

82.11.17.C_82.11.18.A

Śrīla Śrīdhara Mahārāja: ... In this way, killing may be saving. There is such a plane to see things. So from that absolute plane if any connection is anywhere that is beyond our conception. We cannot conceive that killing is saving, but there is an angle of vision, a plane from where it may be clearly understood that killing is saving.

Bhāgava: What of the Christians who read in the *Bible* that it is all right...

Śrīla Śrīdhara Mahārāja: I have given in general, now you compare these relative things. The *Bible* they have provided for killing the animals, and the creepers, they have ignored that it is impossible for the human beings with whom they're connecting the theistic relationship. This is taking it approximately, that would be impossible for them to keep up from killing the animals etc. But here in India, they're conscious, even the creeper, the mollusc, worm, and also a tree, that is sinful, a creeper to kill, it is also unnecessary, it is sinful, the reaction must come from there. But still they have found the key, by which we can tackle all these behaviours, and still we can be sinless. Not only sinless but we can help those that we kill, it is also possible. Such plane is there. This is all local interest, and there universal interest, the most universal, absolute interest, for which everything may be utilized in any way, and that will be for the benefit of that thing. This plenary truth we are to understand, and according to that we are to explain anything and everything. According to that possibility you may judge and go to details, examine details and give your judgement. I supply you with a plenary principle of what is *himsā*, what is disservice to others, what is harming to others, the standard of that.

Bhāgava: In the *Bhāgavat* there's one section where a human sacrifice is made for Varuṇa.

Śrīla Śrīdhara Mahārāja: So human sacrifice is more important in the evolution. To get a life in the vegetable, in the animal, it is easy, but human sacrifice, human life is more valuable, because there is chance to go to the truth, possibility. So higher chance, or prospect in human life, to do away with that is more harmful. Just as when playing football, the ball has gone to the goal and if that is lost it is much deplorable. So *jīva* when coming to human species he has come in connection with his highest prospect, he can get out of the gate of this *māyā*. And if that chance is finished, then again after this he may have a birth of a beast, or a tree. He came just to the goal and again he will have to return far away from the goal. So to kill a human is a greater loss than to kill the animals and the creepers. Do you follow? The importance of human kind, the greater prospect is being done away with, so it is more sinful because his higher important chance by utilizing this human birth, he may have gone through the goal, but the important position has been set back, that is more heinous.

Bhāgava: But in *Bhāgavat* they're actually performing human sacrifice to Varuṇa.

Śrīla Śrīdhara Mahārāja: Mainly, in different sections that devotee [Jaḍa] Bharata, he was taken to Bhadra Kālī to be sacrificed by the dacoits. There were sections that were doing, but all not justifiable. But what are justifiable, that is connected with the central good, their activities justifiable, the Garuḍa and other devotees that were eating meats, and killing so many. Kṛṣṇa killed, Pāṇḍavas killed so many men in the battle for material achievement, apparently. Apparently for

kingdom, Kṛṣṇa was called, and Bhīma, Yudhiṣṭhira, and all of them engaged in the fighting, human killing. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Bhāgava: Is it offensive for me to think that my Guru Mahārāja has made some miscalculation by putting such unqualified people in positions of authority, is it offensive thinking?

Śrīla Śrīdhara Mahārāja: Of course.

Bhāgava: Then how should I see it?

Śrīla Śrīdhara Mahārāja: Generally at first you will try to cooperate, and when you find clearly their treatment clash with the direct teachings of Swāmī Mahārāja, then to save yourself you will disconnect with him, and abide by your own sincere spiritual conscience.

That is my conception and my experience in my long life after the departure of our Guru Mahārāja.

So I am told that I am breaker of the form. _____ [?] I follow, I cannot deceive myself.

“What conscience brought me to Swāmī Mahārāja?” If that is sincere, I cannot neglect that. If I find that the advice given in the writing, in the books of Swāmī Mahārāja, and those that have been given, though they’re not sure, that representative, they’re differing, and I shall side his direct teachings than what is coming through the persons appointed by him. Otherwise I must be sincere, not a hypocrite, and if I find that I did any wrong, my interpretation of Swāmī Mahārāja’s writings are wrong, and their interpretation is right, the same moment I shall leave this and join them.

No question of prestige. I am a slave to Kṛṣṇa. Wherever there is truth, sincerely I must go there. I cannot deceive my own conscience, or any aspiration, *kanak, kāmīnī, pratiṣṭhā*, the sensual enjoyment, and the power, and the fame, the prestige. These three things, they always try to take us far from the truth, from Kṛṣṇa. We should not allow ourselves to play to these things, general sense pleasure, and the love of power, and the love of prestige, *pratiṣṭhā*, glory, these are the main enemies. Try to keep them aloof, and keep me aloof from these, and try to follow the path what I understand sincerely, what attracted me to them, leaving so much formality amongst which I was born and maintained. Either Christian, or Mohammedan, or Jew, some formality was there and I crossed them, neglected them and come for truth to Swāmī Mahārāja. Truth as explained by him, I had attraction for that, and I came to connect myself with that conception of truth. And I must keep it intact, my campaign sincere, sincere attraction for the truth, as expressed by him. That will be my beacon light of my life. Wherever it will take I shall go. I am a truth seeker, *kṛṣṇānusandhāna*. And in consonance, the Gaurāṅga, the Nityānanda, who has exactly in the same line, whose position is unquestionable, in that line I shall try my best to keep me within.

Gaura Hari. Gaura Hari. My progress must be sincere, and not any conditioned prejudice.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

So *śikṣā* Guru. Generally the *bābājī’s*, they got their Guru from the Goswāmī section, that *grhastha*. When they go to Vṛndāvana they take again that *sannyāsa dīkṣā* from the *tyāgī* Guru and they’re at their disposal, mainly.

Our Guru Mahārāja has given us the Guru *paramparā*, *śikṣā* Guru. Wherever we can trace the degree of truth, according to the degree of the conception of the truth, the lineage has been given to us. Your beacon light posted in this way, this way, this way, to your goal, destination.

Swāmī Mahārāja means not his external figure but his advice, his instruction, he means his instruction. There he is, he's in his instruction, in his knowledge, what he wanted to give to us. That will be his special attention to him, devotion to him. Only not to have this stony figure, and to dress it like Kīrtanānanda, or Brahmānanda, with golden crown, and putting him in a golden house. That is something, but the real thing is that all these are to be subservient to the truth he came to preach. It is all secondary. Primary thing is *vāñī*, and the *vāñī* also not the style of writing, not the English language, or the Sanskrit, but the purport of his *vāñī*, otherwise the *vāñī*, the words, that is also *vapu*. Not the physical thing but the substance within. He's there, not the body, not the body, not the mind, but the principle he came to preach and represent. That is the highest conception of him, and we are following, we are also living this body, we want to go near him only as the principal holder of him, the body of that substance which is superseding the area of mere knowledge. But that *ruci*, the drop of love divine, crossing the world of power, exploitation and knowledge conception, knowing everything. To control everything is not necessary, to know everything is also not necessary. Only our respective duty in the domain of love divine, that will be our mark of the highest attainment. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Swāmī Mahārāja is there. Hare Kṛṣṇa.

Our Guru Mahārāja was, externally we found him, not so much knowledge in English. But still he tried to give his speech sometimes in English. And when written in *Harmonist* our Professor Sanyal, he did not want to correct his language, whether grammatically, or any other way, if there is any defect in his language. He was of the opinion that the dictionary, the grammar, they may correct, dictionary may be corrected, and the grammar union must correct there, but what Prabhupāda is saying, coming, that is all right. He was of that temperament.

But there was another who used to write the letters of Prabhupāda, and who was in more intimate confidence, he told him, "That what you say, this is *kaniṣṭha adbhikārī*, this is lower form of service. You should think what Prabhupāda wants you to do for service. Does he want that if there is any defect in his language to retain it, or to correct it in the present form, so that ordinary people may not come to detect any defect in the present language? What does he want from you? You must try to find out that, and then that will be your service. Otherwise the dictionary he may correct, the grammar may be corrected. What he says it is all right, this is not higher service."

So then what should we think that there is defect in Prabhupāda, in Gurudeva? Should we think like that, that there is limit? So, so many formal defects may be seen, that does not affect the main conception of the truth. Sometimes that adds to the beauty.

When Jarāsandha attacked Kṛṣṇa, Mathurā, eighteen times, Kṛṣṇa anyhow avoided and fled. And there is a word, expression in Bombay side, that Ranchor Ji, the one who flies from the battle. An affectionate name for Kṛṣṇa, He fled from the battle, Ranchor. "Who leaves the battle", Ranchor, *ran* means battle, and *chor* means who leaves it, so Ranchor. One who leaves the battle, that is cowardice, but this is a word of very affectionate name of Kṛṣṇa. Ranchor love, "O like a coward You have fled from the battle." This is a beauty. He can crush in a second everything, but playfully

He's avoiding the war with some higher purpose. So they're adoring the object of their master, "O You flyer from the battle, like a coward."

Just as Navanita Chora, "You are a thief, O You thief." *Ichor* means thief, "O You thief." Everything belongs to Him and He plays the part of a thief, adorable expression.

So where the main thing is truth, any trifle defect in it has no consideration. That has not much importance. Perhaps for some purpose it is there, may be neglected. And sometimes beautiful, that that was the way of approaching this mundane world. Otherwise perfectly transcendental cannot connect him with this mundane. To connect with mundane some mundane mask is necessary for the liberated souls to come down here, to contact with us. Just as a professor of higher knowledge come to teach a student as if taking the dress of a child, of that mental dress of a child he approaches the child. Coming so low, comes to his level, and then begins to teach him, not with the professorial position he can approach the child and teach him. Something like that we are to see, look at.

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

So I am engaged with him long before eight, from seven, you came here for three hours continually.

Bhāgava: You've given me so much mercy.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Mercy is at whose disposal? It is not a thing to come to my disposal. It is connected with Him, the source of mercy. Everything connected with Him. We are to see that.

Gaura Hari bol. Mercy above justice, above justice.

akchuridai akchurimai [?] Vamṣī Dāsa Bābājī used to say, "That one thief is giving, the donor is also a thief, and the stealer the thief, that thing again stolen by one, he's also a thief."

So if I say the mercy belongs to me I am a thief. It has got its source. All relative, this is relative estimation, where things belong to this or that. He may locate to his Gurudeva, it is not mine, it is extended from there, not my wealth. In a moment it may be withdrawn. I may be reduced to a madman. It is such.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. *Vyāso vetti na vetti vā.*

*[aham vedmi śuko vetti, vyāso vetti na vetti vā
bhaktyā bhāgavatam grāhyam na buddhyā na ca ṭikayā]*

[Lord Śiva says: "I know the true purpose of *Śrīmad-Bhāgavatam*, Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad-Bhāgavatam* is very difficult to conceive and can only be known through *bhakti*."] [*Caitanya-caritāmṛta, Madhya-lilā, 24.313*]

The giver of the whole scripture, Vyāsadeva, he knows or may not know, he may know or may not know things of such nature. Transcendental means such, it descends and goes up.

Many things descended through Swāmī Mahārāja to you, so many, and when withdrawn, flying away so many. Withdrawn because they think this is nasty environment, I can't remain here, withdrawn.

And they say, "Oh I don't feel anything, see anything, no taste here." Flies away. And who with high regard and affection nurtures them, it grows and grows in extent there. By devotion it grows and by indifference and negligence vanishes. Hare Kṛṣṇa. Hare Kṛṣṇa. So we close here today.

Devotee: Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Om Viṣṇu-Pāda Śrī Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīpād A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Govinda Mahārāja: ...from Vṛndāvana last night with a devotee named Nanichaura. He's a white cloth, and he's heavy in figure. And Swāmī Mahārāja seated in *āsana* Kṛṣṇa Charan gave him.

And Kṛṣṇa Charan said, "Mahārāja, where now will you go? Do you want to go to Mayapur tomorrow?"

And Swāmī Mahārāja said, "No, I shall not go to Mayapur, I'll stay here."

And then Kṛṣṇa Charan arranged everything and dream was gone.

_____ [?]

...

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotees: _____ [?]

Dhīra Kṛṣṇa Mahārāja: So there is one verse in the *Śrīmad-Bhāgavatam*, in the eleventh canto, it says something like...

*na hy ekasmād guror jñānaṁ, [su-sthiraṁ syāt su-puṣkalam
brahmaitad advītyaṁ vai, gīyate bahudharsibhiḥ]*

["Although the Absolute Truth is one without a second, the sages have described Him in many different ways. Therefore one may not be able to acquire very firm or complete knowledge from one spiritual master."] [*Śrīmad-Bhāgavatam*, 11.9.31]

You know this verse?

Śrīla Govinda Mahārāja: *Na hy ekasmād guror jñānam* [33:00 _____ 33:40 [?]

Dhīra Kṛṣṇa Mahārāja: Well I wanted to know if Mahārāja could explain this verse, what is the meaning of it.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: I don't remember.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Not only once, but the highest stage, everywhere there is Guru, all Guru. The transformation will be towards that, the whole atmosphere, environment, is Guru, and I am the servant, roaming. To enter into Vaikuṅṭha, Goloka means this. On all sides Guru, all respectable, there is gradation of course, but Guru.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Denotation and connotation, denotation increases, connotation decreases. Connotation increases, denotation must decrease. Quality or quantity, quality improving, quantity decreasing. This is a general calculation.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: What is your practical knowledge? What is the question underlying this?

Dhīra Kṛṣṇa Mahārāja: Why I asked about this verse? Well because...

Śrīla Śrīdhara Mahārāja: Guru of different section, different type, this *vartma-pradarśaka* Guru, then *dikṣā* Guru, *sannyāsa* Guru, *śikṣā* Guru, so many different classes of Guru. Any Vaiṣṇava whomever you meet.

ekam api akaram yas tu guru sisyenivedaye pratiban masrabda bamyo datar toyu orinio [?]
[this verse is also quoted at the end of the transcript dated 81.10.06.B]

If only one letter Guru gives to the disciple that is infinite. But to know it fully, different sources are necessary to understand. Knowledge is infinite, and the highest position required is this, that I shall try to read the devotion towards Kṛṣṇa from everywhere. Everything will supply me some sort of inspiration towards the performance of my duty.

vana dekhi' bhrama haya – ei 'vṛndāvana', śaila dekhi' mane haya – ei 'govardhana'

["When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana. When He passed over the hills, He took it for granted that they were Govardhana."]

[*Caitanya-caritāmṛta, Madhya-līlā, 17.55*]

yāhān nadī dekhe tāhān mānaye — 'kālindī' [mahā-premāveśe nāce prabhu paḍe kāndī']

["Similarly, whenever Śrī Caitanya Mahāprabhu saw a river, He immediately accepted it as the river Yamunā. Thus while in the forest He was filled with great ecstatic love, and He danced and fell down crying."] [*Caitanya-caritāmṛta, Madhya-līlā, 17.56*]

Wherever I shall cast my glance, it will remind me about my Lord. They will teach me. They will press me to engage myself in my duty, in my service. That is the duty of Guru. Wherever I shall cast my glance, wherever I am come in contact with, that will only give me excitement, "do your duty." That is Guru. Guru who gives us impetus for the service of Kṛṣṇa, who helps me to look towards the centre, that is Guru, the work of Guru is this. Every atom in Vaikuṅṭha and Goloka, they will all help encourage me towards my duty, they're all Guru. Guru will be very amply available when we can raise ourselves to a particular level.

As if when we are in the lower stage everything is taking me out from the centre, out-carrying current. Whatever I shall see it will say, "Oh come and enjoy me." An invitation of enjoyment here in the lower level.

And inspiration of renunciation in a particular stage, the salvationists, everything what they find, "Oh this is nasty, this is not to keep company with so rejection, rejection, rejection."

And devotion, the positive side, everything will push me towards the centre, towards Kṛṣṇa. And those that will help me in that way they're my Guru. *Gu ru* means which dispenses the darkness of enjoyment, as well as renunciation. The darkness, this is all dark, this is all cover, and who will help me from that, from various, so...

ācāryam māṁ vijānīyān, [nāvamanyeta karhicit / na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]

[*Śrīmad-Bhāgavatam, 11.17.27*]

Not to particularize in one point, so many *śikṣā* Guru, Guru *paramparā*, in the line of that descent of Guru, so they're all our Guru.

This Charu Swāmī, he told me one day he was challenged by someone in ISKCON, "That you are ignoring our Gurudeva. You are mixing with Śrīdhara Mahārāja and others."

And he told me he replied, "Devaṛṣi Nārada, do you think that he's out of our Guru *paramparā*?"

"No, no." Bhāvānanda or someone questioned him.

"Do you think that Devaṛṣi Nārada is out of *paramparā*, he's not mentioned here?"

"No, no, no. He must be in our Guru *paramparā*."

Then many coming in the Guru *paramparā*. Wherever we get something to help our spiritual life, he may be Guru.

So this is a deplorable article, to eliminate Guru...

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