

82.11.18.B

Śrīla Śrīdhara Mahārāja: ...and others are all ignored. And Swāmī Mahārāja will be dissatisfied with such articles. He does not want that his Guru and Param Guru they'll be ignored, wilfully. That they cannot tolerate this. Swāmī Mahārāja won't be able to tolerate this. This is not a natural, but some designing article. But let the thing take its own course. What we can do?

Dhīra Kṛṣṇa Mahārāja: In that song, *Guru Paramparā*, by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, he traces this current from Kavirāja Goswāmī to Narottama Dāsa Ṭhākura and he does not mention Lokanātha Goswāmī. So how to understand that?

Śrīla Śrīdhara Mahārāja: And many omitted. From Narottama he came to Viśvanātha Cakravartī. The middle Gurus were also there. But wherever it is vacant, clear, he has showed us that line. We're indebted especially in these points. Wherever we get some benefit, we must have our recognition and gratitude for them, at least. We can't tolerate this fact, the name of our Gurudeva is omitted. That may not, can't please me, and it won't please Swāmī Mahārāja also. This wilful suppression, this is not accidental, this is wilful suppression. Deplorable. He's depriving himself, they will not be affected, but he himself is deceiving him. The cataract growing.

Just as the Lord is not one, when we say about the king, that does not mean that the king is the only one, but with his paraphernalia. So God means with His paraphernalia, so Guru means also with paraphernalia, group, so many. Guru and Guru's Guru, and Guru's brothers, Guru's sons, so many, I am indebted to so many, more or less, main and auxiliary, principal and auxiliary. That maybe Guru and Grace, our fortune to get, to see more Guru, everywhere there is Guru. Everywhere we shall try to understand something. We shall try to draw the hints of the auspicious presence of Godhead.

yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati [tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati]

["For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me."] [*Bhagavad-gītā*, 6.30]

"Who can see Me everywhere and everything in Me."

Yo mām paśyati sarvatra. In the medium of everything we shall try to see Him, and who will show me my Lord, he's my Guru. *Sarvaṁ ca mayi paśyati. Tasyāhaṁ na praṇaśyāmi, sa.* His position is safe. To not to see Guru, that is a dangerous position. And to see everywhere Guru, all advising me to concentrate my energy towards the service of God, then we'll be safe. Guru. Then of course the specific vision. Guru. Gradation is there, gradation. From where I can get the maximum help. Maximum help and from which medium?

Ācāryaṁ mām vijānīyaṁ. [*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

"I am Ācārya. You see Me in him. From whatever point I shall draw you towards Me."

That is Guru, more or less, attracting.

...

...Mahārāja at his time, he has omitted even the predecessors. From whose book Swāmī Mahārāja learned, and gave his interpretation, that is based on Bhaktivinoda Ṭhākura, mainly. Mainly from Bhaktivinoda's translation, he got the understanding about *Bhagavad-gītā*, and that is ignored. That is very deplorable. For his eagerness to omit the contemporaries, he had to omit the previous Ācāryas also, to whom Swāmī Mahārāja is indebted in direct connection. That is too much for us to tolerate.

_____ [?]

"My first year in England, my second year in England." _____ [?]

When Bon Mahārāja went to preach in the west, and he wrote two books, "My first year in England. My second year in England." No trace of any name of his Guru, or Guru *paramparā*, Mahāprabhu, nothing of the kind.

So our Guru Mahārāja told us, "This is untouchable, because where there is no mention of our Guru, I won't touch it." That was his point.

So Swāmī Mahārāja won't feel any encouragement to touch that.

Who is Ācārya? Who knows to give due respect to his own Ācārya, he's Ācārya.

acarya guru ke najinitang _____ [?]

Not the person to be blamed, but his ignorance to be blamed. This is quoted from Yāmunācārya, Guru of Rāmānuja. When he's going to refute the Śāṅkara school, their commentary, then he says in a figurative way, "That what shall I say, they can't understand the true purpose of the Vedic line, but what shall I show these pitiable children. Let them have long life, where they may live long. They're not to be blamed but their ignorance is to be blamed." In this way his remark, in an airway, a joke style, he's putting in this way.

etesam aganamay aparadha datay note iyush martan tosar iyosh martan [?]

"Let them live long. They're all children. What shall I say to them, to abuse them? But they do not know, their foolish. Their stupidity is only to be blamed and not them. Let them live long." In a figurative way.

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

_____ [?]

Śrīpād Bhakti Vicār Yājāvara Mahārāja [?]:

*na hy ekasmād guror jñānaṁ, su-sthiraṁ syāt su-puṣkalam
brahmaitad advitīyaṁ vai, gīyate bahudharṣibhiḥ*

["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]

_____ [?]

Śrīla Śrīdhara Mahārāja: Not sufficient and neither firm, not strong.

Śrīpād B.V. Yājñavalkya Mahārāja [?]: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

He told about Rūpa and Sanātana, how they were. _____ [?]

Śrīpād B.V. Yājñavalkya Mahārāja [?]: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

He told, Bāladeva Vidyābhūṣaṇa, about Rūpa and Sanātana, described that both Rūpa and Sanātana, they have shown to the world. _____ [?] "If one has got a jewel in his hand, he can show by this way, and that way, in various ways he can show the jewel." Rūpa and Sanātana has dealt Govinda-Nāma, the jewel by the name Govinda. Indira Lakṣmī Devī who is always serving Him, that high, high, substance principle, Rūpa and Sanātana they have given, shown to the world just as a jewel within their palm." In this way. _____ [?] That high, high, highest, principle has been dealt by those Gurus, *śikṣā*, Rūpa and Sanātana, in such a way.

So our knowledge everywhere, not only in Paramātmā, everything if we are to learn mainly we may learn from one place, but this is corroborated and verified from many sources, then it comes to be a proper knowledge of ones soul.

Viśaya, samśaya, purva-pakṣa, mīmāṃsā, siddhānta and *saṃgatih*. [the thesis, the antithesis, cross-examination, synthesis, conclusion and verification from different sources]. By these six processes anything can be inquired and known. First *viśaya*, what is the object of understanding? Then *samśaya*, if anything anti, any doubt about that, that must come forward and that must be cleared. To know anything this process is necessary. First the proposition, what is the thing to be known, then what is its anti group, any doubt, any suspicion about that, that must be taken in. Then *purva-pakṣa*, then it must be arranged in such a position, this I want, and this is the opposition, how to have a clear conception of the thing, in such stage. Then *mīmāṃsā*, they come real understanding how it can be approached, in what subject, in all these details, is necessary stage. Then *siddhānta, mīmāṃsā, siddhānta*, the fifth stage will be a conclusion. Then considering all these pros and cons we see that this is this, and not that. Then *saṃgatih*, then verification, to verify from various sources, what conclusion I have come to, whether that is real, or not real. That is to be verified by precedence. Then it may come as the name of truth, in this world.

So many sources are necessary to verify to, for reference, all these things. Any knowledge presupposes consultation with different sources. Though mainly we can get from one source, at the beginning not one, beginning many, then we concentrate to inquire it from a particular higher source.

First it comes from hither thither, small quantity, *sukṛti, ajñāta-sukṛti*, then *śraddhā*, then *sādhu-saṅga*, we keep company. We seek, search for Kṛṣṇa, inquiry here, there, many places and they also help to certain extent. Then ultimately we go and where we find more possibility of learning we surrender there. And he has got his disciples also so many from previous time. Get

some sort of help, he will recommend some books. "If you go through *Bhagavad-gītā*, go through *Bhāgavatam*, go through, by consultation according to his advice, then I am to read this book." That is also to get so many Gurus through the books. Then again also in the books we may find reference, if I go to, recommended by my Guru, to read one book then in book also I shall find many references, many quotations from many places.

So all of them have some contribution for me. And ultimately we are to understand that we are to enter into the land of Gurus. Everyone should be respected as Guru, that giving impetus to me to search Kṛṣṇa, to serve Kṛṣṇa. They're all help to centre me, centre carry, they're Guru. And this is most fortunate position that we may see everyone as Guru. No one servant and no one indifferent. That is our highest fortune to attain such environment. All Guru, here all servant, even father, mother, all servant. We want to draw from everyone in the world of exploitation. And renunciation everything eliminated, a deserted position, and then we enter into the land of eternal prospect. That is to learn to see that all Guru, all Guru. I am the servant, I am the servant. All Guru means all well wisher, all guardian. I shall invite help from everywhere. Their benediction, their grace will come from everywhere. All well wisher, all guardian, all guide me towards the highest attainment. So it is fortune, and there cannot be any objection to that.

But still there is gradation, as if in the very existence of God, gradation, Vāsudeva, Viṣṇu, Nārāyaṇa, Dvārakesh, Mathuresh, Svayaṁ Bhagavān Kṛṣṇa. The gradation is always there according to our position, in our position.

So we must not be afraid. Of course there is a time, when in the stage we are surrounded by the unfavourable environment and to get *sādhu* very rare. In that case to warn us that we may not mix with anyone and everyone. And also there are so many groups of *sādhus*, the *māyāvādīs*, the Buddha, the Śaṅkara, the *nāga*, all these things. So we may not run hither and thither only to find Guru, to get his advice. So to warn us from such unfavourable circumstances, to protect us, "don't try to see everywhere Guru," in a particular stage.

When we have attained the, we have already got taste, what is real good, then of course we are taken to such a plane and everyone will be Guru and helping me to my destination. And this caution has got some value when there is possibility that I have come to a Vaiṣṇava Guru. But there are so many want to devour me, and I do not know how to examine who is who, should be Guru. This Buddha, *māyāvādī*, *nastika*, so many red rags means *sādhu*, Guru. At that stage, to help us to concentrate, we must give our respect to Guru. And at every *sampradāya* that strict, has been used in every *sampradāya*.

"Only hear the word of your Guru, the advice of your Guru. Don't try to mix hither and thither, and to run and to have advice, then so many are enemy of your Guru." Who are not preaching the real truth, then warning is necessary in some stage, some stage. "Don't go to see Guru everywhere, because in that plane so many men in the dress of *sādhu* are going on with their lower campaign." This warning should come in that stage.

And in that stage also, to keep up and to develop our attention and devotion towards our Guru, so many helps should come from my senior Godbrothers. They will make me understand the greatness of my Guru in different ways, so they're also giving some help of Guru. In this way, many, one, many. In different departments this system is going on, and here also, but when we enter into the kingdom of service then of course everyone will help. *Bhedābheda. sei ruti pravala habe parabhaum edeli feli* [?]

Those that have got inner attraction towards Vṛndāvana, "If we mix with so many *sādhus* in Vaikuṅṭha, and if my inner awakening in the service of Goloka dwindles, then I shall be hurled

down to Vaikuṅṭha." It is also there, the possibility. And of course in some soft-hearted stage, there is protection. Protection is necessary, but...

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

If at heart we are sincere then the environment cannot deceive us, because God's inner help is there, cooperating with my sincerity. What I want from my inner most heart that cannot but come, because He knows everything. There may come some obstacles but by His help they should be eliminated in any way or other, and my inner most aspiration will be crowned with success.

Na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati. "Rest assured that if you want real truth you will have that. I am there."

This assurance. One need not be afraid, but still in some position we shall be afraid of bad association, so in *Bhakti-rasāmṛta-sindu* [1.2.91] it is mentioned...

[Śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha] sajāti-yāśye snigdhe sādhu saṅgaḥ svato vare

["One should taste the meaning of *Śrīmad-Bhāgavatam* in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord, those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position. To associate with such saintly persons will help us the most to progress towards the ultimate goal."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.131]

Association of the *sādhus* in general is recommended, but especially what sort of *sādhu* we shall try to mix with earnestly. Who is in the same line of aspiration with me, and holding superior position to me. To associate with such *sādhu*, the common end and holding superior position to me, but in the common line of our camp. The association with that sort of *sādhu* will help us most in general. *Sajāti-yāśye snigdhe sādhu saṅgaḥ svato vare*. Who is superior to me but must be in the same line with me.

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

Devotee: _____ [?]

Devotee: Mahārāja, since Śrī Caitanya Mahāprabhu is the Svayaṁ Bhagavān Kṛṣṇa, He has sixty four qualities mentioned in the *Bhakti-rasāmṛta-sindu*, so does Śrī Caitanya Mahāprabhu also hold these sixty four qualities?

Śrīla Śrīdhara Mahārāja: That is coloured with a little colour otherwise, magnanimity. Even Śrī Caitanya Mahāprabhu may be said to possess more, because Rādhārāṇī is combined there. If we see Kṛṣṇa in Śrī Caitanya then those sixty four with some other complexion, colour, but if we consider Both one, then something added, twenty five. *Śrī rādhikā ananta bhūm potish padan* [?]

Everywhere many qualities, and twenty five principal qualifications with Rādhārāṇī, and that is combined with Mahāprabhu, with Kṛṣṇa. Then it will go more, a peculiar combination of Positive and Negative. *Deho vedamba toto* [?]

They're separate in Vṛndāvana *līlā*, the Positive, Negative, *rasa-rāja mahābhāva*. The greatest hunger to suck the *rasa*, the greatest entity to squeeze the *rasa*, to attract the *rasa* from the fountain of all high *rasa*. And when Kṛṣṇa influenced by that, He Himself drawing *rasa* from His own and distributing to others, if we can conceive that. Kṛṣṇa has taken the position of Rādhārāṇī, mood of Rādhārāṇī, and extracting *rasa* from Himself and it is showing outside, madly. He's mad to give His own jewels inside to the people at large. And what sort of jewels inside? Which has got appreciation of Rādhārāṇī, that sort of high things, high juice is Himself emanating from Him and distributing here.

"What I am, what is My inside, which highest, tasteful thing in Me you all see, what am I?"

Unknown and unknowable, which cannot be known, He's making Himself known with all His attempts.

"You know who am I, what is in Me for you, what is in Me for you."

This highest truth, we cannot know Him without His sanction, without His consent, but now He Himself is taking the initiative.

"Know Me, take Me, what I am, for which so many *yogīs*, *ṛṣīs*, devotees, they're trying their utmost with so much self imposed misery and privation. I am such and such. Of My own accord I want to make Myself known, to partake in the feast in Me. This is the most appreciable characteristic in Me. You take it."

It is almost impossible, almost impossible that the Infinite is vacating His house, vacating everything and throwing it out side making empty. Infinite, by some mad attempt He wants to distribute everything and to become _____ [?]

Just as we are told some kings Hasavadan Raghu [?] one day in a year, they used to give everything, distributed everything to the subjects and began his life in poverty. Hasavadan [?] Every five years he used to come to Allahabad, Prayāga, confluence of Gaṅgā, Yamunā, and all the wealth, whatever, everything given to the poor and needy. And with only a cloth around him he entered again his throne, and then daily coming, coming, coming, and every five years he used to take _____ [?]

And Raghu, the grandfather of Rāmacandra, he also used to do so. Once in a year, everything, nothing should remain in the royal treasury, all this, again he will begin.

In such a day, one *brāhmaṇa* boy came to him for Guru *dakṣiṇā*. In previous days *brahmacārīs* used to study in the house of his Guru, and after finishing, generally he was supposed to give some *dakṣiṇā*, and for *dakṣiṇā* where will they go? They will approach the king generally. "I have finished my study with my Gurudeva. My teacher's name is such and such, and I asked him for Guru *dakṣiṇā* and he wanted this from me."

First, generally the Gurus say, "Whatever you can manage you can give. Know whatever you like to have from me I shall give."

In this way that gentleman, _____ [?] "Some hundreds of golden flowers, this *champaka* flower I want from you. You are disturbing me. What do you want? What do you want? I want this, can you give?"

"Yes, let me try." He went to Raghu, then, "I have to give Guru *dakṣiṇā*. I have come to beg from you, *brāhmaṇa* is a beggar, I have come to you to beg this. I am pledged to my Guru to give

so many things. So many golden *champakā* flowers he demanded from me, and I already committed so I have come to you."

"Man, *brahmacārī*, you have come today, tomorrow I shall have to give it to him, so you have come today then I have nothing. I have given everything from my treasury. All right, let me try."

Though this *kṣatriya*, they can if they're entitled to get money, or anything, any wealth from anyone by force, then Raghu ordered his charioteer, "I have nothing but tomorrow morning I shall have to go loot the treasury of Kuvera and to satisfy the *brāhmaṇa's dakṣiṇā*." So Raghu ordered, "Keep my chariot ready with all the weapons, keep it ready. Early morning I shall start to Kuvera, and to take by force so many things from his treasury and to pay off the *brāhmaṇa* boy."

Then Kuvera could...

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