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**Śrīla Śrīdhara Mahārāja:** ...something like that. I don't follow your pronunciation, so can't understand the *śloka*, what it is. But it must be something like this. My heart's approval, my own heart is the highest evidence for me what I have attained. Let the others talk high in their own way. I don't care for that. My heart's inner satisfaction is the proof positive. That must be there, I think, but I have not followed it, the *śloka*. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi. Dayal Nitāi.

**Parthamitra:** Yesterday Mahārāja you were speaking on the *Śrīmad-Bhāgavatam*, how it was, Śukadeva, and more or less it was slightly covered, but revealed by Rūpa and Sanātana. So my question is, the *Bṛhat- Bhāgavatāmṛta* what was spoken by Mahārāja Parīkṣit to mother Uttara, that is not mentioned in the *Śrīmad- Bhāgavatam*. Where did he get that from, that story that he told of Gopa Kumāra?

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha, ha. You see, where from this *Bhāgavata* came?

**Parthamitra:** The *Bṛhat-Bhāgavatāmṛta*.

**Śrīla Śrīdhara Mahārāja:** *Bhāgavatāmṛta, Mahābhārata, Veda*, where do they come from?

**Parthamitra:** From Kṛṣṇa.

**Śrīla Śrīdhara Mahārāja:** It is already there, floating, it is all *nitya*, eternal. Forms of knowledge are all floating in the eternal world. Only so many Ṛṣis they catch, through their medium they come to this plane. But it is already there. All *nitya* means eternal, eternally existing, all those ideas in different shapes and ways. So what is not floating this time, a particular cloud is not floating this time, that does not mean that it won't float in another time, or float in future sky. So eternal sky they're holding all these things, and sometimes something is coming through someone.

So that story has got eternal characteristic, and through Sanātana that has been explained. Sanātana Goswāmī says, "I'm not writing myself, but someone is forcing my pen to write in this way." Have you marked this? He says that, "This writing is not mine. Someone is forcing me to go on writing. Otherwise, what audacity I have got that I'm describing the character of the Queens of Kṛṣṇa Himself? Who am I, or where are They? And I'm describing Their character. It is not mine. Someone is forcibly writing through me." So revealed truth comes down, eternal truth comes down through someone here.

Kavirāja Goswāmī says,

*ei grantha lekhāya more 'madana-mohana', āmāra likhana yena śukera paṭhana*

["Actually *Śrī Caitanya-caritāmṛta* is not my writing but the dictation of Śrī Madana-mohana. My writing is like the repetition of a parrot."] [*Caitanya-caritāmṛta, Ādi-līlā*, 8.78]

"Just as a parrot speaks something when inspired by another, by another agent, it is like that. My production is parrot's production. Someone is in the back."

The eternal knowledge comes down in this atmosphere in such a way, through some channel or other. Revealed truth means that. Revealed truth means which is eternal in the world of ideas and thought. And that is coming here through something, some medium. So we're to consider saying the nature of the truth that this is of revealed characteristic, and not of empirical research. When you can detect this, this should be grant as revealed truth, and this is productive of this intellect here. The revealed truth generally comes through some medium, Ṛṣi, not creator, but they're seer, and they're medium, they're giver here. That passive passage, through them it is coming, inspiring him and coming out. In this way, that is the nature of revealed truth. Bhaktivinoda Ṭhākura has written *Jaiva Dharma*. That is also that in some *kalpa* or other it was actual thought here, it may be, it is coming through him. Do you follow?

**Parthamitra:** Yes. So it seems that that explanation that one Spiritual Master, Guru, he may explain...

**Śrīla Śrīdhara Mahārāja:** So Guru is of two kinds, transparent and opaque. The opaque Guru they're not good medium. And the transparent Guru, there are symptoms of Guru written in *Veda*, *Bhāgavatam*, *Gītā*, what will be the symptoms of a proper Guru. That is real, transparent Guru, through whom the revealed truth can come. And opaque Guru also, ha, ha, according to our Guru Mahārāja, opaque, the light cannot come through it. They cannot be mediator of higher truth, a copyist, and non realistic they are, not proper transmitter. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

**Parthamitra:** So the revealed truth between two different Gurus may seem different, but it is revealed...

**Śrīla Śrīdhara Mahārāja:** They may know a little, there may be a little variegated nature, *vilāsa* is there, fleeting modification, maybe. As *sākhya rasa*, so many, Subal, Śrīdam, all with a little speciality in them. Just as I told to ISKCON that, "I'm not one with you. Even I'm not one with Swāmī Mahārāja." And they were disappointed. Everyone has got his special characteristic. Swāmī Mahārāja and me, many things common and some difference, as everywhere in the *parśada* also, Subal one type, Śrīdam another type, Madhumaṅgala another type. Some sort of distinction they must have, at least one.

But little Distinctive Absolute, according to Rāmānuja, distinctive, not all same, but distinction there will be, little common and difference, common and difference, something, something. As here also in the material existence so many differentiations. In the spiritual world also differentiation, but many things similar. So you are to understand. And this difference, that is not in quarrel, that is necessary for the existence of the pastimes of the truth which is necessary. Just as opposition party in the parliament has got its place. So also Rādhārāṇī's camp, Candrāvalī's camp, and even the difference between the anomic position between the *rasa* is there. The *vātsalya rasa* and the *mādhurya rasa* there is some anti feeling, it cannot be avoided. The mother will think, generally, that the son is captured by his wife, so she's always alert \_\_\_\_\_ [?] It is nature.

*aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet [ato hetor ahetoś ca, yūnor māna udañcati]*

[Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and

sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa.”]

[*Ujjvala-nīlamanī*]

Rūpa Goswāmī explains, just the serpent goes by crooked way, not straight, so the *prema*, the waves of love are moving in a crooked way. Its nature is such. *Ato hetor ahetoś ca, yūnor*. So, sometimes with cause or without cause, both the parties are possessed with some *abhimāna*, the difference, the love quarrels come now and then. The nature of their love is such. The love moves in such a crooked way. It is its nature, Rūpa Goswāmī says. Sometimes with cause, sometimes without cause, they begin to quarrel, husband and wife. But this can't be avoided. It is the nature of love. So difference does not mean lower and higher. It has got its own position in perfection, out of necessity. In a distinctive absolute the difference must be, otherwise it cannot be *līlā*. It will be stagnant, it will be static. So the dynamic waves must flow in this way.

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol.

**Aranya Mahārāja:** One time you said that there are differences of opinion between spiritual personalities. You said on the lower platform it is due to *anarthas* - and on the higher platform it is due to *rasa*.

**Śrīla Śrīdhara Mahārāja:** Yes. The very nature of *rasa* requires this difference. That is distinction. Everyone has an eternal value. That distinction has got its eternal value, this *rasa vaicitya, vaiśiṣṭya*, that means many in one, plurality and unity, they're harmonised, then there must be some distinction. Otherwise we're to sacrifice one side, the plurality sacrificed altogether, then it will be oneness, non-differentiated.

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

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

**Dayādhara Gaurāṅga:** Mahārāja, what's the basic difference between Rāmānuja and Madhvācārya's teachings?

**Śrīla Śrīdhara Mahārāja:** In a nutshell, Rāmānuja says that one with differentiated character. And Madhvācārya gives stress to the difference of *jīva* and Bhagavān, much stress given there, in the fight with Śaṅkara who says that *jīva* and Bhagavān are one and the same. So direct opposition to the *māyāvādī* Śaṅkara - Madhvācārya laid much stress on the difference.

**Dayādhara Gaurāṅga:** And Rāmānuja accepted both?

**Śrīla Śrīdhara Mahārāja:** Rāmānuja one, and oneness in many, that in a general way he has depicted. But all of them have got some difference in the conception of the Gauḍīya philosophy as Mahāprabhu has given. They're not clear, and sometimes in opposition, that Kṛṣṇa conception is the highest conception of the Absolute. More or less they go so far as the Nārāyaṇa conception in Vaikuṅṭha, as a constitutional king. And a king as absolute autocrat, that is only clear in *Bhāgavatam* and in Mahāprabhu's conception. The truth is autocrat, truth is love. But Rāmānuja's truth has got law also, and He's a constitutional king. Something like that. He has got also respect

for law, and the aspect above law, that side is not clear there. Law and the conception of truth and law of same plane.

**Dayādharma Gaurāṅga:** But Madhvācārya is giving a little glimpse...

**Śrīla Śrīdhara Mahārāja:** Though some instances are illustrated there, that anything that's done for the interest of the satisfaction of the Lord, that is justified. So many instances.

For Vaiṣṇava *sevā*, a chaste wife of a Vaiṣṇava she's going to offer her chastity to a merchant and to get something in return for the service of the Vaiṣṇava. She's risking, but the event did not occur, but she's taking the risk.

Committing dacoiting to construct the compound wall of Ranganatham, it is justified, by Rāmānuja. In some of its literature we find that. But still they're of opinion that Nārāyaṇa is the lawful constitutional king. He's the Supreme.

And these are all below. Those stealing mentalities will vanish and he'll be pure servitor of Nārāyaṇa. But according to us, the stealing for Kṛṣṇa, that holds higher position than the law abiding temperament. All risk no gain. And when we realise our position, we go to home, then we find that no risk all gain.

"That I'm quite at home. What was with me, that was abnormal. And so easily I've come here. To begin, all risk no gain, but end, no risk all gain. That is my very nature. How, everything as in a dream I experienced so much trouble in life? What was that? This is reality and that was non-real. How I was enticed and captured in that imagination, it is wonderful." Then all gain and no risk.

And generally, Kṛṣṇa says, "I risk, so them."

*ye yathā mām prapadyante, tāms tathaiva bhajāmy aham  
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]*

[Śrī Kṛṣṇa says: "As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects."] [*Bhagavad-gītā*, 4.11]

"As you will come and approach Me with your prayer, then I shall grant that. That is the general. *Ye yathā mām prapadyante, tāms tathaiva bhajāmy aham.*"

Gaura Hari. Gaura Hari. Gaura Hari. Risk and gain. All risk. I'm after such a great prospect that almost it is impossible for me that I shall be able to reach there. It is so high. I'm with small resources and my aspiration is the highest. It is almost impossible for me to go, so all risk no gain. With this faith we must approach. But if we can reach the goal then we shall find without little risk we have attained so much gain. Inconceivable home sweetness I'm experiencing here. Am I wandering in a dreamland, concoction, or imagination? What is it?

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

In the case of Jagāi, Mādhāi, no discouragement, they went to attack the giver, but through that they got. What inconceivable thing.

*āmi — vijñā, ei mūrkhē 'viṣaya' kene diba?, sva-caraṇāmṛta diyā 'viṣaya' bhulāiba*

[" 'Since I am very intelligent, why should I give this fool material prosperity? Instead I shall induce him to take the nectar of the shelter of My lotus feet and make him forget illusory material enjoyment. ']

[*Caitanya-caritāmṛta, Madhya-līlā, 22.39*]

"If some ignorant person approaches Me, and does not know what to pray from Me, but I'm not ignorant, I shall teach him, 'Don't ask this thing, this is futile. You ask this thing, *sva-caraṇāmṛta diyā*."

This is also, and there is another, *muktim dadāti karhicit sma na bhakti-yogam*.

[*rājan patir gurur alam bhavatām yadūnām, daivam priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ  
astv evam aṅga bhagavān bhajatām mukundo, muktim dadāti karhicit sma na bhakti-yogam*]

["Śukadeva Gosvāmī continued: My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pāṇḍava and Yadu dynasties. He is your spiritual master, worshippable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favour attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."] [*Śrīmad-Bhāgavatam, 5.6.18*]

"There's a section wanting devotion. 'No, no, no, don't take - pray for devotion, but get liberation.' I deceive them, to another class. According to *sukṛti*, inner purity, not only the good language or the petition is enough. But who is giving the petition, His position should be considered. Only the formal thing cannot achieve the desired result. But the man, he may not know how to put a petition, but his real initiative, real good man, I help him. But a man who is formally all right but at heart he's deceiving, I deceive him. And generally, according to petition, I cooperate, publicly, he who has dealings from above, to see different parties."

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

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

Nitāi Gaura Hari bol. Gaura Nitāi.

...

**Parthamitra:** ...*Śrī Śrī Prapanna-jīvanāmṛta*, there are chapters, one mentioning *Strong Conviction in The Lord's Protection*.

**Śrīla Śrīdhara Mahārāja:** Lord's protection, yes, *rakṣiṣyatīti viśvāsaḥ*. That He will look after me. He will protect me. To foster such faith in Him, that He will surely protect me. To acquire and to maintain such faith that He will protect me surely. Intense conviction that He will protect me without fail. To maintain such faith in Him. Try to acquire. He's the real protector and He'll surely protect me. That is the life.

**Parthamitra:** So the other chapter, *Accepting the Lord as Guardian*.

**Śrīla Śrīdhara Mahārāja:** *Gopṭṛtve varaṇam*. To accept Him as the guardian, protector, and to continue that faith that He must protect me, He *will* protect me. Because it is His indispensable, intrinsic nature whoever comes to take shelter under Him, then He protects him. He has promised like that.

[?]

When Vibhisana, the younger brother of Rāvaṇa, came to take shelter under the holy feet of Rāmacandra, then Rāmacandra gave him shelter, granted.

And Lakṣmaṇa came with a proposal. "My brother, he comes from the *rākṣasa*, the demonic section, so should We rely on them? They're enemies camp. He's younger brother to Our greatest enemy, Rāvaṇa. Should we put confidence in him?"

Then in reply to that Rāmacandra told, this *śloka* is there. "My brother Lakṣmaṇa, You know for certain that this is My vow, and My nature, that if anyone once prays for his shelter under Me, I grant that forever. I grant him safety. If anyone comes with a single sign, he comes to take shelter under Me, I grant him safety, protection, for all the time, for eternity. This is My nature. It is mentioned in that *śloka*. \_\_\_\_\_ [?]

Only once if anyone says \_\_\_\_\_ [?] 'I'm under Your discretion. Please grant me shelter under Your Holy Feet.' Then I grant him shelter forever. My very nature is such."

So *gopṭṛtve varaṇa*, we shall ask Him for our, pray for our shelter under His Holy Feet, and we can go on maintaining this faith that He will surely protect us. Because His nature is such, so gracious His nature. He can't throw me off from His shelter, there.

**Parthamitra:** So the difference between those two chapters - they seem that they're the same.

**Śrīla Śrīdhara Mahārāja:** Now one, Jīva Goswāmī Prabhu has discussed and found out that *gopṭṛtve varaṇa*, he's praying for his acceptance for his shelter. That is the main thing in the whole of *śaraṇāgati*. That is the very gist, substance, to pray for his shelter. To pray to Him for his shelter. *Gopṭṛtve varaṇa*. 'You are my protector.' That is the main thing in the whole of *śaraṇāgati*, and others are subsidiary. *Gopṭṛtve*. To pray to Him as a protector of ones own self. *Śaraṇāgati* mainly centred in this thought. Others are parts thereby, and to maintain at the same time, 'He *will* give, He cannot but give.'

But the question will remain here, whether I have surrendered totally or not? My ego, has it allowed me to surrender to His Holy Feet fully, or self-deception? The question is there. If there is no question, if that anyone surrenders totally, He will protect him, that is unquestionable. But the question remains here whether I have successfully surrendered myself really to Him or not. Self analysis. But that is the truth, that if He - it is His intrinsic nature that all time, eternal habit, that He protects His refugees. Whoever comes under the shelter of His protection, He protects him. That is one of His intrinsic characteristics. It cannot be otherwise. But the only question is whether I could surrender to Him or not. There are a few other different ideas, but they're of similar nature. To offer ones own self, to cast, to throw ones own self to His custody, that is one, and at the same time to go on with the idea that He will surely protect me.

There the example is given by Bhaktivinoda Ṭhākura. The cow boys, they're welcoming so many risks in their life, backed by the confidence that, 'My friend is there and He will surely protect.'

[5] *rakhā korobi tuhuṅ niścoy jāni, pāna korobuṅ hāma jāmuna-pāni*  
[Fearless and confident of Your protection, I will drink the water of the Yamunā.]

[6] *kāliya-dokha korobi vināśā, śodhobi nadī-jala, bādāobi āśā*

[The Kāliya serpent's venom poisoned the Yamunā's waters, yet that poison will be vanquished.  
You will purify the Yamunā, and by such heroic deeds enhance our faith.]

[Fourth Principle of Surrender: '*Avaśya Rakṣibe Kṛṣṇa*'—*Viśvāsa, Pālana*.  
Faith in Kṛṣṇa as Protector. From song 3]

In a part of Yamunā one big serpent was living, and by his poison the whole area was contaminated. But the cow boy friends of Kṛṣṇa they did not care for that. They used to drink that poisonous water, fully surveying that, "My friend is there. We don't care about any poison or anything. He will save us. He'll protect us." So they go ahead to invite danger with the confidence that 'On our backing our friend is always backing us.' With that confidence they invite danger. "We don't care about any danger, because at our support, our friend is there, who has got such supernatural power, or charm, or anything else."

Generally they're already in a position, they do not want "You protect me." Only very rarely as in the Govardhana case, then all of the whole of the locality they came and prayed for protection. When Indra, the king of the heaven, when his annual worship was closed he was enraged very much. And he ordered for the general destruction of that *goṣṭha* by heavy rain, and that hail storm and thunder, all these things. And then all the *goṣṭha* they came to take refuge. "Oh Kṛṣṇa. You protect me from these disasters, the great certain destruction." And Kṛṣṇa managed. Otherwise they're always fostering this idea that 'He's there among our protectors. We do not care about anything else. No danger we're afraid of. He's there. He cannot but protect us." That is the idea they maintain.

**Parthamitra:** So what is the difference between *goptṛtve varaṇam* and...

**Śrīla Śrīdhara Mahārāja:** *Rakṣiṣyatīti viśvāsaḥ.*

**Parthamitra:** Yes.

**Śrīla Śrīdhara Mahārāja:** Yes. The first part, that to invite Him as a protector, that is *goptṛtve varaṇa*. And the later part that, "He will surely protect me."

**Parthamitra:** Oh, I see.

**Śrīla Śrīdhara Mahārāja:** Two parts. The first part is to accept, to invite Him, to pray to Him, "Please protect me. I'm under Your protection. Accept me." And then to maintain the idea, "He will surely protect me, when all possible dangers will come." In two parts \_\_\_\_\_ [?] one and the same, but if analysed then these parts are found out there.

**Parthamitra:** I see.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Gaura Hari bol.

**Parthamitra:** We hear that there is no birth or death in Goloka. But in the *Bṛhat-Bhāgavatāmṛtam* we see that Kṛṣṇa He went to Mathurā and He has killed Kāmsa many times.

**Śrīla Śrīdhara Mahārāja:** Yes. That birth and death, and appearance and disappearance. Sun setting, the death of the sun. Sun rising, the birth of the sun. Something like that. Imitation of birth and death, but *jīva* is transferred to somewhere else. Death means complete separation from this zone, but that is extended to another zone. All the *līlā* of Kṛṣṇa, like sun, everywhere it is rising, and everywhere it is setting, everywhere it is noon, somewhere. It is continuing in a cyclic order. So Kṛṣṇa *līlā* also, what occurred here went to next *brahmāṇḍa*, next plane, eternally wandering. Do you follow?

**Parthamitra:** Yes.

**Śrīla Śrīdhara Mahārāja:** Sun invisible, but it is visible in the next country, in this way, next *brahmāṇḍa*, it is being extended. Again, in a cyclic order it is coming again, in Dvāpara-yuga here. Winter or summer, that also revolving, all in cyclic order, moving. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

**Parthamitra:** Mahārāja, how does one become empowered to preach Kṛṣṇa consciousness - to spread the Holy Name - to propagate the Holy Name?

**Śrīla Śrīdhara Mahārāja:** The general order of Mahāprabhu is there, to propagate in a general way. But in a particular way to give the Name mantra, and to take the responsibility fully, that is a little difficult. There are ten offences against *Hari-Nāma*. One is that, *asraddha-dhano nāma-dhana*. [*Padma-Purāṇa, Brahma-Khanda, 25.15-18, 22-23*] & [*Gauḍīya Kaṅṭhahāra, 17.69-75*] Who gives the Name to another, and makes him disciple, that he takes all his charge. In general way we can inform the holiness and purifying characteristic of the Name to one and all. But particularly to take charge of a particular person, 'that I shall give you wholesale relief from this mundane of *māyā*,' that sort of responsibility only can be taken when he gets internal inspiration to do that. That is a risky thing. So when one feels urge within him that, "Yes, you may take charge..."

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