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Śrīla Śrīdhara Mahārāja: ...but he heard that the devotee has come, but he posed in such a way that he could not hear. Because he thought that, 'If I go there I shall commit offence here. By disregarding my worship of Deity, I shall go to take care of a man.' He took Vaiṣṇava as man, and the Śrī Mūrti as God Himself. There was his fault, and offence came. So it is the dictation of the *śāstra* that if we're engaged in the service of the Deity in the temple, and if we hear some devotee, Guru, Vaiṣṇava, has come, of higher order, then we shall take permission of the Deities and go and attend the devotee. And then again I shall come and finish my worship. I must make some arrangement. There, because this is not man, but there is also the expression of the Lord there. So he's to be given regard. Not as a man, but as a devotee. That means that God's existence is within the heart is clear. Is more important than within His order that within the Deity also He is, by will, by His direction He's there.

And at the same time it's His direction that, "I live in the temple of the heart of My devotee. And that is more clear, more useful, and more real, so you have to respect that first. My appearance in the heart of the devotion, that is more real, both My order, but here you'll find."

When I came first in the Maṭh, Gauḍīya Maṭh, I saw that in a hired house, the Deity of Mahāprabhu was installed in a room on the roadside, on the first floor, ground floor. And I also saw that the Guru Mahārāja, he in the first floor, in a room he was living.

I asked a devotee, "That this Mahāprabhu, made by wood, or earth, or what is that?"

He rebuked me like anything. "What do you say? Mahāprabhu He Himself is here. Not by earth or wood or by marble, no. He Himself is here." He told me.

"All right He Himself is here. But why your Gurudeva who is considered to be the greatest devotee, he's not by the side of Mahāprabhu, who Himself is here?" That was my question. "If Mahāprabhu Himself had been present here then the greatest devotee must have to be seen on His side. But he's on the first floor, and He's, the Deity on the ground floor, and near the road, and he's in a safe position, what is the reason?"

Then he told me, "That here is also Mahāprabhu, in his heart there is also Mahāprabhu, he's not without Mahāprabhu. He's always engaged in showing his devotion towards Mahāprabhu who is residing within his heart. And that is higher expression." He told.

I could not understand so much, but still I thought that, "Yes, there must be something, some reality in this argument, in his statement. And afterwards I came to know, that here also Mahāprabhu in devotee's heart, and the Deities there also Mahāprabhu, that this is higher expression than the expression in the Deity.

Para, vyūha, vaibhava, antaryāmī, arcana - In this way, in five gradations that original Deity expresses Himself in this world.

[Rāmānujācārya has classified the expression of the Supreme Entity in five forms. *Para, vyūha, vaibhava, antaryāmī, and arcana*. *Para*, the central conception of the highest entity. *Vyūha*, His extended self in different functions, in different figures. *Vaibhava*, His appearance in this mundane plane as *Avatāras* like Matsya, Kūrma, and Varāha. *Antaryāmī*, His presence in every heart and every soul, every conscious unit. And *arcana*, His appearance in the plane of our physical perception as the Deity]

Vidagdha Mādhava: In five expressions?

Śrīla Śrīdhara Mahārāja: Yes. *Para*, the others in the original position. *Vyūha*, extended self on all sides to manage the Vaikuṅṭha affairs. *Vaibhava*, who comes down to this world, Matsya, Kūrma, Varāha, Nṛsimha, Vāmana, etc. Who comes down to this material world to do some help to the fallen souls. *Antaryāmī*, another expression is in the heart, the Paramātmā. Every soul on his side the Supersoul, Paramātmā. And then *arca*, the fifth is *arca*, that is, He comes to our level of sense thinking to attract my energy and attention towards that finest plane, from this gross plane, He has come down to me. These five expressions of the Supreme is specially mentioned in Rāmānuja philosophy. *Para*, *vyūha*, *vaibhava*, *antaryāmī*, and *arcana*.

Vidagdha Mādhava: Pastimes we read in *Caitanya-caritāmṛta* and *Bhāgavatam* of devotees having direct experience of the Lord through Śrī Mūrti speaking, Sākṣi Gopāla...

Śrīla Śrīdhara Mahārāja: Yes. Sākṣi Gopāla, Rādhāramaṇa, then this Śrī Kūrma. It is also possible. He can assert everywhere. If He likes He can assert Himself everywhere, in the way, according to His sweet will. He's everywhere. Even He came breaking the pillar to Prahāda as Nṛsimha, not Vighraha. And it is easy to come as Vighraha as a whole, it is easy thing. Even He can come from an atom. He can come out and assert with full force. He can do anything.

Vidagdha Mādhava: But something is greater to be learned in the association of a devotee than with Śrī Mūrti because the devotee is devotionally better.

Śrīla Śrīdhara Mahārāja: Yes of course. That is passive, and here it is active. And in book also it is passive but more living than Śrī Mūrti. The book, the *śāstra*, that will give me more than the Śrī Mūrti. And the *sādhu* will give more than what the book, the scripture can give. It is in general, but to a devotee, everything may be of fullest conception, especially when He wills.

*vana dekhi' bhrama haya – ei 'vṛndāvana', [śaila dekhi' mane haya – ei 'govardhana'
yāhān nadi dekhe tāhān mānaye – 'kālindī', mahā-premāveśe nāce prabhu paḍe kāndi']*

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

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

Even a jungle can give you conception of Vṛndāvana and Kṛṣṇa. Everywhere you may find. By His will we can do anything and everything with a devotee. That is separate thing. Otherwise this is under regulation, this regular, ordinary sanction is this, but by special will he can do anything and everything.

Ordinance, ordinary laws of the country, and then in the emergent law some ordinance may be proclaimed. Everything belongs to the state during the war. No personal property. Sweet will. His autocracy is above all. General law is there, for general public, general people, students, according to gradation, step by step. But special characteristic is reserved to be utilised anywhere and everywhere.

Vidagdha Mādhava: I read in Swāmī Mahārāja's *Bhagavad-gītā* that prescribed duties can be material, according to the psycho, physical condition of the *jīva*, or the conditioned soul, he can have prescribed duties. But then the spiritual master he may give spiritual duties, spiritual instructions. So there seems to be some distinction...

Śrīla Śrīdhara Mahārāja: Prescribed, that is in the *śāstra* for the general?

Vidagdha Mādhava: Yes. But we're not working on that...

Śrīla Śrīdhara Mahārāja: Suppose in the medical book, there is some general instruction, for the patients for the disease. But a specialist, a doctor, he may compare there and he may give something more special, collecting from the general laws to a particular patient. That there are so many medicines recommended for this, but this particular medicine will be much helpful to you. The doctor, the specialist, he may select. And for in the *śāstra* the general direction of the public, and a special arrangement may particularly by a doctor who knows the patient very completely, that may be the thing.

Vidagdha Mādhava: And a question about, in reading some purports of Swāmī Mahārāja, it appeared that one should not take *sannyāsa* unless he's sufficiently purified, unless he's free from some *anarthas*. That it would be wrong to prematurely take this position. Is that correct?

Śrīla Śrīdhara Mahārāja: Yes. It is also general and particular. Ha, ha. When Napoleon came back from Moscow, the greater portion of his army was finished. Then he passed a conscription when he reached his country, France. "Anyone of this age must join the army." And the less qualified army led by an expert general, they could do havoc. Then what do you say?

Vidagdha Mādhava: I'm wondering if *sannyāsa*...

Śrīla Śrīdhara Mahārāja: Ah, *sannyāsa*. So when under the guidance of a good general, this ordinary soldier may be raised to a higher position for the necessity. He'll get the benefit of the grand guidance. So no risk no gain. It is generally, it is said in *Bhagavad-gītā*, *sva dharme nidhanam śreyah, para-dharmo*.

*[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt
sva dharme nidhanam śreyah, para-dharmo bhayāvahaḥ]*

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

"Don't risk where you are. According to your capacity you do the needful. Don't be much ambitious." But at the same time, *sarva-dharmān parityajya*, [*Bhagavad-gītā*, 18.66] The clarion call. "Give up everything. Come to Me." The constitutional method and the revolutionary method. You may lose, but if you gain you will gain very much. With this risk you will march. *Tasyaiva hetoḥ*

prayateta kovido, in *Bhāgavatam*. And *sarva-dharmān parityajya* in *Bhagavad-gītā*. Revolutionary method.

"If you are courageous enough, you want to risk enough, come, take revolutionary, shortly you will attain, get the success. And in the ordinary way it will take long, long, time to reach the goal."

Something like this, in *śāstra* it is admitted. So ordinarily when not such a strong spiritual guardian, you don't take so much risk, as to take *sannyāsa*. But if under the guidance you get some great personage, you leave everything, take courage and join him. And in a very small time you will gather such merit that if you fall afterwards, it may not harm you much. In the meantime what you have acquired that is enough for lives together. Do you follow? Something like that. If you get the chance of a higher guidance, a higher market of the war market only two years you will be a priest, a merchant priest? But in ordinary market don't risk so much. In this way, the guidance, the Guru. As you get, you may risk. And if you also find inspiration from within, to jump, you can't control it, you will jump. A leg may be broken but still you won't care, you will march. That is the,

*tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena sarvatra gabhīra-ramhasā*

["Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet (Brahmaloka) down to the lowest planet (Pātāla). As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them."] [*Śrīmad-Bhāgavatam*, 1.5.18]

That ten *śloka* that Devaśi Nārada gave to Vedavyāsa. "Just concentrate on these, the meaning of these ten *ślokas*, and go on writing *Bhāgavatam*. This is the ten outlines I'm giving to you."

There is one *śloka* is this. From time immemorial you are moving in a vicious circle, going up, down, action, reaction, action, reaction. But any time you get some chance, you jump out of that vicious circle. Not describing that stale and eternal path, try to jump, come out. And if you get some harm, does not matter, because here in the vicious eternal circle, you have no chance to come out. So by coming out forcibly you lose something, that is also desirable. Because what you gain by that, that is very, very, rare. That cannot be acquired in this ordinary cyclic order. So for the service of the Lord, if you take risk from the *varnāśrama dharma* - the *sannyāsa*, *brahmacārī*, *gṛhastha*, *vānaprastha*, *sannyāsa*. If you take immature *sannyāsa*, renunciation, you may lose your character. But if you can get some chance for serving under a pure devotee for the time being, constant service for the time being, you will acquire so much of that valuable thing at that time, that that will help you in your future life extraordinarily. Do you follow?

Vidagdha Mādhava: Yes. I follow.

Śrīla Śrīdhara Mahārāja: That is the purport.

Devotee: Thank you Mahārāja. Thank you very much. It's wonderful.

Śrīla Śrīdhara Mahārāja: Ha, ha. It is mentioned there. Tata kavārjuna udha musyakin [?]

What loss you incur there? And what is the development going high and next minute to come down, again going up, and next minute to come down? So the high and low have no peculiar position. But you try to jump out and of you incur some loss, for the time being, but for the good cause, you must risk otherwise you won't be able to come out of that vicious circle. So try for that.

So, *sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja*. [*Bhagavad-gītā*, 18.66] "Come to My refuge, My shelter. *Ahaṁ tvām sarva-pāpebhyo*. If any injury occurs there, I am here, I am to compensate."

The assurance is there. So for the good cause otherwise if we are helpless, no hope, no prospect, nothing of the kind. So simply to get the name and fame of the roll of *sannyāsa*, that: "I am a leader of society, I have taken *sannyāsa*, Ācārya." For all these low reasons don't take risk, don't venture. But for the real cause you must take risk. No risk no gain. That method will be welcome.

Just as an instance Bhaktivinoda Ṭhākura, he recommended what you told, that not very easily you should give up this *grhastha* life, householder's life. This is more safe, though speed is not very quick but safe position.

But our Guru Mahārāja, he gave a general call. "Come and try to serve under me, you'll be more gainer." So he did not give much stress on the householder. "Take risk, come. I'm conducting a general march towards Mahāprabhu's throne. Come and join me and you will be paid honourably."

Devotee: I was going to say that I've also read in Swāmī Mahārāja's *Bhagavad-gītā* that a *sannyāsa* who's not pure in heart is simply a botheration to society.

Śrīla Śrīdhara Mahārāja: *Sannyāsa* is of three kinds. One being fully prepared. But how to be prepared? What way? So three kinds, *vaidic*, *dikṣa* also, but the lowest if we get the chance of a good guide, then if at heart I can accept the very destination, then I can take risk. But if I have not a clear conception of the destination I need not take risk. Clear conception, but I'm not fit, but by the help of my friends and my guide, I shall try to make the - some loan like thing. That those defects, to compensate those defects, by the power of the guide and the company. That is necessary. In the eternal path I may receive some injury, does not matter. Still I must attend, I must be sincere. If I'm sincere, sincerity is always reckoned the highest place. If I'm sincere in my destination, that I want that, I'm not satisfied with anything but that, then I should take risk. Then I shall get such a chance.

yata kalar badra madhur ramashya kinko vaptva bara raja tvam sad atmata [?]

In the ordinary life also we may find you must take risk. That inner urge will come that I must take risk, the chance has come to me, you cannot but take risk. But the favourable circumstances surrounded by the friends and guided by the good guardian, they should take risk. The injury that may come due to my ineligibility that will be amply compensated, whatever, small thing I shall acquire in this short time. He's there.

[*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]

But still there will be some who cannot, who is insincere, if by imitating others, he may take such, he will be loser. The imitationist will be loser. The sincere aspirer, he may be rewarded. And the imitation won't help us. Imitation. Without having the necessary quality, if only by ambition I want to copy another self, for fame and name, that is another thing, that is bad. But sincere hankering, inner urge, that must be encouraged.

Na hi kalyāṇa-kṛt kaścid durgatim tāta gacchati. Because He's everywhere and He's supporting the good. He has got a promise, that, “I'll always back the sincere and those that have got good object in life, I'll always back them.”

But that must be taken sincerely, that is all important, the attempt must be sincere.

Devotee: Mahārāja, this also applies to *Hari-Nāma* and also to *dīkṣa* initiation?

Śrīla Śrīdhara Mahārāja: Yes, always. Imitation is not laudable. Sincere hankering, that should be encouraged. And what defect is there, that can be minimised and compensated shortly. But sincere hankering must be there, and imitation is bad. The *sahajiyā* section, they're imitationists. In a short time you want to climb the peak of the mountain. Wholesale engagement, *sannyāsa* means wholesale engagement in the service, that means *sannyāsa*. And also in the ordinary sense *grhastha* and *sannyāsī* exclusively devoted and partly devoted, in this sense. But there is, it is possible that a *grhastha* may devote cent per cent, where as a *sannyāsī* may not devote a small per cent, it is also possible. Because there are so many *pārśada* devotees, the eternal devotees they also come here as *grhastha bhakta* sometimes. But they're not to be reckoned within this circle. This is about the devotee, *sādhaka*, that are within, in the process of realisation, not fully realised soul. Fully realised soul, they may come as *sannyāsī*, or *grhastha*, or in any section, they're all right cent per cent, no question about them. But for those that are in the process of realisation, the question about them. The sincere should be encouraged and the imitationist should be rejected, discouraged.

...

To oppose the truth, truth comes to embrace us with greater speed and greater earnestness. He's so by nature. Only we're bared because of our free choice in the other way. Otherwise that is our birthright in one sense. *Svarūpe sabāra haya, golokete sthiti.* Our innermost right is there, but we're foreigner in our own home. Now I stop.

Vidagdha Mādhava: Jaya Om Viṣṇu-Pāda...

...

Śrīla Śrīdhara Mahārāja: There must be ear of that type which can catch that nectar, sweetness from the sound. Which is sweet to one that may be bitter to another. According to the taste. Rūpa Goswāmī says,

*syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-, pittopatapta-rasanasya na rocikā nu
kintv ādarād anudīnam khalu saiva juṣṭā, svādvī kramād bhavati tad-gada-mūla-hantrī*

["The Holy Name, character, pastimes and activities of Kṛṣṇa are all transcendently sweet like sugar candy. Although the tongue of one afflicted by the jaundice of *avidyā* (ignorance) cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet Names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root."] [*Śrī Upadeśāmṛta*, 7]

"When our inner tongue is influenced by ignorance, the Name of the Lord tastes very bitter. But that Name is the medicine to remove that defect in our inner tongue." He says that, "If there is attack of bile in the body, then tongue is affected, then sweet things taste bitter. But the sugar candy, or some sweetmeat, that is medicine to me, that bitterness. And when the bitterness will be, the disease of the tongue will be removed, what was experienced previously as bitter, that will taste gradually sweet, sweeter, sweetest." In this way. So Kṛṣṇa *Nāma* is like that. To the ignorant it is very bitter, repulsive. But that is *the* medicine to remove that ignorance, and then gradually it will come. With His slowly glorious sweetness, that will charm the whole existence.

Vidagdha Mādhava: One ISKCON devotee once told our Swāmī Mahārāja that, "You are like a cow giving transcendental milk, but actually like a *surabhi* cow because you're never running out, always giving."

We feel like that with Your Divine Grace.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Ha, ha, ha. - ...actually some emblem may excite us about Infinite, and we ignore that finite thing, and we are caught by the Infinite, we'll be excited there from.

Vana dekhi' bhrama haya – ei 'vṛndāvana', [*Caitanya-caritāmṛta, Madhya-līlā*, 17.55] Looking to a jungle at once the Vṛndāvana comes in His memory and He's captured by the whole, whole heart captured.

A brisk boy will give one the memory of Kṛṣṇa Himself. So many things in the world.

When we're in lower position, even the real portrait of Kṛṣṇa and other things, devotees, that may rouse some hatred within us. Ha ha. 'This is only doll, the idol worshippers, they're causing so much, creating nuisance in the country.' In this way.

But if one has got a real eye within, he will see not only the Deity outside, *sākṣāda govindam*. His mind will be carried to Vṛndāvana, so many *līlā*. A slight connection will rouse the whole thing. Kṛṣṇa *līlā*. His *Dhāma*. Anything.

There is a saying that one devotee saw a vulture in the sky and began to chant, "How sweet, how sweet, how sweet, the vulture." Why? The vulture reminded him about the burial ground, the cremation ground, where so many bodies are left. From vulture, mind goes to the cremation ground, and from cremation ground, "Oh there are so many cows. And that skin of this cow is utilised in the *mṛdaṅga*. And when that *mṛdaṅga* is played on with the chanting of Kṛṣṇa *Nāma*, how sweet that is." So immediately from vulture the mind coming through that cremation ground to the *mṛdaṅga*, then to the chanting of the devotees, and as if the sound is entering into his ear and he's, "How sweet, how sweet."

In this way, the connection may come to a proper heart. Slight connection may rouse ocean of joy. On the other hand a real thing may come, Kṛṣṇa Himself may come in his front.

"Oh you!" Duryodhana says. "Śísupāla, you are at the root of all the mischief here."

Ha ha. So seer, looker on, the credit to Him. If no eye, then beautiful things are useless. But if eye is there, can see sweetness from ordinary things, things which is abused generally. Take good from everything. Can take good everywhere. See good everywhere, *paramahansa* - *paramahansa* devotee.

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti / sarvatra haya nija iṣṭa-deva-sphūrti

["The *uttama-adhikārī*, sees the moving and non-moving entities, *sthāvara-jaṅgama*, but never sees their outward form. One sees one's *iṣṭa*, one's most beloved Deity, Kṛṣṇa, everywhere, *sarvatra haya nija iṣṭa-deva-sphūrti*. This is a completely Kṛṣṇa conscious person."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.274]

Outwardly he's seeing this matter and living body, outwardly. But he sees in connection of Kṛṣṇa. Standpoint comes from within, and he's overjoyed by that feeling.

Mahāprabhu when He first approached to Purī, Jagannātha, six or ten miles from distant He saw the summit of the temple, and began to cry, and dance, and sing, like anything. Only few miles took long time for Him to come, He can't make any progress. Sometimes falling flat, prostrated, *praṇāma*, *daṇḍavat*, sometimes dancing, sometimes chanting, fainting, in this way, only few miles became a long distance. Such, the feeling may be weak.

The eye is necessary. *Divya darśana*, *dikṣa*. *Dikṣa* means to acquire such eye, inner eye, *divya jñāna*. The second eye *upanayam*, another eye from within, *upanayam*, another eye. By sacred thread ceremony, it is meant to be imparted, another eye, to see things around. That is the eye of judgement, the theistic eye. Try to see with the eye, your friend. Your friend with infinite affection for you. Don't be afraid of anything. Get the eye to see that you're surrounded by a friendly circle. The depth of the vision of the eye, that is appreciated.

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