

82.11.15.B

Śrīla Śrīdhara Mahārāja: So the conception of God and man when they may be dissolve and only Brahman, that has got existence. No specific character of existence is possible. Something like chaotic, no cosmos. Chaos also has got some movement, but this is not that. A static conscious substance, that is at the root of everything. But anyhow, a misconception over it began and this world we have out of that, *māyāvādī*. This misconception has no beginning but *śanta*, it may be ended, *anādi-śanta* not *anādi-ananta*, Brahman is *anādi-ananta*, *māyā* is *anādi-śanta*. It may be stopped but it has got no beginning. This *māyā*, anyhow, but we can get out of *māyā*, that may be fully squeezed, the *śanta*.

So the Vaiṣṇavas say that Śāṅkara is Buddhist in disguise because Buddhists do not have any recognition of the eternity of *jīva* soul, and Śāṅkara is also like that. No eternal conception of *jīva* soul, individual. Only difference that Buddha has no recognition of the revealed scriptures, but Śāṅkara has accepted the revealed scriptures, but gave his concocted interpretation while explaining the revealed scriptures. The Buddhistic opinion has been thrust on it, so,

[veda nā māniyā bauddha haya' ta nāstika] vedāśraya nāstikya-vāda bauddhake adhika

["The Buddhists do not recognise the authority of the *Vedas*, therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the Māyāvāda philosophy are certainly more dangerous than the Buddhists."]

[Caitanya-caritāmṛta, Madhya-līlā, 6.168]

So Śāṅkara is more dangerous than the Buddhists. They're clear. "We don't have any recognition for the revealed scriptures. Our attempt is based on reason." But Śāṅkara accepts revealed scriptures but he gives his own interpretation into it, because both of them do not recognise the eternity of the *jīva* soul. *Ajo nityaḥ śāśvato 'yaṁ purāṇo*.

*[na jāyate mriyate vā kadācin, nāyam bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yaṁ purāṇo, na hanyate hanyamāne śarīre]*

["The soul is never born and never dies, nor does he repeatedly come into being and undergo expansion, because he is unborn and eternal. He is inexhaustible, ever-youthful yet ancient. Although the body is subject to birth and death, the soul is never destroyed."] *[Bhagavad-gītā, 2.20]*

Jīva-bhūtām sanātana.

[apareyam itas tv anyām, prakṛtiṁ viddhi me parām / jīva-bhūtām mahā-bāho, yayedaṁ dhāryate jagat]

["O mighty hero, Arjuna, this worldly nature known as external, is inferior. But distinct from this nature, you should know My marginal potency, comprised of the individual souls, to be superior. This world is accepted by this superior conscious potency as an object of exploitation for sense enjoyment, by the agency of each individual's fruit-hunting actions and reactions. The divine world emanates from My internal potency and the mundane world from My external potency. The potency of the living beings is known as marginal, on account of their medial adaptability - they may choose to reside either in the mundane plane or the divine."] *[Bhagavad-gītā, 7.5]*

In *Bhagavad-gītā*, and in *Upaniṣad*.

*nityo nityānām cetanaś-cetanānām, eko bahūnām [yo vidadhāti kāmān
tam ātmasthaṁ ye 'nupaśyanti dhīrās teṣāṁ śāntiḥ śāśvatī netareṣāṁ]*

["Of the innumerable, eternal, conscious beings, there is one eternal Supreme Being. That Supreme Lord is the maintainer of the innumerable living beings in terms of their different situations, according to individual work and reaction of work. That Supreme Lord is also, by His expansion as Paramātmā, present within the heart of every living being. Only those saintly persons who can see, within and without, that same Supreme Lord, can actually attain to perfect and eternal peace."] [*Kaṭha-Upaniṣad*, 2.2.13]

Nityo nityānām. With the eternal amongst many eternal substances, there are *bahū*, there are many eternal things and He's the principal of that. In *Upaniṣads*, in *Bhagavad-gītā*, everywhere, *jīva* is *nitya*, soul is immortal.

But according to Śāṅkara, "Soul is ultimately mortal though this transmigration, different bodies according to *karma* he will have to accept. But ultimately after liberation *jīva* does not, individual soul does not exist, neither God exists. Only that non differentiated mass of spiritual substance is there, that is Brahman."

Buddha had no recognition of that mass of light as Brahman, but they say *prakṛti*. The force is there and these different type of forces acting together and that will be finished, and there may be a force like darkness, may or may not be. Virajā.

Bhāgava: Why does this Śāṅkara philosophy have such appeal to people in general?

Śrīla Śrīdhara Mahārāja: Because it gives harmony to all the sections of worshippers of all different types of gods, a compromise. There are so many worshippers of so many gods and he harmonizes them.

"What you are doing it is all right. You are worshipping Kālī, you are worshipping Gaṇeśa, you are worshipping Sūrya, you are worshipping Agni, you are worshipping Viṣṇu. I accept all, but for the time being, to certain extent, and then it will end in the attainment of Brahman. You accept this on the end and I will accept you all."

And there was colour of accepting the *Veda* and *Upaniṣad*, and he gave such sort of meaning and embraced them all. And another thing for his popularity he was a very intellectual giant. He fought against the Buddhists who are out and out atheists. And he with the colour of theism, he fought with the atheist of number one, the Buddhists, and his success in that gave him popularity.

Bhāgava: When the Vaiṣṇava is asked why there are so many religions, theistic religions, one is worshipping Allah, one is worshipping Christ, so many differences. They ask a Vaiṣṇava why are there so many different religions under the banner of theism, why so many different theistic conceptions?

Śrīla Śrīdhara Mahārāja: According to the different stages of theistic receiving capacity, different groups, suiting to the mass of different sections, by instalments in different ways they have been distributed.

Upāsanā mostly, mostly they're worshipping so many demigods who are in possession of some power in the nature, to get, by their grace, their desired thing, they're worshipping that. Those that seek for good health goes to some general ways for satisfaction of any last desire goes to Kālī. Then for property and resources, goes to fire, Agni. And who wants knowledge goes to Śiva, his Śiva has got versatile knowledge of this medicine. Then this *yoga*, then music, then his indifference, all these many qualifications are concentrated in Śiva, and also the penance all combined, so many go to worship Śiva for knowledge. And those that want *mukti*, they go to Viṣṇu, Nārāyaṇa. But this Nārāyaṇa of Śankara, that is a part of *māyā*. Śiva is also so but He's trying to get out of *māyā*, master of *māyā*. In this way He has been represented.

So according to ones choice, inner necessity, while wandering in these different stages of misunderstanding, they select their leader, "That he will be able, my aim is this side." A good player will go to the famous leader in the play field, who wants to be a good player. One who wants to be a good merchant must go to such expert. One who wants to be a research scholar must go that side. So according to the inner desire they go.

*kāmais tais tair hr̥ta-jñānāḥ, prapadyante 'nya-devatāḥ
[taṁ taṁ niyamam āsthāya, prakṛtyā niyatāḥ svayā]*

["Persons whose good intelligence has been spoiled by illicit desires for exploitation and renunciation or other duplicitous pursuits, worship other godly personalities such as the Sun-god and the many demigods. Being enslaved by their instinct, they adopt the corresponding rules and regulations of fasting and other tenets accordingly."] [*Bhagavad-gītā*, 7.20]

And those that want real theistic life, there is also instalments. In Mohammedanism, in Christianity, there is theism, they accept eternity, eternal God, eternal master, but according to their nature. Just as *kṣatriya*, *brāhmaṇa* nature, *kṣatriya* nature, *vaiśya* nature, so different natures in the different nations, they have been given such instalments.

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

In *Bhāgavatam* we find the instalment according to their capacity as a group the conception of theism has been distributed to them. Otherwise the whole thing, if we want to give to them it will be a very complex one, for them, so only approximate something has been given, not details. Then after birth and rebirth they will come to higher position, then higher education will be imparted to them about theism. With this policy it has been arranged. Everywhere this policy has been accepted that according to the capacity, the degree of education should be imparted, extended to them, otherwise they won't be able to understand anything. Gradual process in the training everywhere. The progress does not come abruptly. A continuous development is to be admitted.

Dhīra Kṛṣṇa Mahārāja: Chidānanda Prabhu has a question.

Śrīla Śrīdhara Mahārāja: Chidānanda. What is that?

Chidānanda: From beginning from the lowest stage of theism up to the highest, what are the different conceptions? From Christianity at the beginning...

Dhīra Kṛṣṇa Mahārāja: He wants to know in the conception of different stages of theism, theistic conception and development, what is the gradation, where does it begin and...?

Śrīla Śrīdhara Mahārāja: Generally you may take it, the whole creation has been divided into this way. *Āvṛta-cetana*, fully covered consciousness. Then, *mukulita-cetana*, just opening consciousness, awakening. Then *saṅkucita-cetana*, a narrowed down consciousness. An instance, *āvṛta-cetana*, the stones, trees, etc, *āvṛta*, thickly covered. The consciousness is there but it is thickly covered. Then, *saṅkucita-cetana*, we find in the animal kingdom, very narrowed consciousness. Then comes *mukulita-cetana*, which is amongst the aborigines class, *mukulita-cetana*, not developed to a standard, half animal, half man, under such sort of civilization, this is *mukulita*, only awakening stage. *Saṅkucita*. Then, *vikacita-cetana*, where we have got some conception of God that is this *varṇāśrama-dharma*, etc, who worship God any way.

Dhīra Kṛṣṇa Mahārāja: So Christianity and Islam are there.

Śrīla Śrīdhara Mahārāja: *Vikacita-cetana* is Vaiṣṇavism. Now again sub division in human section, *saṅkucita-cetana*, *vikacita*. In human section, first morality and theism, first in the last stage there is morality but no theism, no theism but morality. That is _____ [?] they, utilitarian class, altruistic class, they have got recognition of morality but they don't find necessity of the existence of any God. Then, morality plus theism, and morality plus imaginary theism, _____ [?] imaginary theism with morality.

Just like Comte in France, he says that, "A conception of God, it is useful to us, it can help us to do the work of the police, God fearing may help us like police. General man if you spread God fearing, then this moral benefit we shall get automatically very easily."

And up to Śaṅkara also we say this is imaginary theism with morality. Real *varṇāśrama* as given by Rāmānuja and other conceptions, that is both morality and theism, real theism, *viśiṣṭādvaita-vāda*, morality and theism. And there may be theism without much moral conception also, there may be. The so-called theism is there but no moral conception that this *himśā*, that is butchering, murdering indiscriminately so many *jīva*, and others, and also go on with theism.

Then real *varṇāśrama* is theistic and with moralises. And then _____ [?] Vaiṣṇavism comes which is full of theism and morality according to the theistic conception, it has got less importance.

Whatever, even they may steal, suppose flower to offer to the Lord, so that the man who has created that flower tree, he may be elevated. But theism in the fullest way, that everything if it may be utilized for the satisfaction of the Lord, then that will be helpful to anybody and everybody. In this way it is going, developing.

It is for Itself, it is everything for Him, not individual ownership, owner is one, and they are not conscious that they are, they belong to Him, but I know, I know. The boy may not know that his guardian, his father is there, but I know the boy's father. Boy may be reluctant that I may carry him in spite of reluctance to his guardian. This way, everything for Himself, and they utilize in that way, they do good to all. Their campaign, any and every campaign, whether it may not be tasteful to the so-called religious persons or moral persons, but they're right, independent of their, of the consideration whom they behave in this way, everything.

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]

So the *jīva*, ordinary souls, moral scientific knowledge, all these things, all considered minor. *Baddha-jīva* is considered, the man in bondage, any *jīva* in bondage is considered minor. And the major are those Vaiṣṇavas who know that everything is for Himself. Die to live. They're the guardians of the whole creation and they go to utilize everything for Him for their benefit, for the benefit of the whole world.

Do you conceive, understand? Can't understand, can't follow?

Devotee: Yes. I follow.

Śrīla Śrīdhara Mahārāja: Then you will find some harmonious existence in this world, what is what in this world. The ignorance, the lowest ignorant section, the thickness of ignorance, according to the thickness of the ignorance, sub division. Then in the middle, then *satvic*, then *nirguṇa*, *satya*, *raja*, *tama*. And then again sub division, *mahā-tama*. In this way sub division may be many, but there is *nirguṇa* above all. Where, that oneness, one guardian, one master, is guiding every limb, every idea of a person, he's in touch with the full fledged theism, full fledged theism.

Bhāgava: The Christians say the one master is Christ.

Śrīla Śrīdhara Mahārāja: They say three, God the ghost, God the Guru, the Christ, the deliverer, and God the father. God the father, God the ghost, and God the Guru or Christ. Three phases of conception in theism according to Christianity.

And in Islam also there are so many messengers. Mohammed was also messenger. They accept the messengers of the Christianity. There are many common, the Moses, Abraham, all common. But the last messenger of God was Mohammed and he's considered to be the foremost amongst them. And God is there, but God is not so much differentiated or developed as we find in Hindu mythology, or ontology, or *Veda*, *Upaniṣad*, revealed truth, revealed scriptures.

That Max Muller told that, "What is in the store of the *Upaniṣad* in India, if the whole world gets it they will be fully fed, and not anything will be lost. Not a point, not a drop will be lost and the whole world will be whole fed what is in the store of the *Upaniṣad* in India." Max Muller. So the full fed knowledge is to be found in *Upaniṣad*.

Anything has got its central position, so as gold, or diamond, or industry, or religion. Everything may not be found in every place. So about theism, India was selected to be the highest position in the world by God. It is not unreasonable. Because schools and colleges cannot be established in every village, some place must be selected for particular hospital, or education institution, or police station. So in this whole world some place was selected to be the highest seat of religion, theism, and that came in the Lord of India. We are to look like that. If we have eye we won't be envious.

"That why in our village there is primary school and in that city there is the biggest college, why is my school not the highest?"

It is ridiculous, so the highest school for theistic education should be located somewhere in this globe, and the place was selected India. You are to come and compare the theistic education like that.

And Max Muller he saw like that. "The *Upaniṣad*, what is contained there, that can fully feed all the religious persons, and still it won't be finished a little. It is eternal, the fountain of water is coming eternally, the fountain won't go to be dry, to be dried, such, something like that."

Then why the Americans, the others will say, "O Christ was born in Arabia, why should we take his instructions, it is not spun within our country, why should we take?"

This geographical difference that is all *māyā*. Wherever the real thing is to be found we must be open to accept that, in its own intrinsic value and not by physical, this mundane affinity, where I have got this body, or my country. We must rise above all these material consciousness and be a clear student with complete openness we shall be enquirer after the truth from wherever it comes.

The atom bomb came somewhere, sprang up, and others are not trying to get that atom bomb? "Because it was created somewhere we won't take it. The tank first created by us in the first great-war in France," the tank, and now it is everywhere. So rocket first created something like a V2 of Hitler, but that is in developed form now everywhere.

In this way, what is good, that is universal character, they have got in this mundane. And about spiritual it will be all narrow national conception about religion? About the highest truth, which can give relief to all the troubles that will be in, not only located, position will be more universal, very unique.

Bhāgava: The problem I find with Christians is many times I will speak to a Christian and he will appreciate the high conception of *bhakti*, of surrender, even above *mukti*.

Śrīla Śrīdhara Mahārāja: Yes. But surrender for what? Mere surrender for the country, love of the country we see so many surrendering. But the valuation will be the surrender for which?

Bhāgava: The surrender to God.

Śrīla Śrīdhara Mahārāja: God means here, what is the conception of God?

Bhāgava: This is the problem.

Śrīla Śrīdhara Mahārāja: So hazy conception and clear conception, we are to come to that. When we come to the laboratory, the very minute study of the differences to be calculated there, the germs, the virus, all these things will come in closer inspection. So closer inspection will give us God, God means what? Hazy thing, unknown and unknowable God, God means unknown and unknowable? Not any concrete?

Bhāgava: But they say Christ said...

Śrīla Śrīdhara Mahārāja: Yes, Christ said a hazy conception, of a sun, of a moon, but they have got their specific position, and from closer inspection they will be found much more astonishing things will come out.

Bhāgava: But they're afraid to go beyond what Christ says.

Śrīla Śrīdhara Mahārāja: And that is everywhere, at every step that tendency to be found, at every step. Wherever one is he's attached to that. Not only about religion, everywhere, this is a common thing.

Bhāgava: But they take excuse from *Bible*, where in the *Bible* Christ says that none can come to the father except through him.

Śrīla Śrīdhara Mahārāja: Yes. It is a general thing. Some accepts *Bible*, some accepts *Koran*, some accepts, the Hebrew class they will accept something African, they have got some sort of, the _____ [?] also have got. But when a comparison is to be drawn, they must have to come out of their local bigotry, they have to come out. And in the broad light under the sky they will have to come and consult and compare and reject and accept. This we may see everywhere.

When the militia boasts that, "We are the first class power," but when there is heat, war, then it is decided who is who. Russia says, "I have got the power to control the whole world." In the beginning of the second great war the tojo [?] Japan said, "We are prepared for a hundred years of war. The Europeans will fight together and will be finished and I shall be the king or emperor of the whole world."

But to think something is one and reality is another. So with open mind we are to...your God-brother, one, this Arabic gentleman, what was his name? He told that,

"From the beginning I had a tendency to go through all the religious books of all the nations. Then in course of that I found that the Indian religious writers, as regards space and time, they have covered a great thing, most ancient. In *Bible* perhaps it was told that the world has been created four thousand years ago. But Indian theology says that so many dissolutions and evolutions history. This solar system dissolved, and again it came, again dissolved, and what is the history it is to be found there. The time so spacious according to the time what has been dealt by other theologians of the world, their time, and space also. These tales of Druva, tell tales of sun, planets, all these things. *Brahmāṇḍa*, how the *brahmāṇḍa* came, was begun, how it is ended? *Brahmāṇḍa*, it is limitless. Both geographically, historically, what has been given in the Indian theological books, these other things cannot come in comparison with that. But this struck me, that beyond this body they can also gather knowledge. So graphic, so spacious, tidings have been delivered and distributed by the propounders of the Indian scriptures. So that attracted me, there must be, that will be the most spacious amongst all religious conceptions."

_____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Jaya Śrīpād Bhakti Vicār Yājāvara Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Gaura Hari bol.

Yājāvara Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Put some questions, Mahārāja will answer.

Bhāgava: What is the difference between the followers of Rādhā-vallabha and Gauḍīya Vaiṣṇavas?

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Harivaṁśa, by one disciple of Gopāla Bhaṭṭa Gosvāmī, named Harivaṁśa, he thought that he had got access into the inner service of Śrī Rādhikā, higher service, Rādhikā, *anurāga-mārga*. So in Ekādaśī day he did not care to observe the rulings what has been given for the devotees to observe. So he took this betel after eating, took betel nut and with his face red went to see his Guru, Gopāla Bhaṭṭa.

Gopāla Bhaṭṭa Gosvāmī he showed then too much negligence to him, "What is this you have got? You have climbed so high. We observe the rulings of the Vaiṣṇava section, that in Ekādaśī we should not eat this or that. As that *anukalpa* which has been given to us we shall be satisfied with that. But you are observing all scriptural rules and you are feeding yourself in Ekādaśī day, you won't honour the Ekādaśī, which has been given in the *śāstra* so much importance?"

He neglected. And amongst the disciples, different types of persons, some could not tolerate.

And there was another thing we are told. Gopāla Bhaṭṭa's previous Guru, Prabhodānanda, he was in Śrī Kuṇḍa, that *Rādhā-rasa-sudhānidhī*, this *Caitanya-candrāmṛta*, many fervent writings we have got from him, that Prabhodānanda. And as like grandson he showed some favour to this gentleman, this Harivaṁśa.

Anyhow, Gopāla Bhaṭṭa's direct disciples they were very much enraged and disgusted with that Harivaṁśa, and someone beheaded him. And we're told that it was stolen. When Gopāla Bhaṭṭa he was engaged in his meditation in the Yamunā, the head came floating to him, and he cast it off.

Anyhow, we found in Vṛndāvana it is told, that head was buried in some place, and the body was buried in some other place, of Harivaṁśa.

That Harivaṁśa lady gathered some popularity and many appreciators, and they did not leave Harivaṁśa spirit. That *vidhi-mārga*, that to follow these rules and regulations of the scriptures strictly is not necessary at all in Kṛṣṇa *bhajan*. At once without *vidhi*.

Jīva Gosvāmī says, *rādhā vaidhi bhakta adikarastu radha bhava navanil* [?] The *vidhi bhakti* we must observe as long as we cannot get admission into the level of *rāga-bhakti*, we must.

[Raghunātha] Dāsa Gosvāmī also says that we shall show reverence to *rāga-bhakti*, but we shall try to be within *vidhi-bhakti*, the rules and regulations, regulated devotion, *śāstra* regulated devotion.

But those persons they did not care for this...

.....