

83.04.01.A

Śrīla Śrīdhara Mahārāja: *Antaraṅga* means inner most, the satisfaction of the inner most hankering, of serving one another in the highest sentimental form. So that attitude is indispensable in a servant. Things may be approached with the spirit of exploitation. And the opposite is to leave everything with the spirit of indifference and renunciation, and to become single. And the third form of life will be to associate with everything with the spirit of service. And that service generally of two kinds. In the beginning respectable, and in the highest quarter it is very friendly, familiar, and unreserved giving and taking of the inner most senses, sentiments, in *mādhurya rasa*.

In other *rasa* also, in *vātsalya rasa*, Yaśodā is whipping the Son. And if anyone wants to do that, audaciously by imitating Yaśodā, he wants to whip the Gopāla Vighraha or something, that will be too much audacity and ignoring the whole thing. When one is in the level of Yaśodā, in the intense affection towards Kṛṣṇa, she can whip.

And from ordinary position he will go to imitate Yaśodā. "I can whip Gopāla." And that will be suicidal, self frustrationist, self deceptive. In other way, a form of atheism. This is all mental concoction. Ultimately it will come from there. "I tried so long but I found nothing to be extraordinarily ecstatic." Atheism. The offence will take me down, hurled down.

A research scholar with great strain he has found out such truth. A blunt headed man if he goes to do that, and he cannot follow the steps one by one regularly, he will go to make experiment and ultimately come back, "No, this is all false."

Some *dīkṣā* function I've got. So I may stop here.

...

[04:47 - 04:57 ?]

Śrīla Śrīdhara Mahārāja: With greater respect *Mahā-Purāṇa*, but *Śrīmad-Bhāgavatam* is considered as *Mahā-Purāṇa*. More respectable.

[05:17 - 06:14 ?]

In *Bhāgavatam* there are ten high symptoms of *Purāṇa*, in others only six.

[06:23 - 11:00 ?]

Dayādhara Gaurāṅga: So *Mahā-Purāṇa* is just *Bhāgavatam*?

Śrīla Śrīdhara Mahārāja: Yes. *Bhāgavatam* only.

Dayādhara Gaurāṅga: Only *Bhāgavatam*.

Śrīla Śrīdhara Mahārāja: Because the twelve points are satisfied only there. First four points, four points first, then analysed it comes to twelve. First four points is this. *Śruti*, *Veda*, and revealed truth does not care for any reasoning. "Do this." Like a guardian, that is *Veda*. The temperament of the Vedic instruction is like a guardian. "Do this." No question of showing any reason, because it is not

necessary in that plane of life. No doubt, no suspicion, can enter into that plane. As the sincere affection of the father to the son, so no questioning can enter in that temperament. *Śruti* is only commanding, "Do this." This is *Śruti*.

And *Smṛti*, mildly, like sister, *Smṛti*, appealing tone, in daily practices of our life, that is translated, that truth of the *Veda* is translated there, represented there, and that is distributed to us, that is in *Smṛti*.

mano, patri, manyati, viṣṇu, hardita, jajyo, vago, sanangiya [?]

These are *mahājana Smṛti*, our every day practices have been guided by the, just as the father instructs his daughter, "Distribute such food to my son." And she's doing that. *Smṛti* bugni [?]

And the *Purāṇa* is like a friend. "Oh. Such man did in such a way and he has got this good result. If you do then you'll also expect to have that benefit." In this way like a friend *Purāṇa* comes to help us. By showing so many stories, relating, and so many historical reference, *Purāṇa* comes to influence us to do particular thing, like a friend, *Purāṇa*.

And there is another, *kavya* [?] this epic. That is also, comes to sweetly represent it to the husband, good things. "Don't do this. That will not be beneficial for us." In a sweet way she represents to the husband some sort of advice.

Then another side, and another standpoint. *Śruti*, *Smṛti*, *Purāṇa*, and that is *tantra*. *Tantra* means do any practice in such way that it will be finished in no time, with this policy.

*yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam*

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."]

[*Bhagavad-gītā*, 9.27]

Then you'll get relief from that thing very soon. Just as a patient, his favourite dish is particular to salt, or some sweet. Otherwise if you cannot do without that, you take that, but mix it with this medicine, then the difficulty will go away. So *tantra* is like that. In which we have got our affinity, do it, but mixing with such understanding, some Godly connection, some Divine connection applied to it and then do it. And you'll be very easily and shortly relieved of that. That is *tantra*.

But the *Veda* is the root of all, and that is also coming, this is called, *prastarnapraya* [?] the points of departure, three points of departure. *Veda*, that the command of the father, *Veda* is like the father commanding the child, children, "Do this." And that is then coming down points of departure. One *Smṛti*, another *Purāṇa*, friendly, and another sisterly, *Smṛti*. *Smṛti* and *Purāṇa* and *nyāya*, *Vedānta*, *yukti*.

And in *Śrīmad-Bhāgavatam* we find all of them, it is, *harteti* [?] *Smṛti* like *Veda* it command sometimes, and like the departure about the logical side, *tarka*. *Yukti* means logical *Vedānta*. Śāṅkara, then Jaimini's *pūrvva-mīmāṃsā*. All these *ṣaḍ-darśana*, these six schools of philosophy, as

found in India, six schools of philosophical representation. *Nyāya* means logic, then *Vedānta* of Vyāsadeva, that also, all represented in a logical way, that is, *nyāya*. In *Bhāgavatam* the, *nyāya* is there, the *Śruti* is there, the *Purāna* like the friendly advice is there. And also the *tantrics*, they're to do it in such a way that you'll get relief from that very soon, that *tantric pantra*, that is also there.

So all the possible evidences are given in *Śrīmad-Bhāgavatam*, and this is *Mahā-Purāna*. No other *Purāna*, no other *śāstra* is so much authentic as *Śrīmad-Bhāgavatam*. So Jīva Goswāmī, he selected *Bhāgavatam* as the only *pramāṇa* which can help us to God realisation. And why he accepted *Śrīmad-Bhāgavatam* he gave explanation for that. In the beginning he counted ten kinds of evidences.

Dāsa raguman pramana ____ [?] And he eliminated them one by one, showing some defect in them. And ultimately he has taken only *śruti*, or *apta* [?] *pramāṇa*. *Śruti* means that which comes as revealed from the beginning of the world, from Kṛṣṇa to Brahmā. Through Brahmā, through the creator of the world, the knowledge that is extended here through the creator of this world, that is *śruti*.

And *apta*, means those *mahājana*, those that come down from higher sphere to help the people here, their words also we can take as evidence. And all empirical attempts to know the truth spiritual, that is all defective and that must be cancelled. In this way Jīva Goswāmī has approached in his first part of *Bhāgavata-sandarbha* where he has considered the question of epistemology. Which should be the real evidence, we should accept, epistemology, he has cancelled. At first he counted ten kinds of evidences and then cancelled one by one, showing the defects, and he has only accepted two, *śruti* as well as, *mahājana barga* [?] *apta barka* [?]

Bhrama, *pramāda*, *karaṇāpātava*, *vipralipsā*. These are the test. *Bhrama* means commission, we commit something wrong. Then *pramāda* means omission, we can't detect many things, that is also a defect, *pramāda*. *Karaṇāpātava*, the defect in the instruments through which we examine the truth, that is also a cause to our conclusion, can cause defect in our conclusion, *karaṇāpātava*. The instrument of imperfection, *karaṇāpātava*. *Bhrama*, *pramāda*, *karaṇāpātava*, *vipralipsā*. Prejudice, we're prejudice in such a way that we can't see the truth. We cannot be impartial, and so we cannot detect the fact, it is neglected, we're so prepossessed by some prejudice. That is *vipralipsā*. These four things are enemy to our right conclusion.

So these tests were put to other *pramāṇas* and all failed, only *śruti* and, *apta barka* [?] These two *pramāṇas* stand, stood. In this way he has proved in his book of epistemology in *Bhāgavata, Tattva-sandarbha*. The ontological enquiry, *Tattva-sandarbha* means ontological enquiry, analysis. And there he has meant most all others are defective, only *Śrīmad-Bhāgavatam* gives us the satisfaction of the highest evidence about the enquiry of the Supreme Entity, Transcendental.

So there we find, and he's a great *Paṇḍit*, six titles he has got, including Vaiṣṇava philosophy also, Vaiṣṇava Darśana. And he said that twelve points there are special in *Śrīmad-Bhāgavatam*. And in other *Purāna* they can have only six. So six more special points in favour of *Śrīmad-Bhāgavatam*, so *Śrīmad-Bhāgavatam*, what he will say that will be the highest standard of truth. And Jīva Goswāmī also said the four kinds of approaches towards the truth. *Śruti*, *Smṛti*, *nyāya*, and *tantra*. And *Śrīmad-Bhāgavatam* is said,

[23:22 - 26:14 ?]

Bhāgavata-sandarbha, most authentic, in the whole of Gauḍīya Sampradāya.

Dayādhara Gaurāṅga: Is there any special significance to the *Kūrma-Purāṇa*?

[26:32 - 27:57 ?]

Śrīla Śrīdhara Mahārāja: There are six parts in *Bhāgavata-sandarbha* of Jīva Goswāmī Prabhu. The first part, he has shown analysis of all kinds of possible evidences. What will be bona fide evidence, what should be considered as bona fide evidence, proof, logic. Then, in the second theme, next with,

[vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam] brahmeti paramātmēti, bhagavān iti śabdyate

["Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramātmā or Bhagavān."] [*Śrīmad-Bhāgavatam*, 1.2.11]

The three conceptions of the Ultimate Entity, of the Absolute. In the first he's dealt with *Bhāgavan*. *Bhāgavata-sandarbha* name, he really, he has dealt with what is Brahman. And in the second, *paramātmēti*, Paramātmā and *jīvātmā*, relative, there he has dealt with what is the nature of *jīva* soul. That is dealt in the third part. And in the fourth he has dealt with Kṛṣṇa, the highest development of the theistic Absolute. And then fifth he has dealt with the means to the end, cancelling this knowledge, or *yoga*, and any other *karma*, eliminating everything. Only devotion may be accepted as means to end, he has proved. And in the fourth what is the, *prayojana*, the fulfilment of life, that is only love of Kṛṣṇa and nothing else. Neither liberation, nor any other achievement, but only love of Kṛṣṇa, that is the fulfilment of our life. In this way he has made progress. And if one is well read in that book he will be invincible in the whole world, to establish what is Kṛṣṇa, what is devotion, how it is.

Like Hegel, For Itself, and By Itself, and Die to Live. _____ [?] Hegel.

Coming to the effect, and not that the effect can control the cause.

Dayādhara Gaurāṅga: I still don't get the significance of the *Kūrma-Purāṇa*.

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: *Kūrma-Purāṇa*. What's the significance of the *Kūrma-Purāṇa*?

...

[30:55 - 31:28 ?]

Śrīla Śrīdhara Mahārāja: That the kind of knowledge that is emanating from the incarnation of the Lord as Kūrma, that is *Kūrma-Purāṇa*. The ten Avatāra's you know, Matsya, Kūrma, Varāha, Nṛsiṅgha, in this way. And They came and They gave Their particular advice, special advice, and mainly that is the basis of that instruction. That is known as *Kūrma-Purāṇa*. Then *Nṛsiṅgha-Purāṇa*,

Varāha-Purāṇa, *Matsya-Purāṇa*, in that figure the Lord has given such instruction and that has been recorded to certain extent and in His Name that book is going on. *Nṛsiṃgha-Purāṇa* is also, Nṛsiṃgha Deva is saying, His advises that came from Him and that is mainly the guiding principle there. In this way the name has been.

Dayādhara Gaurāṅga: So the *Kūrma-Purāṇa* is considered *sattvic śāstra*.

Śrīla Śrīdhara Mahārāja: *Sattvic Purāṇa*, I shall show you, there is a book, *Gauḍīya Kaṅṭhahāra*, the *śloka's* are all quoted there. You can show him. There it is mentioned the classification of *Purāṇa*, *sattvic*, *rajasic*, *tamasic*.

Akṣayānanda Mahārāja: Guru Mahārāja. When Śrī Caitanya Mahāprabhu was speaking in the grammar, everything in Kṛṣṇa *sambanda*, that is His *līlā*. So Jīva Goswāmī's *Hari-Nāmāmṛta-Vyākaraṇa*, is that the same *līlā*? Is that an extension of that *līlā*?

Śrīla Śrīdhara Mahārāja: That *nāmābhāsa* has been explained there, *nāmābhāsa*.

Akṣayānanda Mahārāja: Yes, *nāmābhāsa*. Some differences there then.

Śrīla Śrīdhara Mahārāja: Why? The difference is, this is remote and that is direct. *Paramahansa*, in the highest stage, one sees everything connected with Kṛṣṇa. But in the lower stage these special things are recommended to help him for Kṛṣṇa consciousness. More distant. But when one realises to the highest point, then anything and everything will excite him about Kṛṣṇa consciousness, nothing beyond.

Akṣayānanda Mahārāja: So on the basis of *nāmābhāsa* that is more distant, not so distinct.

Śrīla Śrīdhara Mahārāja: Not distinct, more distant. _____ [?] Everywhere one can find Kṛṣṇa's presence, that is remote. And that is not to be traced everywhere, and this is, *nāmābhāsa*, we nearer approach, in that way.

Akṣayānanda Mahārāja: But Mahāprabhu's approach was direct. When Śrī Caitanya Mahāprabhu gave in Kṛṣṇa *sambanda* that was direct.

Śrīla Śrīdhara Mahārāja: He showed that anything and everything has connection with Kṛṣṇa. Without His support, His connection, nothing can remain. Whatever it may be, it must have some connection with Him, and we are to trace that.

"Wherever there is any scholar here in Navadwīpa, I challenge them, let them come and refute Me. I say that everything is connected with Kṛṣṇa. Let the professors of the atheistic school come and convince Me that without Kṛṣṇa these things can remain. Nothing can remain. From every thread we can go ultimately to the prime cause, we shall have to go." He has given connection to anything and everything here. "That is My general instruction. Let it be challenged by any scholar of the world." That was His fame.

Akṣayānanda Mahārāja: And in the case of Jīva, *Hari-Nāmāmṛta-Vyākaraṇa*, a slightly different conception in the case of *Hari-Nāmāmṛta-Vyākaraṇa*?

Śrīla Śrīdhara Mahārāja: *Hari-Nāmāmṛta-Vyākaraṇa* a little nearer approach, *nāmābhāsa*. From *nāmābhāsa*, if you can get *nāmābhāsa*, anyhow. It is not sure that all readers of this *Hari-Nāmāmṛta-Vyākaraṇa* they will have *nāmābhāsa*. In the case of *nāmābhāsa*, no surety, certainty, no guarantee is given, the *nāmābhāsa* must be, but it may come, it may come. Otherwise everyone taking the Name he must have been liberated, *mukṭi*, but they do not get *mukṭi*. So committing *nāmābhāsa* then sometimes we find that *nāmābhāsa* can help us to emancipation. But it is *His* will, not only in every time taking the Name the *nāmābhāsa* will come, it is not guaranteed.

Bhakti Kana Giri Mahārāja: Guru Mahārāja. *Nāmābhāsa*, Śrīla Prabhupāda has described it as not pure chanting of the Holy Name. What is the negative quality there?

Śrīla Śrīdhara Mahārāja: Negative quality is that he's trying to get the passport, not the visa. By passport he can go to the last limit of the country. But without visa he cannot have admission into another land. So by *nāmābhāsa* one can get the passport to go anywhere and everywhere, which may not be the right for all.

Suppose in the frontier, if one has got special certificate he can go to visit the frontier. Otherwise how the military arrangement is there, all the people may not be allowed there to notice that. Do you follow? Am I clear? You are living, suppose in West Germany, but West Germany may not give all the subjects of West Germany, to go and have inspection of the border of East Germany, because there may be some military arrangement and ordinary men should not know that. Do you see? But special ticket is given to particular persons who are reliable, they may go and inspect the frontier, where military arrangement is made. Not to all, but to some, some tickets may be allowed, they can go to inspect the border land, not all, it is like that.

By *nāmābhāsa* you can go to the extremity of this material world, extremity, to the frontier line, and not to cross. To cross that means to encroach the other land, enter into the other land. That is *Vaikuṅṭha*. That only through service, through visa we can enter into another land. What is the meaning of the visa? The visa is a certificate which will be given to you that you are not, not only no danger, but you have some contribution for the interest of that country where you want to enter, then the visa will be allowed. So when service, that we want to do, give something to the other part, then we may be allowed to enter, otherwise not. That is *bhakti*, dedication, service.

Akṣayānanda Mahārāja: _____ [?] may be *nāmābhāsa*.

Śrīla Śrīdhara Mahārāja: *Nāmābhāsa* _____ [?] Mainly *nāma-aparādha* and rarely *nāmābhāsa*. And *śuddha-nāma*, that means we must have some dedicating tendency, fine dedicating concern, unadulterated dedicating tendency we must have for *sevānmukhe*. Then we can get admission into that finer land where every member is to serve and not to enjoy. That is the temperament, whatever the outer expression.

To our eye we may think that they're also enjoying one another. But it is not the fact. They're meeting only in the plane of dedication, service. Even the union of the husband and wife, there is also no enjoying mood, also serving. If we can conceive that then we can conceive what is *Vṛndāvana*. All serving mood. Without that none can enter into that plane. Generally we see that the

husband enjoys the wife, but wife has also got some sort of enjoyment, thereby, but maybe less. Aggressive and passive, but fully there no spirit of enjoyment. Just as the wife she may not have aggressive purpose, but still she gets some enjoyment.

So it is possible to feel satisfaction by our passive and serving attitude. But the spirit of service must remain there, otherwise no entrance is possible in that plane. So similar, not same, *aprākṛta, prakṛta vāt* - just like mundane, but it is not mundane, just the opposite. So this is the highest conception of Vṛndāvana. Like mundane, but not mundane, but just the opposite, of serving, it is possible.

Just the same thing that union of the men and women, one with a prostitute, that is condemned very much. But when in married life...

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