, "No, no, don't. You have robbed alright, no necessity of killing him." So that is little better, the thief. Then the third thief, "Oh, he'll not be able to get out of this dense forest. Come along with me, I shall show you the path towards the village or town." He took him and, "Oh, this is the path, you go." But they're all thieves, but little difference between them. The *tama guṇa* the worst, want to rob and to kill. The *raja guṇa* opposes to kill but robbing. And the *satya guṇa* he's also taking share in the robbing wealth, but he's taking him towards, "Go safely this side." But they're all thieves, that *satya*, *raja*, *tama*, all thieves, all misconception, but difference between them very little. And *nirguṇa* is positive, is truth: so good or bad calculation from the provincial world standpoint cannot stand before the absolute calculation. Hare Kṛṣṇa. Ke?

Devotee: \_\_\_\_\_ [?]

Śrīla Śrīdhara Mahārāja: Oh! \_\_\_\_\_ [?]

Devotee: \_\_\_\_\_ [?]

Śrīla Śrīdhara Mahārāja: Oh! \_\_\_\_\_ [?]

Devotee: \_\_\_\_\_ [?]

Śrīla Śrīdhara Mahārāja: Oh! \_\_\_\_\_ [?] Hare Kṛṣṇa.

\_\_\_\_\_ bhagavan ananta tam nirvito niyatato bhajeta samsata heto paramasya yatra [?]

The basic explanation!

Evam sat citte sata eva sidho [?]

Within one's one heart the self effulgent truth comes from perception.

Sat citte sata eva sidho [?]

Not to be borrowed from anywhere else, but it is within. And by its own light it is seen, just as sun is seen by his own light. Whether the sun is existent that's not to be proved by any other light: sun is always proving his existence, self evident.

Sat citte sata eva sidho [?]

*Ātmā*, Paramātmā, the *cetan*, the light, light like substance, *ātmā*. That can be shown, that can be seen by his radiance. His existence not to be proved by any material evidence.

Sata siddya praman, Sat citte sata eva siddha [?]

Within you, and it will show, the *ātmā* will show itself, or himself, by his own light you'll be able to see him, just like the sun.

Sat citte sata eva siddha [?]

Not outside but within, and not by the help of any other light or any other proof, but he's his own proof. This is the nature of the substance, the soul. Soul is such substance.

Sat citte sata eva siddho [?]

*Ātmā*, and what is his nature, how he will emit his acquaintance with you? From within him, *ātmā priyā*, your favourite, your loving substance, that will come from there, not outside. It will, just like light, there is your affection, that will also come, emanate from that and touch you, your heart, and you will be able to feel *ātmā priyā*. *Artha*, *artha* means that is the object of your search, *artha* \_\_\_\_\_

[End of SCSMGLOBAL MP3 dated 82.02.01.A]

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