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**Devotee:** Swāmī Mahārāja once gave me an instruction, in answer to a question. He answered my question about one thing, and then began to tell me about *sādhana siddhi* and *krpa siddhi*.

**Śrīla Śrīdhara Mahārāja:** Yes, that is according to \_\_\_\_ [?] stages. According to the capacity of catching the truth, instalments should be given. *Śāstra* has done so.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] Higher plane, with the help of that you are to learn ABC of that plane. Ha, ha, ha, ha. Very crushing, the whole civilisation, smashing all the scientific knowledge. Science has nothing to do with that, it can only take us, draw us down. This is enemy, scientific knowledge is enemy, will always hunt me to take me away from that position. The knowledge is no knowledge, that is enemy, only draw from the back.

“Where are you going? Your trust is going too much further. Don’t believe anything. It will bite from the back. Don’t go forward. There will be a ditch and you will fall and you will be lost. Don’t go.” The science will say something like that.

“But you science, what you told, that is all mortal. You science, you can’t go beyond mortality. I want immortality. I want to jump in the eternity and seek my position there. I hate you, your stability, your final proposal of finite pleasure, I kick it. I want to jump into the ocean of infinite, and there I want to find my eager position, if any. Your proposal of miserable life I hate.” So you are to kick out science in this way. “You are all hateful, mortal. You mortal being, you have come to entice me. I want to be a part and parcel of the infinite if possible. Otherwise I don’t want anything mortal, it is hateful to me.” Can’t you say? “Your mean proposal, I’m not going to be satisfied with that. My heart is hankering for something more. I have finished what you have really come to propose to me, what snare, I’m not going to fall on your snare. I want to be a part of the immortal world. If I’m mortal then I’ll be finished. But if I’m immortal then I must live in the relativity of immortality. I want to, and not in mortal irreverence. This body, or that mind, or that reason, all that living in mortal relativity, calculation, pleasure, end of life, everything is of mortal relativity. I don’t like it, I want to cross it off.” Ha, ha, ha, ha, ha. “Very troublesome, all destructive, no constructive. Your proposal, your statement all destructive. You can’t tolerate any constructive proposal. I’m going to produce something and you’re discouraging me. What is that?”

**Devotee:** They may think they do not want to be cheated.

**Śrīla Śrīdhara Mahārāja:** Yes. Cheating, cheating, cheating, of different planes of cheating. Crossing the cheating then told the land of revelation, land of faith. Always cheating, our knowledge drawn from this mortal world, that is all cheating. *Māyā* means cheating, *māyā*, measured. What comes within measurement that is all cheating, all in finite. The calculation from the standpoint of infinite, measured, local values, provincial values are all cheating. We cannot go beyond provincial, of local calculation of values, local value calculation. They’re all cheating, they cannot represent the reality of the infinite character. All of local valuation. Do you follow? That is *māyā*, *mryate*, all measured by local interest, all knowledge here measured by local interest.

**Devotee:** Supposing a scientist would question your realisation about the infinite world?

**Śrīla Śrīdhara Mahārāja:** First vacant you of all false realisation. Create a vacancy, you've already occupied. Make some room empty for the infinite to come down to your plane, allow.

Our Guru Mahārāja told, "Allow Kṛṣṇa to land in one part of your heart, you'll conquer the whole thing gradually. All other local calculations interest will fly away. Only allow Kṛṣṇa to land in your heart. He will conquer. Kṛṣṇa consciousness will conquer everything, capture you wholesale. He's so sweet and so comprehensive, absolute. Allow Him in the plane of your free will, allow Him to land. He will surely capture. All other considerations will be compelled to vanish. Nothing can stand against Him."

That our Guru Mahārāja told to one gentleman who was twenty years assistant editor to Manchester Guardian in England.

**Devotee:** To feel Kṛṣṇa for a scientist, to learn how to feel Kṛṣṇa...

**Śrīla Śrīdhara Mahārāja:** What do you say scientist? Science means what? Who makes experiment on mortal things, mortal false aspect. With the art of misunderstanding, the scientists are plodding in the mud of misconception about the environment. One scientist saying something, another greater saying: "No, no, that is not, give one step further." In this way by the empirical method of working one cannot reach infinite. By step by step empirical method, by inductive method, step by step we can't finish infinite. No number of finite can make infinite.

It is to vacant everything and to invite faith within the soul, that may be awakened, that is buried. These rubbish's must be cleansed and the plane of faith that will come out, and that will connect with infinite place, that can come. And that is all covered with ashes, it is wasted, rubbish's, covered. It must be cleansed, cleared. The plane of faith will awaken and that plane can connect with the plane of infinite, the soul. Automatic, that is automatic that connection, but that is covered by the rubbish. And we're focussed towards this, forcibly focussed towards wrong conception.

**Devotee:** What can remove that rubbish?

**Śrīla Śrīdhara Mahārāja:** By the agents of the child of that soil, they can remove. The *sādhu* and the *śāstra*, no other alternative. Only the men of that plane can remove these rubbish's. Others they know not anything, how they will clear? They do not know. They're relishing the rubbish's, tasting, distributing, giving a good hoax about rubbish.

**Devotee:** So the *sādhu* is beyond the plane of faith...

**Śrīla Śrīdhara Mahārāja:** So the help must come from that plane, that is revealed truth, that by the special agents of that land, that plane. Inevitable, indispensable, help from that plane must come to remove our difficulty, that is indispensable, it must come from that plane. Falsehood cannot help one to get out of falsehood. Darkness of any type cannot remove darkness. Positive approach is necessary to remove the negative rubbish's which has occupied us fully. We're engrossed in the name of knowledge experience, science, all these things. The ego, that ego of the child of this rubbish. That ego must be dissolved. Ego must be murdered by the agents of that plane.

*Hṛdaye karo sadvanatha* [?] Bhaktivinoda Ṭhākura says in the course of *Hari-Nāma*, *hṛdaya karo sadvanatha*. The wholesale destruction of this figure, this body, both gross and subtle, new awakening will come from within.

**Devotee:** The position of *sādhu*, a man, if a *sādhu*...

**Śrīla Śrīdhara Mahārāja:** *Sādhu*, imitation *sādhu* won't do, *sādhu*, there is also real symptom of *sādhu*, that is also in the scriptures who is *sādhu*. A Vaiṣṇava, Kṛṣṇa conscious person is *sādhu*. Not this Brahman conscious, not this Virajā conscious, not Śiva conscious, Kālī conscious, so many. *Sādhus* are of different types. But Kṛṣṇa conscious there all comprehensive absolute beauty, that is necessary to cure us fully from this diseased stage. Not only out of disease, to become out of disease does not mean that I have got good health. *Nirmat-sarāṇām satām*, in *Bhāgavatam* [1.1.2] in the beginning it is mentioned, only liberated and not holding the highest position. Prasavena mukhari sambhiri asta [?] But the attainment of the positive thing. Only passport won't do. Visa is necessary. Positive, entrance into positive land is necessary, not to get out of the present land.

**Devotee:** Can a *sādhu* who is on the level of faith, in the *śāstra*, and just on that level, can he deliver a fallen soul to the level of faith? If he's only on the level of faith in the *śāstra*...

**Śrīla Śrīdhara Mahārāja:** In the land of faith also there is gradation, the boarder faith and the deeper country faith, there is also difference.

*[upajiyā bāḍe latā] 'brahmāṇḍa' bhedi' yāya / 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya  
tabe yāya tad upari 'goloka-vṛndāvana' / 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana*

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṅṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]

*[Caitanya-caritāmṛta, Madhya-līlā, 19.153-4]*

The creeper of devotion will grow and will gradually climb on these, passes. Will pass through Virajā - the Buddhists liberation land. Then Brahmāloka - the Śāṅkarite liberation stage. Then Vaikuṅṭha - the Rāmānuja *sampradāya*. And then Kṛṣṇaloka - Goloka, as Vṛṣabhānu, as Mahāprabhu recommended from *Bhāgavatam*. The Reality the Beautiful, not reality the power. After crossing the reality of power, then the Reality the Beautiful.

**Devotee:** So as one travels from one level of realisation to another, one may go from one Guru to another?

**Śrīla Śrīdhara Mahārāja:** Yes. Sometimes it is necessary. If a child may have fortunately a post graduate professor to begin from ABC, by fortune a child may have as a good scholar to begin his study. Otherwise he may have a less qualified teacher, and again crossing that another higher qualified teacher. In this way gradually he may have to go. But if by fortune one meets the saint of the highest type, then one Guru will do.

So the Lord says, "It is My function. Through those Gurus, the Guru of less quality, the higher quality, My delivering potency is there common."

You try to see the common thread within the Guru. Guru in this dress, another in another dress, another dress. But the common thread of devotion is to be traced there. That is chance coincidence, a question of *sukṛti*, what he gathered previously accordingly. *Yo yac chraddhaḥ sa eva saḥ*.

*[sattvānurūpā sarvasya, śraddhā bhavati bhārata  
śraddhāmāyo 'yaṁ puruṣo, yo yac chraddhaḥ sa eva saḥ]*

["O Bhārata, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith - their internal and external nature is modelled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith."] [*Bhagavad-gītā*, 17.3]

According to our *śraddhā*, our faith, we flock to a person, flock round a person according to our classification of faith. There is in faith also, the perfect faith and adulterated faith there may be. In the beginning to have the highest form of faith it is very rarely found. So it is said,

*ācāryaṁ mām vijānīyān, [nāvamanyeta karhicit  
na martya-buddhyāsūyeta, sarva-deva-māyo 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] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

"I have come to draw you up. You try to find that finest thread in the teacher. That will help you. Everywhere I'm there. I'm there, I'm trying to meet you and to take you up, and this consciousness will help you there. *Ācāryaṁ mām vijānīyān*."

And there is also these various types that are *vartma-pradarśaka*, giving information of a true Guru. Then *śāstra* also there. Then *śikṣa* Guru of so many types, different *dikṣa* Guru, in this way. The fact is to be considered not the form, but the spirit, that is all important. Spirit within, that is to be judged. That is all important. You had Guru in Christianity but you have left. Then some or so many Gurus have their own family Gurus, they've left and come to Mahāprabhu as we did. We had our previous Guru in the *śakti* culture, *śakti upāsana*, left that. *Gītā, Bhāgavata* has taken me towards this direction, leaving aside that worship of the goddess, Kālī. Ideal, ideal called me this side, the appreciation of the highest idea of Mahāprabhu. When Mahāprabhu began His preaching so many were converted. How? They left their previous religious conception and came to Him. Captured by the beauty of His proposal, they came. So Swāmī Mahārāja also preached amongst different sections. They had some sort of conviction, spiritual, but leaving aside have come to hear the advice of Swāmī Mahārāja. Why? For the ideal, for the ideal he preached. Form, everyone already had their forms. So,

*sarva-dharmān parityajya, [mām ekam śaraṇam vraja  
aham tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhāgavad-gītā*, 18.66]

Wherever there is truth our business is with that. And you'll be able to understand the comparative characteristics of the conception of truth. Your inner heart will respond, *hrdaye nābhya nujñāto* [*Manu- Saṁitā*, 2.1] *Yo yac chraddhaḥ sa eva saḥ* [*Bhagavad-gītā*, 17.3]. According to our *śraddhā*, faith, we flock to a particular direction. *Śraddhā* in *Gītā* is divided into three, *tamasic*, *rajasic*, *sattvic*, and then *nirguṇa*, the fourth. The definition of the *tamasic śraddhā*, *rajasic śraddhā*, *sattvic śraddhā*, and then *nirguṇa śraddhā*, it is there.

So we must not be afraid of the jungle. We must find out the path. We *have* to find out the path. Necessity is the mother of invention. At every step I may be faced with differ, whether I shall go this side or that side, or that side or that side. At every step judgement is necessary, clear and infallible judgement is necessary. Who'll guide? At every step, every second, guidance necessary. Our mind is always thinking, so many alternatives, alternative proposals are coming, every second to our mind. And we're to decide and dismiss one, so many, and accept one. We must not be afraid of that. In food, in drink, everywhere, in going, everywhere, alternative proposals are there. *Ke?*

**Devotee:** \_\_\_\_\_ [?]

**Devotee:** The angle is full of love.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] Gaura Hari.

**Bhāgava:** When I first met you I was asking some questions, you were giving some answers, and in one statement you made it kind of disturbed my mind, attracted my mind and to understand as you said,

"When the higher taste comes you'll loose all your taste for this world."

And the way you said it was not academic. There was definite realisation in the tone of your voice.

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

**Bhāgava:** When we were conversing one day...

**Śrīla Śrīdhara Mahārāja:** Oh, not today? Another day?

**Bhāgava:** No. Some time back. You said something that attracted my mind, and it's been there for weeks, almost two months now. You said, "When the higher taste descends to you, you will loose your whole taste for this material world." And you said it with great conviction and realisation. And I wanted to ask you when that realisation descended into your heart? Because I know when you spoke that it was realised, not faith, but realisation.

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

**Vidagdha Mādhava:** He's saying, you told him some time ago. When you receive the higher taste, that higher taste descends on you, you will lose all attraction for these lower things, lower taste. So this statement of yours was spoken with such realisation, Bhāgava prabhu was deeply impressed by that.

**Śrīla Śrīdhara Mahārāja:** Now? What of that?

**Vidagdha Mādhava:** So he's asking, when, if possible, when was that time that you received that realisation, that enlightenment?

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha, ha.

**Parama [?]:** Ha, ha, ha, ha.

**Bhāgava:** There was so much conviction.

**Śrīla Śrīdhara Mahārāja:** Why she's smiling? Eh? You want to take the sweetmeat into your mouth. 'You give the sweetmeat into my mouth and I shall taste.' The question is like that. Ha, ha.

**Bhāgava:** It is a desperate question.

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha, ha, ha, ha, ha. It is the result of many past experiences transcendental, *sukṛti*. We are to enquire into the underground, how the creeper begins to grow, the devotional creeper, the underground. Then we're told that, *sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-saṅcitaiḥ. Ādau śraddhā.*

*[bhaktis tu bhagavad-bhaktasaṅgena parijāyate  
sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-saṅcitaiḥ]*

["Actually we can recognise a *sādhu* by *sukṛti*. Apparently we can know him from the *śāstras*, the scriptures, because the *śāstra* helps us to know who is a *sādhu*, and the *sādhu* gives us the interpretation of the *śāstra*. So *sādhu* and *śāstra* are interdependent, but the *sādhu* holds the more important position and the *śāstra* has the secondary position. The living *śāstra* is the *sādhu*, but to know who is Guru, who is *sādhu*, we are to consult the descriptions given about them in the scriptures. The symptoms of the *sādhu*, both of the Guru as well as the disciple, have been written in the *Bhāgavatam*, in the *Gītā* and in the *Upaniṣads*."]

[*Bṛhan-Nāradya-Purāṇa*]

*[ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā  
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ  
athāsaktis tato bhāvas tataḥ premābhyudañcati  
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ]*

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles

under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness.”] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

On the surface the first trace about devotion divine, that is *śraddhā*, faith. And how that faith comes? Duty, *sukṛti*, that unconsciously we’re utilised for the purpose of that plane. And that is accumulated to certain quantity, weight, and produces that faith. We’re told like that. *Sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ*. Acquired by various births previously, drop by drop, or part by part. That is accumulated to a certain degree and produces faith. Faith from the experienced world completely withdrawn.

“Where am I? This is unsafe.” He can see the unsafe dangerous position where he’s taking his stand. “I want some real ground on which to stand. Otherwise I can’t pacify my mind where I’m standing.”

**Devotees:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Drop by drop. Constant dropping wears the stone. With that way it comes accumulated and suddenly breaks this plane where we’re standing. On the plane below our leg is found unsubstantial. “I’m in infinite. No position to stand over where I am now. Undone, I’m undone, I’m unsafe, I’m lost.” And earnest search for some plane to take some stand over. That sort of hankering comes like a mad man. “Where to take my position? The whole thing is wavering uncertain. All taken away. Every moment is eaten by death.”

Such things come. And eager to take his stand on some real plane, and he finds that this body, this is also like that. A dangerous cage, full of so many diseases. And this is not myself proper, it is an encasement, this body. The figure is within, the soul. Not even the mind, mind is also full of experience drawn from this false world. The material by which the mind has been constructed that is all drawn from this mortal world, so not to be trusted. So something, some plane, some reality to be searched within, over the mind. This body and mind rejected, they’re all false players. So where is the reality, where to spend, and who am I proper? That is adjustment within. Then the soul has to come out, and the soul’s plane is to be found out, that eagerness, eagerness. Necessity is the mother of invention.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.  
Follow a little? No? Hare Kṛṣṇa. Gaura Hari. Nitāi.

**Devotee:** So it may come, one small statement may change a whole man’s life because of previous *sukṛti*?

**Śrīla Śrīdhara Mahārāja:** By previous *sukṛti*, it is gathered from the association, chance association of the divine agents. *Bhakti* is the cause of *bhakti*. *Bhakti* is causeless. Nothing can contribute

devotion. Only devotion can give devotion. It is the causeless ultimate substance, nothing can produce it, *bhaktyā sañjātayā bhaktyā*.

*[smarantaḥ smārayantaś ca, mitho 'ghaughā-haram harim  
bhaktyā sañjātayā bhaktyā, bibhraty utpulkām tanum]*

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, which can only be obtained from those who have it for *bhakti* alone can cause *bhakti*. Thus, even within this world, their spiritual bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."] [*Śrīmad-Bhāgavatam*, 11.3.31]

*Ahaitukī* and *apratihatā*, and nothing can resist its force also, *apratihatā*. *Ahaitukī*, causeless, *apratihatā*, irresistible. That is the nature of the most fundamental plane, that is love. Does not care for anything, for attraction, for its activity. Its attraction is absolute. The attraction of beauty is absolute, none can oppose, even power also hated. But beauty and love cannot be eliminated, universal demand.

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

\_\_\_\_\_ [?]

**Vidagdha Mādhava:** Guru Mahārāja, I have one short question. One devotee wrote asking about Śrī Jīva Goswāmī has mentioned he saw the author of *Bhakti-rasāmṛta-sindhu*, Śrī Rūpa Goswāmī, himself always had the *dhatry* garland around his neck. So the question is, it is also said the *dhatry* garland, Śrī Rūpa Goswāmī wrote he wore one garland, Rūpa Goswāmī, it's quoted from some book, but I don't know exactly...

**Śrīla Śrīdhara Mahārāja:** Where is it? I want to see that reference. Nitāi. Nitāi. Nitāi. So today I stop here.

...

Important things have been repeated in many places in *Bhāgavatam*. Repetition is necessary of salient points. Eh? What is this?

**Devotee:** It's the microphone.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Gaura Hari bol. In *Gīta* also, repetition so many times. "That don't enter into duality, loss and gain, insult and honour, sweet and bitter. Don't allow yourself to enter into that duality." A hundred times it is mentioned in *Bhāgavad-gītā*. That is the key point for getting out of this world. Capturing from both sides, from desirable and undesirable, both is capturing. So both desirable and undesirable give up, to make yourself free from the positive and negative, both sides, not only one side. The advice from both sides, from spirit and from this side,

no compromise is necessary. In this way both friend and foe all equal here, unnecessary, both friend and foe. Then you can get out of this snare of this body. This is repeatedly warned in this way. Friend and foe both equal, both false, both false in this world, both friend and foe false.

And in the third plane the friend that is the devotee divine, invite them. They're your friends, neither foe nor friend in this material sense. Sometimes they turn as doctor, pushes his knife into the abscess. *Cinvanti manum bhasangam mukti* [?] By his harsh and strong words he cuts asunder the attachment of the mind towards material things. Very sternly he cuts it, like doctor, operating the abscess he pushes the knife inside the body. Gaura Haribol. Nitāi Gaura Hari bol. \_\_\_\_\_ [?]

**Vidagdha Mādhava:** We're trying to catch every drop Guru Mahārāja.

...

And you were describing the inspiration that comes to move the hand of one Kṛṣṇa Dāsa Kavirāja, or anyone who is truly inspired to write transcendental literature. So I have one question came to my mind. That if one is moved purely by the higher plane to write inspirational literature, can there be defect?

**Śrīla Śrīdhara Mahārāja:** According to the dedication stage, stage of dedication.

**Vidagdha Mādhava:** Can there be any defects in those writings?

**Śrīla Śrīdhara Mahārāja:** That cannot be taken under any law. That is sweet will. Generally, every movement from that plane, that comes, originating from the central will, to satisfy Him, the whole *svarūpa-śakti*...

.....