

82.11.25.B\_82.11.26.A

**Śrīla Śrīdhara Mahārāja:** ...and visit, and try to have *sādhu-saṅga*, the source, to have connection with the agents of divinity. And by wondering, and by hearing about the divine things, where I'll be more attracted I shall keep up that connection. And I shall, if possible, surrender myself to that source, and try to be benefited from that fountain-head. In this way. Search. So many lives we're coming and going, coming and going, here in this plane. Now we have come across the chance of our high future, bright future, and we shall try to take up that advantage. Run hither, thither, try to find where is the source. Where from this ray is coming here? And where I shall be attracted most I shall keep connection, try to have permanent connection, and emulate our position, make progress towards that domain. In a nutshell, continue the search, *ānusandhān*, where I shall get the fulfilment of my inner hankering. Eliminating our desires for the present superficial world of enjoyment, engage ourselves for search of inner fulfilment of life. Hare Kṛṣṇa. Search, search, search, *jñāsā, sandhān*. Where is He? Who can satisfy me? My inner question, answer, what do I want? I'm wandering in these different stages of life, but what is my real innermost need that can satisfy me, fulfilment of life?

Some say, "You are seeking for power. Power can satisfy you."

But the devotees of Kṛṣṇa say, "No. You are searching for love, beauty, not power. Power cannot satisfy you, but beauty, harmony, love, that can satisfy your inner self. Beauty is controlling the whole, not power."

Who are attracted by this sort of thought, understanding, they run to Kṛṣṇa consciousness.

Kṛṣṇa controls everything by the sweet sound from His flute. So sweet, they can't avoid, anyone, none can avoid the call of that sweet flute. It unconsciously attracts the very gist of every heart. "I am here. I am there. I am here." This is, "I have found my own plane. I want this. I'm searching from infinite time for this sweet plane, sweet life." The inner approval will come.

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

**Dayādhara Gaurāṅga:** Mahārāja, if the *Purāṇas* are giving us history, and therefore...

**Śrīla Śrīdhara Mahārāja:** History of different type. The *tamasic Purāṇa* supplying history of a particular type to attract you to the end of that *Purāṇa*. *Rajasic* also says, *sattvic* also says. And *Bhāgavata Purāṇa* is *nirguṇa Purāṇa*. It is attracting towards the higher realm, above this, transcending this *tamasic, rajasic, and sattvic*, the *nirguṇa* is there.

**Dayādhara Gaurāṅga:** Hmm. Then, how do the *Upaniṣads* fit in, aid us?

**Śrīla Śrīdhara Mahārāja:** One, from the dedicative meaning of *Purāṇa* has been given in two ways.

One, *vedartha-purāṇath*. The *Purāṇa* is supplementary to the *Upaniṣad* and *Veda*. *Vedartha-purāṇath*. The *Purāṇa* means to fulfil. It is giving fulfilment to the meanings and purpose of the *Veda, Purāṇa*.

In another sense *Purāṇa* means old, ancient. That also is the meaning of the word *Purāṇa*. Previously things are collected here. What we find in the *Veda* which came along with the creation of this world, this *brahmāṇḍa*, but before this *brahmāṇḍa* there were so many other *brahmāṇḍas*. They're created and then dissolved in time. But the *Purāṇa Ṛṣi* that gives so many incidents which are pre Vedic, they come along with the creation of this *brahmāṇḍa*. And in *Purāṇa* we find so

many incidents that are not mentioned in the *Vedas*, but it was mentioned explicit in the previous *brahmāṇḍa*, former *brahmāṇḍa*, former creation. That is also collected by some *Ṛṣis* here, who lived in different *brahmāṇḍas*. Do you follow?

**Dayādhara Gaurāṅga:** Yes. How is it coming to us?

**Śrīla Śrīdhara Mahārāja:** It is coming by so many sources. The *Ṛṣi* that lived in that *brahmāṇḍa* and this *brahmāṇḍa*, he can get the experience. Who was a member of the previous *brahmāṇḍa* and also he's known here, he can give that, mention that incident in a previous *brahmāṇḍa*. In *Veda* we find, *treda vidade padam* [?] "He put His stride in thrice way." Only this mention in *Veda*. And *Purāṇa* gives the story of Vāmana Avatāra. How to Bali He came, and by three steps He conquered the whole. The story is not given in the *Veda*, but only very minute mention, slight mention, in *Veda*. *Treda vidade padam* [?] Nothing else. But the story is supplied in the *Purāṇa*, is taken from other *brahmāṇḍa*'s experience by some *Ṛṣi* who can withdraw from the *brahmāṇḍa* and come here again. In so many previous *brahmāṇḍas* they were living, and in this *brahmāṇḍa* he has given this. Direct revelation got from his previous life.

**Dayādhara Gaurāṅga:** So same stories in *Bhāgavatam* as in *Purāṇa*, same stories?

**Śrīla Śrīdhara Mahārāja:** Yes. It is accepted and quoted by Jīva Goswāmī. So we're to write the reasonable aspect. So we're to go through this *Sat-Sandarbha*, *Tattva-Sandarbha* of Jīva Goswāmī. That is meant for the scholars. But those that do not care for any scholarship, but have got their taste, and following their taste they like to develop, they may not...

**Dayādhara Gaurāṅga:** Go through *Tattva-Sandarbha*.

**Śrīla Śrīdhara Mahārāja:** ...go through these books, which by reason explains the things. And Jīva Goswāmī has done that.

I wrote one poem about Bhaktivinoda Ṭhākura. There is a stanza that was appreciated by my Guru Mahārāja very much. There I have written:

*śrī-gaurānumataṁ [svarūpa-viditaṁ rūpāgrajenādṛtaṁ  
rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitaṁ  
jīvādyair abhirakṣitaṁ śuka-śiva-brahmādi sammānitaṁ  
śrī-rādhā-pada-sevanāmṛtaṁ aho tad dātum īśo bhavān]*

["What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? *Śrī-rādhā-pada-sevanā*: that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the

world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy.”]

The highest attainment of our life, *rādhā-kaiṅkaryam*, how it develops, I’m putting that. *Śrī-gaurānumatam*, which is sanctioned by Śrī Gaurāṅga. *Svarūpa-viditam*, and appreciated by Svarūpa Dāmodara. *Rūpāgrajenādṛtam*, the very gist of which was known to Svarūpa Dāmodara, and *rūpāgrajenādṛtam*, Sanātana appreciated. And Rūpa Goswāmī he distributed directly, and *rūpāgrajenādṛtam rūpādyaiḥ pariveśitam*, distributed by Rūpa with his followers. And *raghu-gaṇair-āsvādītam sevitam*, and Raghunātha with his followers tasted it very satisfactorily, with great satisfaction, and also added something to it. *Rūpādyaiḥ pariveśitam raghu-gaṇair-āsvādītam sevitam, jīvādyair abhirakṣitam*. Jīva, Baladeva, and others, *abhirakṣitam*, gave protection to these things, from the quotation of *śāstra* and reason, they have protected these nectarine advices, *abhirakṣitam*, from the trespassers.

That ordinary *āula, bāula, karttābhajā*, they will say that, “This is given by Mahāprabhu and Rūpa Goswāmī.”

They say, “No. We’re door keepers, gate keepers. We don’t allow your stale and mean thoughts to mix with all these things.” They have given protection. “This must be of such quality. And yours is nasty quality, imitation. And this is real.”

In this way protection is given by Jīva Goswāmī and Baladeva Vidyābhūṣaṇa’s commentary on *Vedānta*, and from so many references from the *śāstra*, giving protection to what was given by Rūpa Goswāmī under the direction of Mahāprabhu. *Abhirakṣitam, samyak rakṣitam*, and complete protection is given to that high *rasa*, that mean thought may not enter and mix and pollute that, *abhirakṣitam. Śuka-śiva-brahmādi sammānitam*. And Śuka, Śiva, Brahmā, Uddhava, they showed great respect for that truth from a distance. What is that? *Śrī-rādhā-pada-sevanāmṛtam aho*. That is the service of Śrī Rādhikā, the highest servitor of Kṛṣṇa. *Tad dātum īso bhavān*. You can lead us to that high, valuable substance, you Bhaktivinoda Ṭhākura.

So this is the position of the high, beautiful service. Sanctioned by Mahāprabhu, the value really known to Svarūpa Dāmodara, and Sanātana appreciated. And Rūpa was appointed to distribute that valued thing with his followers. And Raghunātha he could taste the very sweetness of it with his followers and something added. And Jīva and Baladeva Goswāmī they came to give a barrier, that this is transcendental. Mundane things won’t be allowed. The imitation must not be allowed to enter into the genuine world.

So that is Jīva Goswāmī. So that *Sat-Sandarbhā* you are to read, then your intellectual appetite will be appeased. You go through that book.

**Dayādhara Gaurāṅga:** And Professor [Nishi Kanta] Sanyal...

**Śrīla Śrīdhara Mahārāja:** Professor Sanyal, it may be a good book...

**Dayādhara Gaurāṅga:** In his pamphlet that Bhaktisiddhānta Saraswatī Ṭhākura appreciated so much, the, what was it? *The Erotic [Principle and Un-Alloyed Devotion]* He wrote small book, and criticising those scholarly interpretations of tenth canto of Kṛṣṇa *līlā*.

**Śrīla Śrīdhara Mahārāja:** By, those who are not wholly of faith?

**Dayādhara Gaurāṅga:** Yes. By *sahajiyās*, and many, many scholars...

**Śrīla Śrīdhara Mahārāja:** Yes. He refuted them. But that will be good. Professor Sanyal's book is a standard one.

**Dayādhara Gaurāṅga:** Yes. But my question is, this small pamphlet he wrote, that is comparable to the idea of Jīva Goswāmī's barrier? It is contributing to the barrier?

**Śrīla Śrīdhara Mahārāja:** In general I can recommend to you Professor Sanyal's book up to Jīva Goswāmī's standard. But in particular cases I'm to consider. But in general I can give approval to the writings of Sanyal. But any doubt arising, suspicion, you may bring that particular instance to me.

**Dayādhara Gaurāṅga:** What was it that Raghunātha and his followers, what did they add, to the distribution?

**Śrīla Śrīdhara Mahārāja:** Cleared that Rādhā *dāśya*. The service of Śrī Rādhikā, Who is the best servitor of Kṛṣṇa, to concentrate our attention to that.

Sanyal, in his praise to Gurudeva, he mentions, "I do not know Kṛṣṇa. Because you say that I should worship Kṛṣṇa so I do, I go." He's addressing his Gurudeva. "Because you say that I should search for Kṛṣṇa, so I go to search. Otherwise you are all in all in me." He's seeing Rādhārāṇī in Gurudeva.

Once, in Rādhā-kuṇḍa, we heard, one influential gentleman of the locality, he's circumambulating Rādhā-kuṇḍa. Then one of the intimate disciples of Prabhupāda, our Guru Mahārāja, came to him and told:

"Prabhu, they also believe in Rādhārāṇī. They're circumambulating Rādhā-kuṇḍa."

Then Prabhupāda remarked, "They believe, they have faith in Kṛṣṇa, and because Rādhārāṇī is intimately friendly to Kṛṣṇa, so they're giving respect to Rādhārāṇī. But our question is opposite. We're connected mainly with Rādhārāṇī, and because Rādhārāṇī wants the service of Kṛṣṇa, so we go to serve Kṛṣṇa."

Do you follow?

**Dayādhara Gaurāṅga:** Hmm.

**Śrīla Śrīdhara Mahārāja:** We have got direct - we're serving unit. We have got direct connection with the wholesale serving unit, we're a spark of it, direct connection with the whole serving unit. And whole serving unit is wholly engaged in the service of the positive, Kṛṣṇa. And so under the direction of the direct serving unit, as a part, if we are demanded, we go to Kṛṣṇa. Kṛṣṇa is indirect approach. And direct, we're connected with our own officer, own leader, own general. We're in direct connection with him. Do you follow?

**Dayādhara Gaurāṅga:** Hmm.

**Śrīla Śrīdhara Mahārāja:** So Rādhā *dāsya* is that. We come forward in the name of Kṛṣṇa, but when we come nearer, then we find that my next officer is all in all in me, who can give the highest satisfaction to Kṛṣṇa. To do in submission of his direction, that will give the maximum service of Kṛṣṇa. And if I cross him, who knows the real service, and go direct to serve Kṛṣṇa, we'll be losers. Do you follow?

**Dayādhara Gaurāṅga:** Yes.

**Śrīla Śrīdhara Mahārāja:** That is clearly given by Raghunātha dāsa. "Oh Kṛṣṇa." No, he's addressing to Rādhārāṇī. "You are my Mistress. You are my Lord, everything. I want Kṛṣṇa if You are there. But if we find Kṛṣṇa and You are absent then I don't want Kṛṣṇa. I don't want Vṛndāvana, Yamunā, all these things, anything, even I do not want Kṛṣṇa where You are not present."

This is appreciation - the negative unit appreciates the negative whole. And the negative as a whole, his direct connection with the positive. We're negative unit, we're *śakti*, potency, so we're this particle of potency. We have got direct connection with the potency as a whole. And the potency as a whole, that will have direct connection with the positive as a whole. So our attempt must be subservient to the negative whole, the serving whole, and the served whole. Predominating Moiety and Predominated Moiety. The passive and the active.  
 \_\_\_\_\_ [?] So today I finish here.

...

**Śrīla Śrīdhara Mahārāja:** ...gave some example in the lecture. The logic, *tarka*, argument, what does it mean? That in this plane everything should be examined. Suspiciousness, doubtful characteristic, it presupposes the atmosphere is doubtful, suspicious character. So logic must be used. But that is a very lower, uncivilised plane, when everyone is suspicious that he'll cheat me. I must examine. Lower people only can live in that plane. And in the higher plane none can cheat another. So *tarka*, this argument, this examination, all these are properties of lower plane of life.

**Dayādhara Gaurāṅga:** *Athāto brahma-jjñāsā.*

**Śrīla Śrīdhara Mahārāja:** If your affectionate mother is taking a sweetmeat, "My boy, take this sweetmeat." "Oh, if I have to check that whether there is poison." Then he'll be in a sad life, most undesirable life. "I shall go to use my logic when my mother is giving a sweetmeat." A most deplorable life, an intolerable life, a most savage life. He told that, "A mother is giving a sweetmeat to the child. Oh, there may be poison." Intolerable life. Then one gentleman from the audience he appreciated, he cried out at this, "Here, here, here." The plane of suspicion, that in itself is most undesirable and intolerable in the land of love and mercy. The *tarka*, the judgement, this is good, bad, examine, all these are unnecessary mean things. They're not present there, redundant in that plane. The plane is such that to try to examine anything and everything that is of mean temperament. Those fellows cannot have any entrance into that high life.

Hare Kṛṣṇa. Gaura Hari bol.

**Parthamitra:** Mahārāja, can you explain,

*tarko 'pratiṣṭhaḥ śrutayo vibihinnā nāsāv ṛṣir yasya mataṁ na bhinnam*

["Dry arguments are inconclusive. A great personality whose opinion does not differ from others is not considered a great sage. Simply by studying the *Vedas*, which are variegated, one cannot come to the right path by which religious principles are understood."] [*Mahābhārata, Vana-parva*, 313.117]

[In the BBT's *Nārada-Bhakti-Sūtra, Sūtra* 75, purport, p 170]

**Śrīla Śrīdhara Mahārāja:** What is his question?

**Parthamitra:** The verse from the *Mahābhārata, tarko 'pratiṣṭhaḥ śrutayo vibihinnā*.

**Śrīla Śrīdhara Mahārāja:** I can't follow. Anyone? Aranya Mahārāja is here? What is the verse?

**Devotees:** [26:42 - 28:08 ?]

...

**Śrīla Śrīdhara Mahārāja:** *Nāsāv ṛṣir yasya mataṁ na bhinnam*.

*dharmasya tattvaṁ nihitaṁ guhāyām, mahā-jano yena gataḥ sa panthāḥ*

[Yudhiṣṭhira Mahārāja said: "The real secret, the solid truth of religious principles is hidden and concealed in the hearts of unadulterated self-realised persons, saints, just as treasure is hidden in a mysterious cave. Consequently, as the *śāstras* confirm, one should accept whatever progressive path the *mahā-janas* advocate."] [*Mahābhārata, Vana-parva*]

It is mentioned when Yudhiṣṭhira Mahārāja with all his brothers and wife Draupadī, going away from finishing twelve years living in the jungle, then according to condition, one year of \_\_\_\_\_ [?] that unknown living. And if they can be detected then again they will have to live in the forest for twelve years. Then one year again in unknown quarter. Again if they're detected, again they will have this condition.

\_\_\_\_\_ [?] He's going from jungle living towards \_\_\_\_\_ [?] At that time, too much tired, they're taking shelter under the tree. Then Yudhiṣṭhira felt too much thirst, all of them, more or less, and he told that, "Search for some water. I feel too much thirsty."

Then first Draupadī, wife, went in search for some drinking water, but she's late. Then the youngest brother, Sahadeva, then Nakula, then Arjuna, then Bhīma, all went for searching drinking water but none returned. Then Yudhiṣṭhira himself started, and found that there is a path in the jungle that led to a good tank, and he reached there and found to his wonder that his wife and four brothers already floating on the tank.

"What's the matter?"

When he was just approaching them, one bird, a crane in a big form he chanted a *śloka*.

[?]

[*Mahābhārata, Vana-parva*, 313.114 ?]

“What is the news? And what is the wonder in the world? And what is the road, the way out? And who is really happy? Please reply to these four questions, and all your friends will get their life again.”

Then Yudhiṣṭhira came and tried to reply to his questions.

First, \_\_\_\_\_ [?] “What is the news of the world?”

That is in general he took it \_\_\_\_\_ [?]

“This is the news of the world, that this infinite time has held all these souls as captives. And in a great cauldron of ignorance they’re posted, and they’re being fried. All the *jīvas* they’re being fried, caught in ignorance \_\_\_\_\_ [?] The month and the season, they’re compared with the stand by which we make the, we fry, the frying stand \_\_\_\_\_ [?]

And the sun is represented as fire, and ignorance is as a cauldron, and the *jīva* the contents. And the eternal time that is handling the whole thing.

In this way \_\_\_\_\_ [?] What is the general news of the world he told, “That all the beings are being fried in fire. What is the meaning? *Ādhiyātmika*, *ādhibhautika*, *ādhidevika*, these three paths. Some coming from within as repentance of disease. Some coming from other environments. And some from the famine, flood, etc., from nature’s accidental disaster. By all these afflictions the *jīva* soul is being afflicted too much within fire. This is the general news of the world.”

\_\_\_\_\_ [?] What is really the wonder in the world? “According to me the wonder I find that every moment we see that they’re dying, but we do not prepare ourselves for that inevitable consequence. We try just in the opposite direction to maintain, to keep up our present position. That is most wonderful to me. As sure as death. Death is sure we see, but we don’t prepare ourselves for death. But we’re just in the opposite side trying to stand in our present abnormal mortal position. That is most wonderful to me.”

\_\_\_\_\_ [?] What is the way out? Then \_\_\_\_\_ [?] *vibihinnā nāsāv ṛṣir yasya mataṁ na bhinnam*.

*dharmasya tattvaṁ nihitaṁ guhāyām, mahā-jano yena gataḥ sa panthāḥ*

“According to my consideration, the way out is this. If we go the scriptures we find different interpretations, *veda vibihinnā*. In the name of revealed truth, so many things are extended to us, *veda vibihinnā*. *Śrutayo vibihinnā*, even following those directions where so many experts, scholars, they, to catch the meaning of that high revealed truth, and try to apply in our daily life, they’re also of different opinions, *śrutayo vibihinnā*. *Nāsāv ṛṣir yasya mataṁ na bhinnam*. All the research scholars they’re of variegated opinion, of different opinion, meaning. Every meaning has got its own opinion, all differing from one another. So we’re puzzled, perplexed, to select what is the way out. *Nāsāv ṛṣir yasya mataṁ*. *Dharmasya tattvaṁ nihitaṁ guhāyām*. So what is the conception of our real duty, that is covered in the depth of the unknown cave. So I think, *mahā-jano yena gataḥ sa panthāḥ*. That extraordinary man - here it is meant *mahā-jana* means, when the Lord comes down here as incarnation, if we can catch the path recommended by him, that will be our way out.” This is the *śloka*.

*tarko ‘pratiṣṭhaḥ śrutayo vibihinnā nāsāv ṛṣir yasya mataṁ na bhinnam*

*dharmasya tattvam nihitam guhāyām, mahā-jano yena gataḥ sa panthāḥ*

That is the *śloka* there. And he [the crane, who was Yamarāja in disguise] was satisfied, and all his four brothers and wife, Draupadī, they got their life back, and took water, drank water.

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

**Parthamitra:** So Lord Brahmā he says, *jānanta eva jānantu*.

**Śrīla Śrīdhara Mahārāja:**

*jānanta eva jānantu, kim bahūktyā na me prabho  
manaso vapuṣo vāco, vaibhavaṁ tava go-caraḥ*

[There are people who say, "I know everything about Kṛṣṇa." Let them think that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much: As far as Your opulences are concerned, they are all beyond the reach of my mind, body and words."]

[*Śrīmad-Bhāgavatam*, 10.14.38] [From Śrīla Prabhupāda's *Caitanya-caritāmṛta*, *Madhya-līla*, 21.27]

"Let those that say we know everything, let them talk such a delirious thing. But *jānanta eva jānantu*, those that think that they know much, let them say so, "that I know." *Jānanta eva jānantu. Kim bahūktyā*. What more I shall say to You my Lord? *Kim bahūktyā na me prabho, manaso vapuṣo vāco, vaibhavaṁ*. Neither our body, by our mind, and by our words, I confess that I could not measure Your infinite character, and reach, I could not understand. You are unknown and unknowable. Your ways are all mysterious, unaccountable. So I fail to know You my Lord. And those foolish persons, though announcing they have known everything, let them talk in delirious ways. That is the meaning. But my finding is this, that I'm not able to know even a drop of the whole. All unintelligible. The part of infinite is also infinite. Everything is unknown. Every point is unknowable, every atom unknowable. I find this, that You are of infinite character. Every part of You is infinite. This is my finding. And let the foolish people may by beat of drum declare that they have known everything. They're all foolish." That is the meaning. Gaura Hari.

**Parthamitra:** Prabodhānanda Sarasvatī, he's expressing this idea, and he says, *yastu sastrani tat tikaha* [?]

*Jivanamṛta caitanya* \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** I can't follow.

**Parthamitra:** He says in one verse, he's trying to understand that the logicians they comment on the Vedic literature. The learned logicians - he says, *yastu sastrani* [?] - the logicians, those that are logic, their comment on the scriptures, in many different ways.

**Śrīla Śrīdhara Mahārāja:** I can't follow.

**Dayādhara Gaurāṅga:** The logicians, they comment on scripture in many different ways.

**Śrīla Śrīdhara Mahārāja:** Yes. But having the verse I can say.

**Parthamitra:** *Yastu sastrani tat tikaha jivanamrta caitanya* \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** I can't follow the spirit, but it must be something like that, in the same line.

"Let them say what they like." That Sārvabhauma saying \_\_\_\_\_ [?]

"Let them say according to their level of knowledge. But what I have got I tasted this is my absolute consideration that I have..."

.....