

82.11.17.B

Śrīla Śrīdhara Mahārāja: ...the highest spiritual song from my lips before his departure. Hare Kṛṣṇa. With my understanding about the principle of Gauḍīya Vaiṣṇava he was highly satisfied, in my articles, in Sanskrit poetry, and also in Bengali articles, English articles. That I have understood the adjustment of the whole thing, he was satisfied with that. That I have really understood what is his mission, the gradation in the theological conception. He as well as other Godbrothers also.

Prabhupāda delivered lectures, so many we're hearing, then after that lecture finished, the high senior devotees they called for me. "What Prabhupāda told, reproduce it." And what I could gather I reproduced it and they're all satisfied, to the point I could reproduce what I had heard from him.

That sort of special gift was in me, and it was my nature from the childhood. Even in the infant class, in the college life, I could listen very particularly, catch things properly. And here in the Maṭha also I could grasp the thing properly. That was my special qualification told by all the Godbrothers, and Prabhupāda also appreciated.

He has written about me, "*Śāstra-nipuṇa Śrīdhara Mahārāja*. He's well versed in all the scriptures." That remark he has given against my name. "*Śāstra-nipuṇa*. Very skilfully he has acquired the understanding of the meaning of the scriptures."

And also he expressed his satisfaction in my poem about Bhaktivinoda Ṭhākura. "The real conception of the whole theological conception of Mahāprabhu is represented here, by gradual development."

So they say I have got some real conception about the theological instruction of Mahāprabhu. Something like that, in general. And Swāmī Mahārāja also discussed with me when he published *Bhagavad-gītā*. I was living next door. And when that *Back to Godhead* was published first in consultation with me, and there is my article also there, from the beginning. Gaura Hari. Gaura Hari. Gaura Hari.

Dhīra Kṛṣṇa Mahārāja: In that article it says, "By Tridaṇḍī Sannyāsī of Navadvīpa." But I noticed that your name was not there. It says, "A Tridaṇḍī Sannyāsī of Navadvīpa."

Śrīla Śrīdhara Mahārāja: Is it? Where, in *Back to Godhead*?

Dhīra Kṛṣṇa Mahārāja: *Back to Godhead*. But your article is unmistakably written by Your Divine Grace.

Śrīla Śrīdhara Mahārāja: What is that article? *Śrī Guru And His Grace*, perhaps one article. Another, *Vyāsa The Dictator Of The Spiritual World*. Some articles like this. Tridaṇḍī Sannyāsī - not my name?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: I don't recollect. Govinda Mahārāja can say. After Govinda Mahārāja joined me that paper was published perhaps. I don't remember. I don't think whether that name was written or not, I don't remember.

And later on Acyutānanda gave one article in *Back to Godhead*, mentioning that he met me, and put some questions, I'm giving answers. In that way one article was written by Acyutānanda.

Bhāgava: It was a very sweet article.

Śrīla Śrīdhara Mahārāja: Acyutānanda Swāmī _____ [?] *Gauḍīya* last edition _____ [?] It is his article, but he in discourse, he questioned from him, and answers from me, and he couched in his own language the whole thing. The spirit of the answers were of me, and other things by Acyutānanda.

Bhāgava: Our Guru Mahārāja disappeared. Some of the disciples they have taken - they have gone in different directions. Some have become very bitter.

Śrīla Śrīdhara Mahārāja: Maybe. He's living, while he was - appeared, so many went away. And after his departure many went away. Now also there may be so many could not go and come. All are not of equal earnestness that come. Some come to see the outer grandeur and so many things, of curiosity. Many come out of curiosity, then they go back to their own field.

Bhāgava: What can they do?

Śrīla Śrīdhara Mahārāja: _____ [?] reaction after some time some reaction will come.

Bhāgava: I could not understand so clearly. What will happen to them? What will happen to those who have left, to go to ...

Śrīla Śrīdhara Mahārāja: Some reaction will come in time. They have got such ill fate, and that will take some time to be finished. And that bad *karma* of some offensive tendency with them that they ignored the Guru. Their Guru, Swāmī Mahārāja, who's, the extension of his activity is so high, so deep, so extensive, still they dismissed him and went to some unknown people who were hated by the society of the civilised persons, went there. Then bad *karma*, and that will be finished by suffering, and then they may again return.

Bhāgava: It seemed to me they were reacting against...

Śrīla Śrīdhara Mahārāja: Some may come back in this life, some may not come back in this life. Lives together, they'll have to suffer, misguided. Everything is possible.

Bhāgava: It seemed to me many rejected...

Śrīla Śrīdhara Mahārāja: So we shall be careful at every step in our progress, that we may deviate, we may be very careful about Vaiṣṇava *aparādha*, _____ [?] Always careful to save us from the apathetic attack, and invoke the mercy, the grace of the higher. And that is our prayer to the - in the way.

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

Bhāgava: It seems many of these people rejected Prabhupāda because they saw the men Prabhupāda appointed as very hard, callous, materialistic men.

Śrīla Śrīdhara Mahārāja: So then they have lost faith in Prabhupāda?

Bhāgava: Yes.

Śrīla Śrīdhara Mahārāja: Then they have not studied Prabhupāda deeply. He has got his teachings in black and white. What he wanted to say that has not vanished, it is already in black and white. And no saint to be relied, the scripture is there. And with the help of the scripture we shall try to understand who is the real saint or not. Hari Charan?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Take some *prasādam*.

Bhāgava: This is the best *prasādam*, your speaking.

Śrīla Śrīdhara Mahārāja: But the body may not be neglected. Have you attained such a stage that no bodily physical food is necessary for you?

Bhāgava: No.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: Guru Mahārāja, in Jagannātha Purī I spoke to that Hiranya-garbha. I knew him from many years before. And he approached me. When I saw him coming I tried to run away.

Śrīla Śrīdhara Mahārāja: To convert you?

Devotee: Yes. So then I put this question to him. I said if Guru Mahārāja says that a rope is a snake then you have to accept it. If that's a statement of Guru Mahārāja will you accept that? If Prabhupāda says that the rope is a snake will you believe him?

Then he told me, "No."

I said, then that is your problem, that you have no faith in our Guru. That is the difference, that is why you are in this situation, because you have lost faith in Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: So it's very simple. That was the first thing I spoke to him.

Śrīla Śrīdhara Mahārāja: You've lost your faith in Guru, and then you are going, running hither and thither. For that *aparādha*, that offence you commit against your Gurudeva, and that takes you to run to this wrong direction.

Devotee: Then he said to me that he felt that he was 'very isolated, very lonely, without the association of Vaiṣṇavas.' I said, that is your choice. You have taken to this path, therefore Kṛṣṇa has disassociated you from the association of your Godbrothers.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol.

Dhīra Kṛṣṇa Mahārāja: Sometimes devotees they read the books of Bhaktivinoda Ṭhākura like *Jaiva Dharma* and they think that the book is advising them to do this kind of meditation.

Śrīla Śrīdhara Mahārāja: These men they want to have very cheap food. We have also gone through Bhaktivinoda Ṭhākura's writings but we did not miss his warnings. They must be practical in their attempt, not imaginary thing. The westerners they think that eastern philosophy is something like mere imagination, so they pass very quickly without giving admission to so many steps. That means self-deceivers. One who is particular for his own real sincere improvement he cannot omit these steps, *śraddhā, sādhu-saṅga, bhajana-kriyā, anartha-nivṛtti*, then *ruci, āśakti*, and then *bhāva*. They must be true to their own self whether they have crossed these steps. Then *bhāva-bhakti*, then *rāga-mārga* begins there. From there *rāga-mārga* begins.

Rāga _____ bhavanandhi vaidhi bhakti vicar [?]

Up to the arrangement of real *bhāva* one must follow the *vidhi-bhakti*. And *anartha-nivṛtti*, one must be sure that their *anartha*, that their attraction for any charm of this material world has altogether gone, those self deceivers. They have come to deceive themselves, *vipralipsā. Bhrama, pramāda, vipralipsā, karaṇāpāṭava*. These are the four defects with the man in bondage. *Ei saba bhrama*, the commitment, commission. And the *pramāda*, the omission, ignore, can't detect due to underlying inattentiveness, *pramāda. Karaṇāpāṭava*, defect of the instrument through which they inspect things, *karaṇāpāṭava*. And *vipralipsā*, a strong prejudice that cannot allow us to take impartial judgement of the things outside, *vipralipsā, _____* [?] deceive ones own self. What is that? A kind of prejudice. They can't leave us, they almost cover our mind. Impartial judgement cannot come out, piercing this cloud of prejudice, self deceit, self deception. They do not want their own real interest, not attentive to that. So otherwise we must follow the step by step so that an artificial fruit we may not get in the name of fruit proper, natural fruit. He must be careful in his own bargain, very careful, very sincere in his own bargain, that easy bargain.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: I've heard that you have said that even the devotee who has passed the stage of *anartha-nivṛtti* never feels that he is free of *anarthas*. Even if a devotee has passed the stage of *anartha-nivṛtti* and has come to the stage of *ruci*, so he has surpassed *anartha-nivṛtti*, but he always feels he has *anarthas* in his heart.

Śrīla Śrīdhara Mahārāja: *Ruci, āśakti*, then *bhāva*. And Rūpa Goswāmī says, *ragavi bhavanadhi, rāga _____* [?] *ruci*, then very inconceivable seed _____ [?] And *ruci* after *niṣṭhā*. What is *niṣṭhā*? Continued connection with Kṛṣṇa consciousness, not intercepted by any proposal of physical or mental achievement. No interception, no interruption. Continued conception, engagement in Kṛṣṇa consciousness. *Niṣṭhā* means *nairantarya*. Then the *ruci* will come. That will be real *ruci*, otherwise the *ruci* before this *anartha-nivṛtti*, this is a vague thing, not reliable. The *ruci*, that may

be in the jurisdiction of *śraddhā*. But after *śraddhā* we may come to *sādhu-saṅga*, then *bhajan* begins. Then after - as the result of the *bhajan* the *niṣṭhā* will come, that is continuous engagement. And then the taste will awaken and that is reliable, something, and then *āśakti*, then *bhāva*. And from there the *anurāga-mārga*, proper. As to *ruci* the definition of *ruci*, the continuous. And interrupted by the sudden propensities of this mundane world whether gross or subtle, that is not *ruci*. *Ruci* after *niṣṭhā* then it is safe, somewhat.

[?]

We're to understand what is Bhūr, Bhuvah, Svaḥ, Mahā, Jana, Tapa, Satyaloka, the subtle conceptions of material existence, and then Virajā, then Brahmaloaka. The liberation, the stage of final renunciation of this material world. And then one can enter into Vaikuṅṭha, the land of positive existence that is service. And this is all negative side - we cannot find any positive engagement wholly in the negative. Only through Guru and Vaiṣṇava we can contact with positive world, though in the negative. That is through *śraddhā* it may be done. Otherwise with those representation about the service of Kṛṣṇa in higher line this lust will be ____ [?]

This *kāma*, the lust for the sense pleasure, that will get its food from that imaginary attempt, and that will be dangerous, a great offence to take *kāma* as *prema*.

kāma-preme dekho bhāi, lakṣanete bheda nāi, tabhu kāma 'prema' nāhi haya

["My brother, lust and love appear as one and the same; yet, lust is never love."]

[*Kalyāṇa Kalpataru, Upadeśa, 18*]

Bhaktivinoda Thākura is giving warning. There's not much difference in the idea of *kāma* and *prema*, but yet, *kāma* is never the *prema*. Similar but not the same, the opposite. *Rakta māṁsamaya kāma*. *Kāma* is concerned with this flesh and blood and mind. And *prema, cid-ānanda-dhāma*, and that is the acme of the highest conscious world.

ataeva kāma-preme bahuta antara [kāma--andhatamaḥ, prema--nirmala bhāskara]

["There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun."]

[*Caitanya-caritāmṛta, Ādi-līlā, 4.171*]

A great distance between this lust and the love divine. *Kāma--andhatamaḥ, prema--nirmala bhāskara*. *Kāma* is the dense darkness, and *prema* is the highest position, acme of the light. One central connected, Kṛṣṇa connected, another sense connected. *Kāma* is this material sense connected, both body and mind. And that is Kṛṣṇa connected, and Kṛṣṇa's lust there is Kṛṣṇa.

And then he has got that sort of life to come to that through such agents how purity is necessary to enter that highest layer of spiritual world, which Lakṣmī Devī aspires after but does not get. What is that? Lakṣmī Devī She's aspiring but she's considered unfit, for her divine pride, and majestic pride. Connection with the majestic therefore she's rejected. And these fellows are very easily given entrance there.

We don't want so cheap thing. Our conception is with the highest. Rather we shall die many deaths before reaching that place. But won't like to be disconnected or commit any offences

against that, undermining its position. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Has he come to understand his own soul, in what layer it is, it exists?

*indriyāṇi parāṇy āhur, indriyebhyaḥ param manaḥ
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ*

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

Before joining this mission I wanted to practice the teachings of *Bhagavad-gītā* in my own life. I tried my best to withdraw completely from this mundane world of material aspect, to concentrate myself in the mental world. Then what is mind? Not only by the description in the scripture, but I wanted to feel it myself. What is my mind here? To find it within myself. And then after finding this portion is my own mind, and then to find out what is that principle of intelligence which guides me, helps me, for proper guidance, where is it? How it is, where it is living - abode? In this way.

I experienced a time when I found the material world, this sense experienced world, is just like a coating. Suppose the milk is there, and the cream over, the cream is the material life and the whole milk from which this cream has come, that is the mental world. That in Bhuvahloka is more extensive than this Bhūrloka. Bhūrloka, the world experienced by our physical senses, and that is only a cover. And the real internal thing is the mind, the world of impulse, and that is creating this, like a cream. This body is like a cream. Our mental body is huge - great magnitude. So many ideas, thoughts, of eternal life is there in subtle form collected there in the mental world. And only a few have been attached to get its realisation in this physical body. And the great infinite mental world is underground, and so many bubbles are coming from it on the surface and becoming this world and our mind and also this physical body.

Then the faculty area of judgement that is *buddhi*, decision, Svahloka, that is again greater in magnitude than the mental world. In this way the deeper and greater, deeper and greater, more and more spacious. This covered world not fine but it is more spacious, and the physical only a very negligent part. In this way it is going deeper to deeper. And very slight connection with *ātmā*, the soul of my own, like lightning to get its touch and fall back. Then there is Paramātmā conception on the other side, who is the *yogī*. Then the Brahman, Vāsudeva, and then Nārāyaṇa, all these things, not a cheap thing. One who tries practically in that way they're to appreciate what is that, not a palatable story. It is reality, it is very stern. But with the help of the *sādhu*, if Kṛṣṇa conception developed in a good way, all these stages may be neglectfully crossed. Because our natural home is there.

A sober man has become mad. To come to that stage of mind he had to pass many incidents. Not one incident made him mad, but one incident some way, another incident another way, in this way so many ways have taken him towards the plane of madness. And to take him back, also so many layers to pierce through.

They're found, they're very irresistible, not easily soluble, and still there is also such solution that can dissolve them very quickly - Kṛṣṇa *kathā*. So *Bhāgavata-mārga* is such, from any position,

when a little of that solution is applied they may be dissolved. It is there. That is our hope. Otherwise it is unknown and unknowable. So we must not think it to be so easy, it is hard. It depends only on His Grace, His whim, and mostly nothing in me. Mostly it depends on Him, His sweet will. So the earnestness by which His attention can be drawn, the highest centre, and His attention to be drawn to this miserable position of mine, it is not a very easy thing. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Bhāgava: ...for the book that I want to do. I want to understand how Rāmānujācārya made Śrī Vaiṣṇavism so popular. What was the quality?

Śrīla Śrīdhara Mahārāja: You have to read the history in the books concerning that for details. I do not remember, and it will be difficult for me to recollect. Only I can give you the direction, and you are to read the history of that *viśiṣṭādvaita-vāda*. Before Rāmānujācārya also there was Yāmunācārya. And Rāmānuja has also given quotation, "That before Śaṅkara there were more interpreters of *Vedānta*, (Rabhida, Śaṅkara, Bodhayana?) they're real interpreters of the *Upaniṣads* and *Vedas*, before Śaṅkara." Śaṅkara _____ [?]

The Buddhists done away with those valuable scriptures in their time, and Śaṅkara also, whatever little remained, he also left them. Rāmānuja went to Kashmir and from there he collected those previous interpretations of the *Upaniṣads* and *Vedānta*, and in that tone Rāmānuja himself prepared that *viśiṣṭādvaita-vāda. Śrī bhāṣya*.

Bhāgava: I had a question with Rāmacandra. Lord Rāmacandra was example of perfect king, yet there is some record that He would eat meat. Lord Rāmacandra was example of perfect king, yet He ate meat.

Śrīla Śrīdhara Mahārāja: He ate meat? Where do you get it?

Bhāgava: I heard from one Godbrother.

Śrīla Śrīdhara Mahārāja: But what is the reliability?

Bhāgava: As I heard it was supposed to be in *Rāmāyaṇa*, that He ate the flesh of a deer.

Śrīla Śrīdhara Mahārāja: It is not mentioned. But previously, even *brāhmaṇas, kṣatriyas*, they ate meat. It is found in the history, they ate meat. But that may be adjusted in this way.

[yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate] hatvāpi sa imāḷ lokān, na hanti na nibadhyate

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."] [*Bhagavad-gītā*, 18.17]

There is a position from which *himsā* is not *himsā*. If you can understand this passage of *Bhagavad-gītā*, there is a position from where if you kill a person, not only one, the whole of the *brahmāṇḍa* you efface, you do not do anything, and you are not to suffer any reaction out of that. *Hatvāpi sa imāḷ lokān, na hanti na nibadhyate.*

When one comes to such a level of knowledge that this is only a dress, so by destroying the dress the man is not affected. The person's not affected when his coat is torn. And sometimes by setting aside the coat he may help the inner man. Suppose some poison, some connection of fire, he may put out that and save the inner man. The attitude he approaches to whom.

A *sannyāsī* comes and takes a boy from the affectionate area of his father, mother, home, everything, and in the apparently cruel way he snatches the boy from the lap of the mother, father, and sweet home. It is cruel, but it may have justification from far reaching results of his good.

So, many apparently heinous actions if they have got some real connection with the higher good, then this apparent cruelty is justified. But if not from that higher level, higher angle of vision, then he's responsible for the disturbance of the present peaceful situation. Do you follow? Can't follow?

Bhāgava: Yes.

Śrīla Śrīdhara Mahārāja: Apparently cruel activity may be justified for ones real higher good, otherwise not. With this angle of vision if we come to judge then we may find that there is some truth behind the *himsā*. And also it is mentioned
_____ [?]

According to ones own stage - just as a tiger he eats so many beasts, animals; not much sin to that tiger. But a human if he does so he gets more sin. And if a saint, he kills, he gets no sin. In this way there is the gradation, every usage is going on, he's only practising that, not particular to that external deed proper. So many things to be said there.

Garuḍa and Pāṇḍava, they were also using this meat, we're told. But the *sādhu* should not do so, it is mentioned, from their position. Garuḍa is Vaiṣṇava, but as he's a bird he eats so many fish and other things as his food. When anything is done God centred it is all right, not only not sinful but it creates good for the person who becomes the prey of such apparent mistreatment. God centred, that is *nirguṇa*, God centred means *nirguṇa*, the wave which is causeless and which is irresistible, and that is all good.

And whatever comes in clash with that, that is destroyed, finished, and that is laudable to crush all other waves than that absolute wave. We're to understand in this way. What is causeless and irresistible, that is absolute good. Any local interest coming in clash with that it will be crushed, and that will be no sin. Apparently who are sitting in the angle of local, provincial interest, they're in the wrong. The killing may be saving. We're to understand in this way. The apparent killing may be proper saving.

Suppose, there are so many laws in this world that a murderer is killed, legally they're being killed. That killing is saving, otherwise he'll kill more and...

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