

83.04.29.B_83.04.30.A

Śrīla Śrīdhara Mahārāja: ...I don't remember. Empirical attempt. Ascending method.

Devotee: Nicholas.

Śrīla Śrīdhara Mahārāja: Nicholas, he was killed by the mob, or any particular man?

Devotees: Yes, killed. By the mob.

Śrīla Śrīdhara Mahārāja: I was told that he called for the military to control, to disperse the mob that came for food. During the war, the scarcity of food, the mass could not get anything for their food in general, but all food controlled for the military. And the ordinary people they had to suffer a great deal. Then there was Lenin and some other followers, excited them. "Go and approach into the palace and cry for food." And they did that and Czar's men tried to pacify them but they did not care. Then the Czar gave order to fire. And the first fire went to the masses, and the mass began to cry. "We're helpless, we come for food." The soldiers, their human heart, that was converted and the bayonet from that side came to the Czar's palace, and the Czar was finished. So far I heard it was something like that.

Gaura Hari bol. Gaura Hari bol. While our consciousness comes down, cannot have higher conception of higher spiritual existence, our attention drawn to some material thing. Medicine of this intoxication, this can help me. When I cannot raise my consciousness to the fine and higher conscious substance, then we come to seek help in the material world. They risk, 'it will help me.' Just suicidal. I cannot manage to have connection direct with the higher conscious substance, then we come to seek some means in the lower. With the help of that I shall make advance towards the fine thing, the consciousness. The matter will help me to understand, to acquire consciousness.

And we're faithless in the agents of that Absolute Truth, Vaiṣṇava. It is from Vaiṣṇava *aparādha*. Vaiṣṇava. His losing faith in the conscious agents of the Supreme, he goes to the material things, substance, 'Help me. Help me.' The matter, 'help me,' I lose faith in the spiritual agency. So the long and short is this. We seek shelter in a material thing, we lose our faith in the higher agency, we can't see their grace. So, that is the underlying position of an intoxication monger. No faith in the higher agents that are spiritual, which is soul in character, but more aspiration to get help from the lower substance. This is, scientific conception is like that, degrading, degrading, losing faith in the spiritual efficacy or their grace, or their position, come below standard. No faith, we can't have faith in the devotee, in the scriptures, in the Ācārya. So disappointed we go to seek help from some matter. Some atom of matter particular, that will give me God. Indirect way. Hare Kṛṣṇa. Hare Kṛṣṇa. *Dyūtaṁ pānaṁ striyaḥ sūnā, yatrādharmas̄ catur-vidhaḥ.*

*[abhyarthitas tadā tasmai, sthānāni kalaye dadau
dyūtaṁ pānaṁ striyaḥ sūnā, yatrādharmas̄ catur-vidhaḥ
punaś ca yācamānāya, jāta-rūpam adāt prabhuḥ
tato 'nṛtaṁ madaṁ kāmam, rajo vairaṁ ca pañcamam
amūni pañca sthānāni, hy adharma-prabhavaḥ kaliḥ
auttareyeṇa dattāni, nyavasat tan-nideśa-kṛt
athaitāni na seveta, bubhūsuḥ puruṣaḥ kvacit*

viśeṣato dharmā-sīlo, rājā loka-patir guruḥ]

["Mahārāja Parīkṣit, having thus been petitioned by Kali, sin personified, gave him permission to reside wherever gambling, drinking, prostitution, and animal slaughter are performed. - The personality of Kali asked for something more, and because of his begging, the King gave him permission to live where there is gold, because wherever there is gold there is also falsity, intoxication, lust, envy, and enmity. - Thus the personality of Kali, by the directions of Mahārāja Parīkṣit, the son of Uttara, was allowed to live in those five places. - Therefore, whoever desires progressive well-being, especially kings, religionists, public leaders, *brāhmaṇas*, and *sannyāsīs*, should never come in contact with the four above-mentioned irreligious principles."] [*Śrīmad-Bhāgavatam*, 1.17.38-41]

Charm for the material world. *Dyūtam*. To gain very cheaply, not in ordinary constitutional way to get money, but by a cheating process. A cheating process to acquire money, *dyūtam*. *Pānam*, also that, *pānam*, that is earned by black marketing, *pānam*. The energy which we can collect in an ordinary sense, I'm not satisfied with that, but in some black way I want to amass some energy by *pānam*. *Pānam* means this. This is also black marketing. I want to get energy by unfair means, *pānam*.

Striyaḥ. That is *raso vai saḥ*, the general thing that he's the centre of all ecstasy. But we go to earn, to collect that experience, that ecstasy in a very cheap way, from material thing, *striyaḥ sūnā*.

And *sūnā* also very cheap way to develop the body. It is the *maṁsaḥ*, the flesh can be easily utilised for the flesh in me, than other vegetables. It is already - the vegetable already developed in the stage of *maṁsaḥ*. *Maṁsaḥ* means flesh. And if I use the flesh, very easily my flesh can be developed. So all very easy: not in a regular and proper way to preserve one, but in short way, cheap way. By cheating we want to aggrandise us.

And gold. *Sūnā, yatrādharmas catur-vidhaḥ, punas ca yācamānāya, jāta-rūpam*. This gold is such a substance, if one can get control over the gold they can easily have control over everything, all material prosperity. The dollar, the pound, the yen, the rubel, the rupee, the rice, everything, if I can possess gold, then I can easily get everything, all material. This is cheating. Cheating, only small thing I can control, I can control the whole food world, all the necessities of the human beings I can control. The cheap marketing. This is not in a regular life, but in a cheating process. By these five things we can be big, apparently, by a cheating process. So that must be given up.

It is plain and simply and truthful, and live here as a member, as a bona fide and sincere member where you are. You are put in the jail. Don't try any other black things to help you. But sincerely give your labour as it is ruled, you will be free really very soon. When you are a criminal, be a good criminal, then you will be able to acquire freedom, good freedom. Already you are a criminal, and here also you are committing crime, and cheating others you want to gain. So lead a simple life, not incur debt any more, but try to pay off your debt which you have already acquired. In that process you will be freed very soon. Not by any artificial process, but sincere and simple process you adopt. Not by diplomacy or any other thing.

But simply, that "I'm so-and-so, I'm criminal, I'm the greatest criminal. O my Lord, forgive me. You take me out. Please be gracious over me." This way we adopt. Not any artificial means. Only for your love for artificial things you've come here. In the other soil, in the highest ideal, diplomacy, and cheating by him, there's no place of all these things. This is the fashion of this *māyāic* world, the world of misconception. To acquire anything easily, that means to deceive others. You can't deceive

God. Simply go to Him, pray that, "I'm a culprit, I'm so and so. Forgive me and accept me." In this way, plain, simple way.

Your knowledge also cannot help you. *Jñāna-sūnya-bhakti*, pure surrender, wholesale surrender. Don't use any reason there. Don't go to plead for your own self. Complete surrender. Don't plead in favour of you. Rather, if you have to plead, plead on behalf of the Lord that you are the most heinous. That will be more effective. This is the way.

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

Love divine. This is against the conception of the ontology of love. Only a particular material atom, that may give me love. That can give love, *prema*, heart? The heart can be purchased by a material thing, chemical? By using medicine I can get God? Use this medicine, God will become your servant, come to serve you, to please you, to please you, to serve you. And believe I am super-super God, in giving this medicine.

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol. In the simple way, love for love. Give you, and get Him. The general, remain simple and pure, surrender to the high, and the high will come down to welcome you.

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
ahaṁ 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."] [*Bhagavad-gītā*, 18.66]

How comprehensive and reasonable and natural.

"Give up everything, all engagements, come to Me free. I'm ready to accept you any time, any moment. Announce that all obligation to any other thing stopped, and come to Me. I shall welcome, embrace you. All obligation stopped, whatsoever obligation you incur, you think to possess in this world, all obligations get disconnected and come to My obligation. Your obligation to Me is absolute, and these are all relative, temporary and all designing, out of the designing thing. It is artificial, it is concoction. Your relation to Me, obligation to Me is wholesale and pure and clear. Realise that."

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari. Gaura Hari.

Vidagdha Prabhu says that one of the followers of Jayatīrtha Mahārāja is expected to visit here shortly, some Sārvabhauma.

Vidagdha Mādhava: Yes, Sārvabhauma. There's one tape he's bringing.

Śrīla Śrīdhara Mahārāja: He will come to make me hear one tape from there?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: In answer, what I told, and that lady caught it in the tape, perhaps, the answer to that will come? All right. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Vidagdha Mādhava: I think you just answered it in full for us. But he asked one question.
"If LSD cannot create *bhakti*, how is it that LSD can destroy *bhakti*?"

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: *Māyā* cannot bestow *bhakti*. How is it that *māyā* cannot create God?

Vidagdha Mādhava: If LSD cannot create *bhakti*.

Śrīla Śrīdhara Mahārāja: I say that if *māyā* cannot give us *bhakti*, then how it can destroy? Eh?
If it can destroy *bhakti*, it can give *bhakti* also, that is the argument?

Devotee: Yes, that's the argument.

Śrīla Śrīdhara Mahārāja: That may be applied not only to LSD but to anything and everything. Suppose any other thing, this tree, if this tree cannot give *bhakti*, then how it can destroy our *bhakti*, if I'm too much engrossed in that. *Bhakti* cannot be destroyed by anything, *ahaitukī apratihātā*. Rather, a man who runs after it, *bhakti* cannot be destroyed, cannot be created, cannot be given, it is eternal substance. But the party, he's affected. 'Satan can destroy *bhakti*, if Satan can destroy *bhakti*, then Satan can give God also?' Is it? One who can destroy *bhakti*, he'll be able to give *bhakti*, is it? A man who can kill you, he can create you, is it?

Bhakti Vijñāna Bhāratī Mahārāja: No. A very unreasonable argument, unintelligent.

Śrīla Śrīdhara Mahārāja: And he could not answer. He has come here again to speak on his behalf. You can understand, you, yourself?

Vidagdha Mādhava: No. I told him you said it was an enemy to faith, it destroys faith. He became quite excited when I said that. He said he has 'thousands of times more faith in the name of Gaurāṅga' than I did.

Śrīla Śrīdhara Mahārāja: Start a machine and he will take the name of Gaurāṅga more than him, continuously.

Devotee: He says that he has surpassed the principles of *sādhana-bhakti*, Jayatīrtha, he says like that. And his followers are bewildered.

Śrīla Śrīdhara Mahārāja: Beyond *bhakti* there is *māyā*. Beyond light there is darkness.

Bhakti Vijñāna Bhāratī Mahārāja: Becoming ghostly, very ethereal.

Śrīla Śrīdhara Mahārāja: In *Gītā*, the *tāmasīc*, what is the sign of the *tāmasīc*, just as *sāttvikā* they have got such signs, the *rājasīc* they will have such signs. The *tāmasīc* they will get such symptom. What is mentioned I forget. It is mentioned there.

Aranya Mahārāja: In *Gītā* it says illusion, madness, inertia; these are the symptoms of the mode of ignorance.

Śrīla Śrīdhara Mahārāja: Ah. Ignorance. What is Sanskrit, the Sanskrit original verse? *Sāttvika-priyāḥ, rājasa, tāmasa-priyāḥ.* _____ [?]

*yāta-yāmaṁ gata-rasaṁ, pūti paryuṣitaṁ ca yat
[ucchiṣṭam api cāmedhyaṁ, bhojanaṁ tāmasa-priyam]*

["Such food is dear to the ignorant: food which is cold, due to being cooked more than three hours before; food which is tasteless, exudes a bad odour, or was cooked the day before; the remnants of others (with the exception of remnants left by one's Guru); and impure foodstuffs (such as meat, wine, and onions)."] [*Bhagavad-gītā*, 17.10]

Vidagdha Mādhava: Also, Guru Mahārāja. I don't know where Tirtha found this one, but he claims *pānam* means only drinking. *Pānam* means drinking?

Śrīla Śrīdhara Mahārāja: So there cannot be any solid, without liquid, there cannot be any solid intoxication. That does he mean?

Vidagdha Mādhava: He's saying it means drinking, not ganja so much.

Śrīla Śrīdhara Mahārāja: The solid thing cannot be intoxicating? That is his point?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: All right. So very good argument, good reason, that is acquired by LSD.

Bhakti Vijñāna Bhāratī Mahārāja:

*vidhi-hīnam asṛṣṭānnaṁ, mantra-hīnam adakṣiṇam
śraddhā-virahitaṁ yajñam, tāmasaṁ paricakṣate*

["And that sacrifice which ignores the injunctions of the scriptures, which is performed without the distribution of gifts such as foodstuffs, without uttering the appropriate mantras, without presentations to the Guru, and without faith, is known as sacrifice in ignorance."] [*Bhagavad-gītā*, 17.13]

Śrīla Śrīdhara Mahārāja: *Vidhi-hīnam asṛṣṭānnaṁ, tāma yajñam.* There are many things, many standpoints have been dealt, *sāttvik, rājasik, tāmasik. Aha sāttvika-priya, aha tāmasa-priya.* And the habits also, only sleeping...

Bhakti Vijñāna Bhāratī Mahārāja: This *śloka*, Mahārāja.

*tamas tv ajñāna-jam viddhi, mohanam sarva-dehinam
pramādālasya-nidrābhis, tan nibadhnāti bhārata*

["And, O Bhārata, you should know that the mode of ignorance is born from darkness, and is the deluder of all beings. That mode of ignorance captivates the embodied by carelessness, laziness, and slumber."]

[*Bhagavad-gītā*, 14.8]

Śrīla Śrīdhara Mahārāja: Bind down the soul with such habits. Hare Kṛṣṇa.

Devotee: Also that verse, *ūrdhvaṁ gacchanti sattva-sthā*.

Śrīla Śrīdhara Mahārāja: Ah.

*ūrdhvaṁ gacchanti sattva-sthā, madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā, adho gacchanti tāmasāḥ*

["Persons in the mode of goodness ascend (up to Satyaloka), those in the mode of passion remain in the middle (in human society), and abominable fellows of ignorant nature fall down to the lower planes (of hellish suffering)."] [*Bhagavad-gītā*, 14.18]

Mantra-hīnam, kriya-hīnam, also tāmasa. _____ [?] Vidhi-hīnam asṛṣṭānnaṁ. ___ hīnam adakṣiṇam.

Nitāi Gaura Hari bol.

Bhakti Vijñāna Bhāratī Mahārāja: _____ [?]

*aprakāśo 'pravṛttiś ca, pramādo moha eva ca
tamasy etāni jāyante, vivṛddhe kuru-nandana*

["O Karunandana, with the influence of the mode of ignorance, all the symptoms of injudiciousness, despondency, indolence, and falsehood become manifest."] [*Bhagavad-gītā*, 14.13]

Śrīla Śrīdhara Mahārāja: Dense ignorance, and *rāja* in the stage of suspicion, and *sāttva* in the stage of knowing the truth. The stage of knowing what is what, that is *sāttva*. The *rāja* means suspicion always, whether this is that, or this is that, in the stage of suspicion. And *tāma*, which is not so, to firmly think that that is that thing, that is *tāmasa*.

Bhakti Vijñāna Bhāratī Mahārāja: Wrong decision.

Śrīla Śrīdhara Mahārāja: Wrong, firm wrong decision, and suspicion in the middle. And towards right decision, that is *sāttva*. *Jñāna, karma, _____* [?] all differentiated into three classes, all sorts of practices and stages of our thinking, there, differentiation, classification about.

Nothing can give Him without He Himself. That is the general thing.

Bhakti Vijñāna Bhāratī Mahārāja: *Rāja guṇa acche ta, rāja guṇa dekha jai*, all mixed up, yes.

Śrīla Śrīdhara Mahārāja: Mixed, *rājas tāma vadita* [?] Hare Kṛṣṇa. Gaura Hari bol.

Bhakti Vijñāna Bhāratī Mahārāja: These things are increasing also, aren't they?

Śrīla Śrīdhara Mahārāja: Ha, ha. Let Nityānanda Prabhu come to help him, to come to his relief, we can pray to him.

All right. I want to close the sitting now.
 Bhaktisiddhānta Sarasvatī Goswāmī Prabhupāda kī jaya!
 A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

...

Bhakti Vijñāna Bhāratī Mahārāja: ...perhaps his name was Bhakti Vivek Bhāratī. He was a very heavy set person, build, big physical body. And also Siddhanti Mahārāja, what they have translated is all right, I think...

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Vijñāna Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: _____ [?] But Bhāratī Mahārāja departed very soon. And then Siddhanti Mahārāja he was the successor there and he has also published _____ [?] *Upaniṣad, Vedānta*, and that *Uddhava-sandesa, Uddhava-Gītā*. That is reliable.

Now I find that *Brahma-saṁhitā* translation, during our Guru Mahārāja's time, there is a gross mistake.

_____ [?] Kṣīrodakaśāyī. In place of Garbhodakaśāyī, Kṣīrodakaśāyī _____ [?]

The function of Garbhodakaśāyī, that has been described as the function of Kṣīrodakaśāyī _____ [?]

And that can't be maintained. But that was published during our Guru Mahārāja's time from Madras.

Brahma-saṁhitā, the old copy. And according to that Yati Mahārāja has also published commentary. The same mistake has been retained there. The original was also consulted, but that very mistake is there.

_____ [?]

In Svarūpa Dāmodara's *kacha, śloka*, it is clearly mentioned about Kṣīrodakaśāyī. But in *Brahmā-saṁhitā* translation by Professor Sanyal the mistake is committed, differing from *Caritāmṛta*. He had no deep knowledge in Sanskrit, that was, could not follow Jīva Goswāmī's *tika* and Sanskrit original verse.

The language of *Brahma-saṁhitā*, that is very abstruse, not very clear, suppressed, condensed and ontological, philosophical and condensed style, not very clear and simple.

Then very simple, the first *śloka* is very simple and clear.

*īśvaraḥ paramaḥ kṛṣṇaḥ, sac-cid-ānanda-vigrahaḥ
 anādir ādir govindaḥ, sarva-kāraṇa-kāraṇam*

["Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes."] [Brahma-saṁhitā, 1.5] & [Caitanya-caritāmṛta, Madhya-līlā, 20.154]

Very clear śloka. But _____ [?] very abstruse, difficult portion, śloka, somewhere.
Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Bhakti Vijñāna Bhāratī Mahārāja: He also gives mention to the milk ocean.

Śrīla Śrīdhara Mahārāja: Yes. Milk ocean, Kṣīrodakaśāyī, but He's not the cause of the *brahmāṇḍa*. He's only in the function of Paramātmā. He's _____ [?] within this, between creation and destruction, and the sustenance, to look after that, that sustenance, *sāttva-guṇa*, that is His function. And also He takes rest in every heart.

īśvaraḥ sarvva-bhūtānām, hṛd-deśe 'rjjuna tiṣṭhati
[bhrāmāyan sarvva-bhūtāni, yantrārūḍhāni māyayā]

["O Arjuna, the indwelling Supreme Lord, by the potency of His deluding energy, causes the living beings to wander hither and thither (in many postures), as though each were merely a puppet on strings, riding on a carousel. Verily, that Lord is dwelling within the heart of all living beings."] [Bhagavad-gītā, 18.61]

Something like Paramātmā function. Paramātmā conception is little hazy, non-differentiated, but that is personal, pure life, Paramātmā. Vāsudeva.

Vidagdha Mādhava: Lord Caitanya appeared in five features, Pañca Tattva.

And in *Rāmāyaṇa* we find Lord Rāma and Lakṣmaṇa, and there's some distribution of some nectar between the wives of King Daśaratha. How to view Lord Rāma, Lakṣmaṇa? Sometimes it's described in some books, 'half Viṣṇu.' Is that possible? That the different wives of King Daśaratha...

Śrīla Śrīdhara Mahārāja: I don't follow. What does he say?

Bhakti Vijñāna Bhāratī Mahārāja: What's the end of the question?

Vidagdha Mādhava: The question is - some nectar was given to Daśaratha's wives. One wife got half, another wife got another portion, so according to those portions Viṣṇu was going to incarnate. That's one description. I'm sure it's un-bona-fide, but I'm trying to understand...

Bhakti Vijñāna Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Then, what's the conclusion?

Bhakti Vijñāna Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Daśaratha had no son, so Daśaratha had to make arrangement to get son. And he consulted, and made arrangement with the *ṛṣis* and they performed a *yajña*. And that *yajña*, Yajñeśvara *prasādam*, among the queens who will take that Yajñeśvara *prasādam*, and she will be able to produce child. So it was distributed to Kauśalyā and Kaikeyī, the two main queens. Daśaratha had many queens. The two queens, Kauśalyā and Kaikeyī, half and half. Then another, Sumitra, the mother of Lakṣmaṇa and Śatrughna, she went to approach those two queens Kauśalyā and Kaikeyī. "My sisters, give some portion to me." So both of them, a portion of their *prasāda* gave to that Sumitra, Kauśalyā something and also Kaikeyī something, the double pieces. Then Kauśalyā got Rāmacandra, Kaikeyī got Bharata, and they gave something so Sumitra got two portions...

.....