

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

82.06.10.C

**Śrīla Śrīdhara Mahārāja:** ...he thought, ‘I won’t come out.’ Long time passed. Then he arranged with the *vidhatta* [?] the administrating authorities, “That for a single second the *māyā* should be taken away.” \_\_\_\_\_ [?] come out. And that was done and Śukadeva came out and ran towards the forest.

Another *kalpa* also represented, that Śukadeva came when Vyāsadeva was working with *yajña kashtra*. That time something happened and Śukadeva came out.

**Badrinārāyaṇa:** Talked with the parrot?

**Śrīla Śrīdhara Mahārāja:** In another story when Mahādeva was talking about Kṛṣṇa to his wife Devī Durgā, when Durgā Devī slept while attending the talk of Mahādeva she slept. And one bird, Śuka pakhi, he was hearing also, listening.

And he was regularly, Mahādeva now and then asking, “Do you hear?”

“Yes.” And the bird was continuing that ‘yes.’ Though Durgā slept but bird is continuing hearing.

And Śiva went on, but at last Śiva found out \_\_\_\_\_ [?] then he chased the bird, and bird fled. Then sometime, some place, he managed to enter within the womb of a woman, Śuka. And then by any function it came out, as man, Śuka.

So many tales are told about Śuka.

**Badrinārāyaṇa:** So which Śuka ...

**Śrīla Śrīdhara Mahārāja:** If we, different *kalpa*...

**Akṣayānanda Mahārāja:** *Kalpa veda*.

**Śrīla Śrīdhara Mahārāja:** But we’re concerned with the gist, not the story so much.

How Vyāsadeva came, when Parāśara was going to cross a river, a lady was conducting the boat. Suddenly Parāśara felt attraction for the girl, and Vyāsadeva came. So we are to know not to particularise all these things. In *nirguṇa* plane \_\_\_\_\_ [?]  
The inner mischief making tendency is absent in *nirguṇa*. Whatever may be the outward waves, but it is free from all selfish mischief making tendency. It is all right. No selfish end. Universal Will, that is sweet.

Draupadī had five husbands, rather, we’re told, “If we think of them we’re purified.” Why? We must look to the inner aspect of things, not the outer, the inner aspect of things. Why?

To commit suicide, that is most sinful. But to sacrifice the body for some higher cause, that is laudable. So motive is all in all. External things, to kill ones body, suicide, that is the most heinous thing. But to sacrifice for a good cause the body, same body sacrifice, that is very admirable. So the internal motive, not only selfless, but Godly. Selflessness, that is the negative side is accepted. And then that God inviting tendency, that is the positive. That is pure, everything pure like anything.

That is the standard. What is the standard of purity? The standard of highest purity, that which is sacrificing and giving himself, that is serving towards the centre, central good. That is the criterion of purity. What is the criterion of purity? Not any external show, but the inner tendency to sacrifice for the central good. That is the criterion of purity. So accordingly the purity and impurity should traced.

Gaura Hari. Gaura Hari. Gaura Hari. Not by the phenomenal appearance of the thing.

Nitāi Gaura Hari bol.

**Akṣayānanda Mahārāja:** Mahārāja, in this *Brahma-saṁhitā*, one other thing. In the English translation of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura’s purport it says, “Brahmā thought thus within himself. By the recollection of *Kāma Gāyatrī* it seems to me that I am the eternal maidservant of Kṛṣṇa.” So Lord Brahmā’s realisation of being a maidservant we don’t find much more information.

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha. Yes, that *gopī*. Kṛṣṇa means *gopī jana vallabha*. He's unapproachable even to Lakṣmī and others, only approachable to the *gopīs*, *gopī abhimāna*. So if we want to have His service to the fullest extent, then we are to have, acquire the posing of our inner self as *gopī*, *gopī vallabha*. Highest attainment only is possible in that sort of inner adjustment, the highest attainment can be achieved, and nowhere else.

**Akṣayananda Mahārāja:** Does Lord Brahmā have?

**Śrīla Śrīdhara Mahārāja:** Yes, inner Brahmā, the inner man, inner person. Brahmā the creator, any man if he discharges his duty of *varṇāśrama* for a hundred births, he's eligible to get the position of Brahmā.

*svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti [tataḥ paraṁ hi mām  
avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāhaṁ vibudhāḥ kalātyaye]*

[“A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world.”] [*Śrīmad-Bhāgavatam*, 4.24.29]

He's qualified candidate for Brahmā. So Brahmā is a *jīva*, and his inner self, inner soul, if he wants to attain the highest grace, service of Kṛṣṇa, he's to come. What to speak of us. Even Brahmā, he's also advised, “If you want the closest connection of the service of Kṛṣṇa then you are to think your inner self as such. You're to find out your inner self with such qualifications.”

Hare Kṛṣṇa. And Bhaktivinoda Ṭhākura has written in *Kṛṣṇa-saṁhitā*, “Externally you always bring the duty of a king, of this or that, but internally she may think herself, his soul, as a *gopī*, and engaged in the service of Kṛṣṇa in such and such way. And externally, that is mentally, he may pose in some other way.”

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.  
Nītāi Gaura Hari bol. Nītāi Gaura Hari bol. Nītāi Gaura Hari bol. Gaura Hari bol.

One is an Ācārya and internally he may be a *gopī* in the camp of Rādhārāṇī, he's there in that pose, and externally Ācārya working.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nītāi Gaura Hari bol. Nītāi Gaura Hari bol. Nītāi Gaura Hari bol.  
Nītāi Gaura Hari bol. Nītāi Gaura Hari bol. \_\_\_\_\_ [?]

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