

## 82.07.27.C\_82.07.29.A

**Śrīla Śrīdhara Mahārāja:** He's high. I'm dependant to Him. And that consciousness, that is true. And if we can put himself in that plane of truth, then automatically He cannot leave me. He'll come to embrace me, according to my purity. And purity is negativity, not any positive thing. We're to think in that way. The *śakti*, and potency, not potency holder. The master of the potency is He, and we are potency, we are dependant. That is our position.

**Visitor:** We should be dependant on Kṛṣṇa all the time?

**Śrīla Śrīdhara Mahārāja:** Hmm? What does he say?

**Vidagdha-Mādhava:** He's saying, "One must be fully dependant on Kṛṣṇa, His mercy."

**Śrīla Śrīdhara Mahārāja:** Yes. As much as the degree and intensity of dependent conception on Him will be within us, found within us, He cannot but be attracted towards us. We're not subject. He's super-subject. We may be subject of the objective world. But He's super-subject. He can make us object, but we cannot make Him object of our experience. He's *adhokṣaja*, transcendental, not to come within the jurisdiction of our sensual activity. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Anything else, enquiry?

**Vidagdha-Mādhava:** Still, Mahārāja...

**Śrīla Śrīdhara Mahārāja:** Pure devotion, definition.

*sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam*  
[*hr̥ṣīkena hr̥ṣīkeśa-sevanam bhaktir ucyate*]

["Devotional service to Kṛṣṇa means engaging all our senses in the service of the Lord, the master of all the senses. By rendering service to the Supreme Personality of Godhead, there are two side effects. One is freed from all material designations and one's senses are purified."] [*Nārada-Pañcarātra*]

[*Bhakti-rasāmṛta-sindu, Purva-vibhaga, 1.10*] & [*Gauḍīya Kaṇṭhahāra, 13.7*]

In all scripture, all the *upādhi* means foreign covers. The body, the mind, all foreign covers. We're not represented there. This comes and goes like garments. But the soul within, that is with our own real acquaintance, the soul. And this mind and body are coming and going, changing like dresses. *Sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam*. And only one ended, the all interest in Him, the centre current, that attraction towards the centre, which represents everything. That should be our characteristic. *Tat paratvena nirmalam*. Purity depends upon our faithful adherence to the centre, to the Almighty. That is chastity, that is purity, and that can give us enough, than we can imagine. This is devotion, thorough submission, cent per cent submission to the Absolute. There we thrive most.

*anyābhilāṣitā-sūnyam, [jñāna-karmādy-anāvṛtam*  
*ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā]*

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindu, 1.1.11*] & [*Caitanya-caritāmṛta, Madhya-līlā, 19-167*]

& [*Śrīmad-Bhāgavatam, 11.21.11, purport*]

So we're to understand what is devotion. *Karma, jñāna, anāvṛtam*, this energetic life, and the knowledge, they're enemy. Can you think that knowledge is enemy to a high soul? Can you think it? It is very difficult to think.

**Visitor:** Knowledge is an enemy?

**Śrīla Śrīdhara Mahārāja:** That knowledge is enemy. That we're subject, we can know many things, that is enemy. Because, what I'm seeing, it depends on His will. He can show it in any other way if He likes. Nothing is stable, nothing is firm. His will.

“Let there be water. There was water. Let there be fire. There was fire.”

Whole thing designed and destined by Him. So no fixed or stable thing. It is His will. *Acintya bhedābheda*. And that is inconceivable within our calculation, or our reasoning process. So submission, so faith and submission, that can give us our highest prospect. That is *bhakti, jñāna-sunya-bhakti*.

In the talk with Rāmānanda, *jñāna miśrā*, that I can know, as a subject, and I can make that my object of knowledge. This is a mania, this is false. As He'll like you to see, you're bound to see in that way. Your seer is under His control. You, the seer, is under His control. If He wants you to see that this is black, you are compelled to see black. If He says, “No. This is white.” You are compelled to see, controls the seer.

So what is this world of experience? That has got no value. So give up that mania, that I can know.

\_\_\_\_\_ [?] the submission, devotion, *jñāna-sunya-bhakti*. I don't like any calculation. Only through submission. Whatever He will say, I will do that. I'm His slave, *kṛṣṇera 'nitya-dāsa'*. That is the highest position of a *jīva* soul, and that can give us admission, visa into the highest *loka*. If we're so much faithful, then we're allowed to enter into the highest realm. So much faithfulness, blind faithfulness, so slave mentality, that has got real position there. And mastership, it will throw us down in the lower realm. And as much slave mentality we can develop within us, for His cause, we'll be taken in and in, higher and higher, nearer and nearer.

Blind love. The love, the beauty, is autocrat, it does not give recognition of any second thing. All comprehensive beauty captures, wholesale, captured by beauty, by love. That is the nature of beauty and love. And if you like to have that company, no injustice there, that is above even justice. That is the land of mercy. Justice, what we can think as justice is the highest thing, justice cannot enter there. So benevolent, so generous, so great, no possibility of injustice there. Beauty and love profuse, everyone may get it to their hearts fulfilment, no want. The land of love divine. No question of deception. No question of encroachment, selfish attempt. Where's the room for justice there? But justice cannot enter in that plane. It is so sufficient, so perfect, so full in its own way.

Gaura Hari. All giving. The competition of sacrifice. Competition of sacrifice, so many units all sacrificing, very eager to sacrifice to the highest point. And no selfish absorption, all giving away, just opposite to this world, all eager to give away. Die to live. If we can create such temperament within us, of welcoming death at every point, we'll gain in every point. Die to live. The Hegel's expression is very favourite to me, very dear, favourite, die to live. As much as you can die, you will find that you are living in such a high degree. So we're in the midst of negative side, all, give up, give up, and be pure. Be pure. All this rubbish, give up, give up, as much as you can give up, the purest thing will come within you, will spring up. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. *Tat paratvena nirmalam*, the purity depends on the intensity of dedication towards the Absolute Centre. This we're to understand. And as much as we'll be self seeker we shall go to hell. Hare Kṛṣṇa.

**Vidagdha-Mādhava:** Mahārāja, there's one other question. These boys, they want to know, when they go back to Europe, they understand they must study *śāstra*, but who - could you explain association and *sādhu*, and how will they know who to associate with.

**Śrīla Śrīdhara Mahārāja:** Then by, in present situation, and because ISKCON has put me in the rank of their enemy, then I'm compelled to say that who is in my connection, that Jayatīrtha Mahārāja, or that Sudhīra Goswāmī, or those that are in connection with me, their connection may help you the best. I'm bound to say like that. Because the other party they have declared that I'm their enemy.

Still, one may have their association, with internal cautiousness, that what they say, that is not all, but there is something more. With this idea, cautiously, they may associate there.

What the ISKCON says, that is the beginning of things, and there is many things above. With this idea you may associate with them. But at the same time when they will say ill about anything truth that will create some offence, with this risk you are to mix with them. But you are to go through the scripture. Swāmī Mahārāja's scripture, so many English translation books, you may go through them. And if to connect with some person, then you may try those that are in association with me. I can say so. Hamsadūta Mahārāja is

also there. He has got some love for me. And Jayatīrtha Mahārāja will be nearer, whose centre is in London. He was in charge of London ISKCON Maṭha, but now he's banished. He has found another mission somewhere. You can connect with that. Holland and England, nearby, closer. Hare Kṛṣṇa.

**Visitor:** If it is also possible that if we chant maybe six rounds, and we read, consulting the books, we can do it on our own?

**Vidagdha-Mādhava:** He's saying, "Can they work independently, chanting rounds, reading Swāmī Mahārāja's books? Chanting maybe six rounds, something. Trying to make progress by themselves. Can they do like that?"

**Śrīla Śrīdhara Mahārāja:** Doing regular, but a connection with a living source is indispensable. In the beginning you may, something like rehearsal, you may do something, but connection with a saint, His bona fide agent, that is indispensable for real spiritual life. But in the beginning, as spade work, you may go on with reading books, Swāmī Mahārāja.

**Vidagdha-Mādhava:** Mahārāja, I have a question. Can you explain *sādhū saṅga* in its different aspects. Higher and lower association with *sādhū*. Is there a gradation of associating with a *sādhū*?

**Śrīla Śrīdhara Mahārāja:** Yes, gradation. It is according to Mahāprabhu's direction, Rūpa Goswāmī has written that,

*kṛṣṇeti yasya giri taṁ manasādriyeta, dīkṣāsti cet pranatibhiś ca bhajantam īśam  
śuśrūṣayā bhajana-vijñam ananyam anya-, nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā*

[“One should mentally honour the devotee who chants the Holy Name of Lord Kṛṣṇa, one should offer humble obeisances to the devotee who has undergone spiritual initiation (*dīkṣā*) and is engaged in worshipping the Deity, and one should associate with and faithfully serve that pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticise others.”]

[*Śrī Upadeśāmṛta*, 5]

According to his status we'll have to deal with him in a different way. Ordinary devotional spirit we find anywhere, or we may have some liking, some preference for them, adoration. *Manasādriyeta*, mentally I can encourage him, encouraging words should be said to him, but not submission. Then, one who has got *dīkṣā*, who has got real connection with a real saint, then I shall show my obeisance to him. Because he has got some connection with the divinity real, reality in him, so I must show some respect towards that person who is a bona fide student of the devotional school. And who has not got such connection we may appreciate them, admire them, mentally. But who has got that initiation, that real connection with that higher type saint, we must show our obeisance to them. Then, who is cent per cent engaged in devotional activity, we'll try to serve them, and thereby to get their tendency imbibed within me. Serve them. And if such a person is found, by the touch, by connection of him, one feels that he's getting devotion, then he will adore him in any way with all his energy and force and knowledge and everything. This is said. According to the gradation of the *sādhū* our behaviour with them has been advised to be done in such a way.

Have you not come with this *śloka*?

**Vidagdha-Mādhava:** Yes, *Upadeśāmṛta*.

**Śrīla Śrīdhara Mahārāja:** *Upadeśāmṛta* \_\_\_\_\_ [?] this is mentioned, how we are to deal with what section of devotees of the Lord.

**Vidagdha-Mādhava:** You also mentioned Mahārāja, association is not necessarily in the presence, *vapu*, in the presence of the Spiritual Master, it was more a mental connection.

**Śrīla Śrīdhara Mahārāja:** Yes. That is, his body may be far away, but if we have submission to a particular centre that will flow to me from soul to soul. Just as all these sounds are passing, by mental submission we

can associate with a person. The physical distance, material distance, cannot affect. Mental nearness, that is necessary, soul nearness. Hare Kṛṣṇa.

**Visitor:** \_\_\_\_\_ [?]

**Vidagdha-Mādhava:** One of the men has one problem. He took one initiation from Kṛṣṇadāsa Bābājī of Rādhā-kuṇḍa.

**Śrīla Śrīdhara Mahārāja:** Who?

**Vidagdha-Mādhava:** This boy. Not Kṛṣṇadāsa who just left us in Nandagram, Kṛṣṇadāsa Bābājī in Rādhā-kuṇḍa, who gave one initiation. But now...

**Śrīla Śrīdhara Mahārāja:** We do not care for that imitationist. We do not consider them to be pure devotees.

**Vidagdha-Mādhava:** Yes. But he's wondering should he...

**Śrīla Śrīdhara Mahārāja:** They're, according to our Guru Mahārāja and our best of knowledge they're all imitationist.

**Vidagdha-Mādhava:** So he's wondering if he should take this initiation seriously or not, because now he has found out that maybe he's not so bona fide.

**Visitor:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Yes. That is not deepest connection, not soul to soul, that is mental connection in the external plane. The transaction in the mental plane, not in the plane of soul. That is mental concoction. That is not reality. What the *sahajiyā bābājī* are doing, their transaction is all in the mental plane, never in the plane of the soul proper.

**Visitor:** He said he would have a mental connection with me, but for me it is the soul.

**Śrīla Śrīdhara Mahārāja:** What does he say?

**Vidagdha-Mādhava:** He said, the same as you just said Mahārāja, he said he would have mental connection with him. But he's not satisfied, he wants soul connection.

**Śrīla Śrīdhara Mahārāja:** Yes. So you are to give up that. If he feels it really, then he will shake off that. That is imitation, that is a concoction. Hare Kṛṣṇa. Very cheap. Hare Kṛṣṇa.

**Vidagdha-Mādhava:** His question is, "How can such a person live at Rādhā-kuṇḍa for forty years?"

**Śrīla Śrīdhara Mahārāja:** Ha, ha. Not only such persons, there are so many monkeys...

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** ...and so many dogs are also living in Rādhā-kuṇḍa. That Rādhā-kuṇḍa or spiritual Rādhā-kuṇḍa, and what in the mundane feeling Rādhā-kuṇḍa and between the two there are so many covers, covers. Hare Kṛṣṇa. Hare Kṛṣṇa.

**Vidagdha-Mādhava:** Mahārāja, how should one try to meditate? In your book, *Ambrosia in the lives of surrendered souls*, there is one verse where it is encouraged that one meditate on the name, qualities, form, pastimes, of the Lord.

**Śrīla Śrīdhara Mahārāja:** No meditation, but it will come automatically if we can acquire serving attitude. Meditation will progress in such a line that to have touch of the plane proper where the name, the quality, the colour, *rūpa*, all these things. With that earnestness, eagerness, with that devotional prayer, we should want to be reinstated in that plane. That sort of meditation. Meditation does not mean that in the mental sphere.

*jayati jayati nāmānanda rūpam murarer  
viramita nija dharma dhyāna pujoyadhi yatna  
[katham api sakṛdāttam muktidaṁ prāninām yat  
paramāmṛtam ekaṁ jīvanam bhuṣanam me]*

[Sanātana Goswāmī says: “Let ecstasy in the service of the Divine Name be victorious. If somehow we can come in contact with that sound, *nāma rūpam murāreḥ*, then all our other activities will be paralysed; we will have no necessity of performing any other activity. Our many variegated duties will have no importance to us at all if we can achieve the service of the Divine Name of Kṛṣṇa.”]

[*Bṛhat-Bhāgavatāmṛta*, 1.1.9]

*Viramita*. That will put a final stop to all the meditation. *Dhyāna pūjā*. Even worshipping, the *arcan*, *viramita*, *dharma*, and the duty of the *varṇāśrama*, all will go, will vanish gradually when we shall get the touch of the fitness, of the smell, of the pure name of Kṛṣṇa. These attempts will be slackened and go down, and we’ll have entrance there in the flesh and the separate plane of His *līlā*. And these things meant, to enter that *varṇāśrama dharma*, the meditation, all these are meant to lead us to that level. But more or less they’re all ascending, so we get the chance of *Nāma bhajan*, then we must be indifferent to all these things which are recommended for the lower section of the people. These will go away, vanish. Dying means, die to live, dying means a progressive stage. And in dying, as a member of the baby school, as a member of the communist school, as a member of the *arcan* school, that will also gradually die, and we’ll go up.

**Vidagdha-Mādhava:** Many times we look for some higher taste in the beginning, something to attract us away from the gross.

**Śrīla Śrīdhara Mahārāja:** Yes. That will be accepted and again that will be left back and we shall make progress. Milestone. We’re progressing, one milestone and then after two miles there’s a milestone. In this way the stone is mile after mile. So something what is necessary in the beginning, that will be put back gradually and we’ll have to make progress.

“*Eho bāhya, āge kaha āra, eho bāhya* [*Caitanya-caritāmṛta, Madhya-līlā, 8.59*] “Yes, it is, go further.” First, “This is external, go inner.” Then, “This is also external, go inner.” “This is also external, go inner, deeper.” “Oh, it is, go further.” “It is, go further.” “It is good, go more.” And, “It is the best. Anything else than this?” In this way it is progressing, in *Rāmānanda-saṁvāda* we have found. In the talk of Mahāprabhu and Rāya Rāmānanda how through gradual progress.

When we have come in the soil proper, then also there is progress, *śanta, dāsya, sākhyā, vātsalya, mādhyurya*, in Vṛndāvana. There is also progress, the *śanta, dāsya, sākhyā, vātsalya, mādhyurya*. In this way it’s always progressing.

So, I’m getting tired.

**Vidagdha-Mādhava:** OK. We’ll close here Mahārāja? Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Loving Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī kī jaya!

**Devotees:** Jaya!

**Śrīla Śrīdhara Mahārāja:** Bhaktisiddhānta Sarasvatī Goswāmī Prabhupāda kī jaya! A.C. Bhaktivedānta...

Viṣṇupāda dāsa, disciple of \_\_\_\_\_ [?] Swāmī. He has written, he read some books of Sadānanda Brahmācārī, a German devotee, our Godbrother \_\_\_\_\_ [?] another gentleman. And their representation of *Bhāgavatam*, and the representation of ISKCON differs. The difference according to him that the Sadānanda Brahmācārī and others they understood *Bhāgavatam* as *rasa śāstra*, transcendental *rasa*, ecstasy. \_\_\_\_\_ [?] geographical and historical representation. A great difference. What to do? In this way, put some questions, that gentleman. Kṛṣṇa. Kṛṣṇa.

**Vidagdha-Mādhava:** Where is this devotee from Mahārāja? Viṣṇupāda dāsa. From Australia?

**Śrīla Śrīdhara Mahārāja:** From Brazil perhaps. Brazil in South America?

**Devotee:** Yes Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Yes, from Brazil, and addressed to Parvat Mahārāja, Bhakti Vilāsa Parvat, his names mentioned there. In Brazil generally Spanish?

**Vidagdha-Mādhava:** Portuguese.

**Śrīla Śrīdhara Mahārāja:** Spanish speaking. Portuguese.

**Vidagdha-Mādhava:** Yes. Portuguese speaking.

**Śrīla Śrīdhara Mahārāja:** So English is not very good, Portuguese speaking persons \_\_\_\_ [?] Hare Kṛṣṇa.

**Vidagdha-Mādhava:** That is interesting question. The *Śrīmad-Bhāgavatam* is being cited as historical, rather than *rasa śāstra*.

**Śrīla Śrīdhara Mahārāja:** Historical and geographical, history and geography, has become the principal thing of ISKCON. But the Sadānanda Brahmācārī and the other gentleman, direct disciple of Prabhupāda, they represented *Śrīmad-Bhāgavatam* as an ecstatic and transcendental ecstasy \_\_\_\_\_ [?] transcendental ecstasy, *ānandam*, *rasa*. He has mentioned the word *rasa*, *rasa śāstra*.

**Vidagdha-Mādhava:** Is that correct?

**Śrīla Śrīdhara Mahārāja:** Yes. That is the principal thing, *rasa śāstra*. *Akhila-rasāmṛta-murtiḥ* Kṛṣṇa.

But geography and history, that has been given there, especially geography, that cannot be tenable with the present conception of the \_\_\_\_\_ [?]  
...Moon, Sun. Sun is the nearest, Moon is far away. The double distance from Sun, it is mentioned in *Bhāgavatam*.

**Vidagdha-Mādhava:** Can you explain.

**Śrīla Śrīdhara Mahārāja:** Swāmī Mahārāja told that, “I told that this Moon, this is not the proper Moon.” In this way he has explained away. Who came to ask him that when *Bhāgavatam* mentioned the Sun is the nearest, the Moon in the double distance. Then *maṅgala* more far away. In this way *Bhāgavatam* \_\_\_\_ [?]  
Further, further. What is this? This is not even the measurement of the present science.

Then I gave some explanation, that this nearness, not according to the physical distance, but from the standpoint of influence. And I gave example, “Indians may say that Russia is nearer to us than Pakistan.” Russia’s influence is more harmonious than Pakistan, nearest neighbour.

In this way, from the standpoint of influence, Sun may be the nearest to the Earth. And the next influence we get from the Moon. And the third from Mars. In this way it may be measured, not from the standpoint of physical distance. The interest in distance, measurement about the influence. So in that way it may be explained.

Then, I have got my other conception. That is the Absolute. That what we see, we feel, about the objective world, that is controlled by the Absolute. So, if Absolute Will wills, He can show something to me, and something to you, though we're in one and same place.

“If I say see this, you're destined to see this. And you know you are seeing this, that will be true. Let there be water. There was water. Let there be light. There was light.”

The Supreme Will is controlling everything. The subject, the seer, the seer is controlled by the over-seer, and no objective ability, eligibility. As He likes, so He can show us, independent of the objective. Objective things are produced from the sight from the eye, the sound from the ear, in this way it comes down. One may hear a sound, another may not hear, if the Supreme Will wills. One may see a sight, another may not see, if He controls, like hypnotism.

Just as Viśvarūpa. “Oh Arjuna.”

Arjuna prayed, “I want to see that sort of Your representation.”

“You, yes, see. You see this and that.”

Arjuna's seeing, and, “I can't see any longer such representation. Please stop.”

It was stopped.

So how it is possible? So super subject is controlling the subject, the seer, the feeler. That's the way. And these are things may seem very rigid, and very stable, but no. Seeing every experience comes from higher, controlled from the higher subjective world. As He wants us to see, we cannot but see that. Do you follow?

**Vidagdha-Mādhava:** Yes Mahārāja.

**Śrīla Śrīdhara Mahārāja:** So Śukadeva when he's describing, he's forced to see some position of the Earth \_\_\_\_\_ [?] and that is in every case. Some are conscious, some unconscious. The stone, one may see the stone, another may see that is water. In a person also, all visionary, all visionary, no rigidity of this world. That is all controlled from the higher meaning principal.

Hare Kṛṣṇa. Hare Kṛṣṇa. Only the conception of different things of different type. The world in the mind, not mind in the world. Berkley. The world in the mind. Ideal realism. Ideal is not an abstract unordinary thing. Ideal is the reality. And what is floating on the idea, that stone, and tree, wood, all these things, the brick, so rigid it may be but it is nothing, only different forms of conception of the mind. It is hard, yet that is only a conception. Ha, ha.

Or just as in the dream also we see so many things. We see tree also, we see earth also, we see water also, in a dream, but they're not water, they're not wood, or they're not stone. In persons also, we talk with them also \_\_\_\_\_ [?]

**Vidagdha-Mādhava:** So, to try to convince the mundane people about *Śrīmad-Bhāgavatam* being accurate description of this Earth, that is the wrong approach, because they're seeing differently?

**Śrīla Śrīdhara Mahārāja:** Yes. No stability, of this vision, or sound, or anything, the whole science is gone. Ha, ha. He may withdraw the laws of nature and introduce another law of nature, if He likes. Because He has introduced some law, some higher universal law, and the dependant mind is honouring, following that. If He withdraws that law, and gives another law, just as an organiser of an office, office organiser. In his mind he has organised different table, chair, machine, all these things, so many men etc, then can withdraw the whole thing and can organise in another way.

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