

83.05.12.C

Śrīla Śrīdhara Mahārāja: ...anyhow touched my heart through the ear. The Kṛṣṇa conception of Godhead, the Caitanya conception of Godhead, they're of such high level, and with fine taste that has touched my heart and burned all other prospects there. Captured wholly. Do or die. Rather I shall, I must get that, or I don't want anything, I want to die, to efface my existence. But if to maintain my existence, I want to live only in that sort of holy atmosphere, whatever little is extended to me, through any media or agency. This should be our attitude about _____ [?] Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Today is the birth day, advent day of Gadādhara Paṇḍita. This is *amāvasyā*, new moon, dark night. Mahāprabhu came in the full moon, and He's drawn the whole from Gadādhara Paṇḍita, made him quite empty. He had to come in a black night. In His case He took the full moon. Kṛṣṇa was in the middle, *aśtamī*. Rādhārāṇī was in the middle. But when both combined, went to capture the full moon. And Gadādhara Paṇḍita, for his, only the blackest night to come down here. Injustice. He tolerated such injustice, his whole life was the ignored life. The whole wealth drawn from his heart, Rādhārāṇī's. Everything drawn by Kṛṣṇa to enhance His *līlā*, with *audārya* combined. And the real owner, now he's treated like a bankrupt. He's bankrupt in his own wealth. That is the position. And he passed also in *amāvasyā*, in the dark, a new moon, Gadādhara Paṇḍita.

And Bhaktivinoda Ṭhākura also adopted that. And Prabhupāda said, Gadadhara harin hari paiya acha gaura hari [?] Prabhupāda saw, marked, something common - Bhaktivinoda Ṭhākura and Gadādhara Paṇḍita. And they passed in the same day. Gadadhara harin hari paiya acha gaura hari [?] "Your day of disappearance is congruent with that of Gadādhara. In this connection you got the grace of Śrī Gaurāṅga. You are a favourite of Him." In this way Prabhupāda saw.

And in another place, sadagarl gaura krsna yaji [?] "This Navadwīpa Dhāma, the eternal pastimes are always going on. Sometimes always underground, sometimes on the surface." Prabhupāda looking in this way. "Always *nitya līlā*, underground to us. Where we're awake, that we call the surface, over the surface. And we're absent in the deep - another stage of consciousness, that is underground to us. Sadagarl gaura krsna yaji prakat hoilya [?] Now suddenly they have come over the surface, Gadādhara Paṇḍita and Svarūpa Dāmodara, both. And Svarūpa Dāmodara came as Gaurakīśora, and Gadādhara Paṇḍita came as Bhaktivinoda Ṭhākura."

[?]

"This is not to be given expression to any and every place. This is most concealed truth." Prabhupāda said. "Not to be expressed anywhere and everywhere. This is the fact. They're always here, continuing their own function, participating in the *līlā* of Gaurāṅga. Sometimes underground, sometimes overground. But it's difficult to recognise them. I suddenly found Svarūpa Dāmodara as Gaurakīśora, and Gadādhara Paṇḍita as Bhaktivinoda Ṭhākura. They most graciously gave me this sort of pity. I could see in them these two *parśada*, the eternal companions of Gaurāṅga I found them."

Prabhupāda has mentioned in his introduction to *Caitanya-caritāmṛta* in this way, or conclusion, somewhere. Perhaps in the conclusion of the *Anubhāṣya* of *Caitanya-caritāmṛta* it is given there.

Gaura Hari. The nature of eternity and infinite may be anything and everything. We're a child of the limited soil. We're a child of the limited aspect of the world. Many things impossible to us. We're accustomed to think that everything is impossible. Only what I've got in my little experience, that is possible, and other things are all impossible. We're trained to think like that. But if we think about infinite it will be just the opposite. Anything and everything may be possible. Bad or good, that is also of infinite character. In the transcendental world the goodness also has sweetness, also has no end, and different gradation is there. In this we're to make advance, progress, so that thought comes.

Pratyakṣa, parokṣa, aparokṣa, adhokṣaja, and aprakṛta. These five layers of knowledge. *Pratyakṣa*, where we're awake now. *Parokṣa*, we also consider other's sense experience to be a part of our knowledge. *Aparokṣa*, which is independent of all our experience world, and where we faint. That is in *samādhi*. We can't feel our environment but our personal consciousness in deep slumber. Only personal consciousness without any conception of the environment, their position. And then, by the grace of the higher world, when they take us in there, then we'll wonderfully have some sort of experience of the transcendental world. By their grace, by their mercy - not as a matter of right. Then that is in the highest stage, *aprakṛta*, very similar to this world of my limited experience. But it holds the highest position of existence and sweetness and in every way, harmony and ecstasy in all, beauty. That has been given to us. If we've got *śraddhā*, leaving away,

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvām sarva-pāpēbhyo, 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]

I'm in my home. I'm in such a position...

...

... "This is all mundane, nothing. Come to Me. I shall fill you amply. You won't be able to taste, so sweetness is there in unlimited way. So I can say very easily, give up everything you've got. What have you got? Nothing. In your experience of the wealth you've got - *janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9], it is now, it will go, pass, it will leave you, it will disappoint you next moment. So nothing you have got. So give up the mania for the attraction for the environment you're in the midst of at present. And come, jump, to come to Me, desperately, and I shall give you shelter, and you'll be compensated amply."

This is the call of *Bhagavad-gītā* of Kṛṣṇa. Mahāprabhu also said, "Give up everything. Take the Name of the Lord. And prepare yourself to go to home. You're not created for this trifling, for this mean dishonourable life. Your home is there. If you like, you can come there. While you're in the midst of the cremation ground, then save yourself from the cremation ground. And try to have your inner fulfilment and worth of your existence here. In this way."

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Here I close today.

...

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Śrīdhara Mahārāja has got no faith in experiment, in the empirical experiment system. That very system of that very path has been abhorrently rejected. *Tamna tamna tamna, neti neti neti*. The method of searching, in the empirical method, that has been rejected on principle. Why? That is, then one can understand what is the meaning of the revealed truth. Infinite should come to finite. Finite cannot search after infinite. Only that method's necessary to invite infinite to come. And not to understand infinite by any intellectual or empirical or ascending method. *Śrauta siddhānta, śrauta panthā*, has been accepted, the method that the truth can reveal.

*nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, [tasyaiṣa ātmā vivṛnute tanūm svām]*

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

This principle should be understood. One who can understand this principle properly he'll reject that method of experiment and make progress towards. This is inductive process. We have no faith in that, only *yam evaiṣa vṛnute tena labhyas*. Whomever He will come to make him known to, he will know Him, none else. In one place one can know, another cannot know. And when He wills to know, to how, to whom, he'll know in that way.

*mallānām aśanir nṛṇām naravaraḥ strīṇām smaro mūrttimān
[gopānām svajano 'satām kṣitibhujām śāstā svapitro śiśuḥ
mṛtyur bhojapater virāḍ aviduṣām tattvaṁ param yuginām
vṛṣṇīnām paradevateti vidito raṅgam gataḥ sāgrajah]*

["O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cowherds men; as an emperor to the wicked kings, as a child to His father and mother, as death to Kāṁsa, as the universal form of the world to the ignorant; as the Supreme Truth to the *yogīs*, as the Supreme Worshipful Lord to the Vṛṣṇis - and along with Baladeva He entered the arena."] [*Śrīmad-Bhāgavatam*, 10.43.17]

In this way, in one place people will know him in variegated ways as He wills them to know. A blind man can see Him by His will only. Dhṛtarāṣṭra wanted, "For the time being remove my blindness."

"No, no. Your physical is not necessary to be removed. I say 'you see Me' you'll be able to see Me."

And that was done. Without removing blindness, Dhṛtarāṣṭra only by His order could see Him. What does it mean? Everything is the effect of His will, all subjective cause. And no importance of

any objective representation to the senses. Objective representation is only valid in the case of physical senses. But the whole thing, the transcendental truth, is coming from up to down.

"You see Me in this way." Arjuna saw in that way.

"Arjuna, you see Me in this way, that I'm so and so." Arjuna saw that.

Only the subject is being controlled by the higher subject, and the experience comes from that. Specially that higher experience of the conscious world, super conscious world specially. It can never come by any other way, what to speak of this material thing. Material thing has been used by the tantric, the Śaiva section, and that is only with this idea.

*evam nṛṇām kriyā-yogāḥ, sarve saṁsṛti-hetavaḥ
ta evātma-vināśāya, kalpante kalpitāḥ pare*

["Thus when all a man's activities are dedicated to the service of the Lord, those very activities which caused his perpetual bondage become the destroyer of the tree of work."] [Śrīmad-Bhāgavatam, 1.5.34]

In the midst of many exciting temptations if we practice God consciousness we may pass the examination, in that way. In the midst of fear, in the *shashan*, tantric, the tantrics they go to the cremation ground and takes his seat on the chest of a dead body, and they make that *yavan*. In the case of fear, fighting with the tendency of fear within and defeating it, I'm going, practising my meditation, or something. So many tests. To do some practices with the company of a beautiful young girl. A young girl generally attracts, but in-spite of her attraction, if I can stand going on in my *japam* or meditation I make some progress. This is the process as being accepted by those. Wherever there's temptation, in the midst of that temptation as a challenge to that temptation I'm going on with this. But this is also another sort of inductive process.

But the Absolute is quite free. He does not care for anything. So only His sweet will can give Him to us. How to get, attract His sweet will? That has been told that only by surrender. By surrender to Him we can attract His attention and His grace, His sympathy, so that He will come to me. He will express Himself in me out of His sweet will. What - His sweet will is the cause to get Him, and how to attract His sweet will, that is the problem. That has been told that only by surrender, only by humiliation, only by our prayer, very acute and very piteous prayer. "I'm so poor, so needy, and I want Your Grace." In this way by prayer to draw His attention towards us. This is *bhakti*.

And no other process can force Him to come to me. Then that will be greater god. As Hegel says, "If anything can create God then he's higher god. God must have His full independence in Him. Nothing can give Him. And everything for Him." These two criterion's we should keep in mind. Everything for Him. So until and unless one comes in that standard, to accept that everything for His *līlā*, I'm to merge within His *līlā*. He won't be moved, but I have to be moved in certain way that I can be harmonised with Him. Then I can get Him, His connection. Otherwise dislocated, and nothing outside can give Him to me. His devotees means His own, same thing. *Bhaktiyā sañjātayā bhaktyā*.

*smarantaḥ smārayantaś ca, mitho 'ghaughā-haraṁ harim
bhaktiyā 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, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."]

[*Śrīmad-Bhāgavatam*, 11.3.31]

And *bhakti* has been told it is eternal, it is not created, it cannot be given by anybody. But *bhakti* is there, and who are already in *bhakti*, they can, by His order, they can extend it. This is the nature. Nothing can produce *bhakti*. *Bhakti* is eternal. *Bhakti* is self sufficient. And *bhakti* can give *bhakti*, and nothing else can give *bhakti*, devotion proper. *Bhaktyā sañjātayā bhaktyā. Ahaitukī apratihātā. Bhakti* has no cause, that something will come and advertise 'I can create *bhakti*.' No. It is causeless, it is eternal, and irresistible, when it will come in his own way. It comes in his own way and that can never be resisted by any other power in the world.

The God's function, *bhakti, sevā*, it is simultaneously existing, and similar with God, His particular potency. Without *bhakti* there cannot be any God, without service. Without devotion, dedication, there cannot be any God. If God exists then dedication to fulfil His purpose is there. Everything for Himself. That means everything has got its function towards His satisfaction. That is *bhakti*, irresistible. It is independent, and it is irresistible, and none can give *bhakti* but *bhakti*. Only *bhakti* can give *bhakti*. And the *bhakta* who are already immersed in *bhakti*, they can, as the agent of *bhakti*. So it is independent and all free, and self asserting substance. Not any relative, not created, not dependent of any other thing.

We're after such Absolute. And in the scriptures also it has been dealt like that by the previous Vaiṣṇava Ācāryas. Other gods may be attempted or may be gained by different methods. But the Absolute has got this particular process and means to attain Him, *śaraṇāgati*, surrender to Him. Not that He will come to you, but you will have to go to Him fully. Surrender means that. You will have to accept Him fully. Then He will reveal Himself within you. You're to accept everything for Himself. You are also for Himself. No other alternative ambition you have got. Everything for Him. You are for Him cent percent, when you accept, then you're taken in. Hare Kṛṣṇa. And in the Ācārya, especially those Ācāryas that you've come under to learn from them, they're also of this opinion we find from their teachings in different places. So we can never accept a new thing which we ourselves can see with whatever little knowledge we've got.

That nothing if I go to take help from some other thing then I minimise the Absolute to that extent. If I go to a second thing, than Him, then thereby I minimise His position, undermine His position, that He's not Absolute. If He's Absolute then the cause of attaining Him must be within Him, not outside. And whatever He accepts as *prasāda*, to take *prasāda*, that mentality if it's connecting Him, and whatever, if we offer meat to Nārāyaṇa, it's redundant. Because in the revealed scriptures He has already said definitely this is not the method. So also the fish, the meat, the drinking, this wine and others, so many things that is ordinarily objectionable that's not included in the list of the objects that could be offered to Nārāyaṇa. The *śāstra* is there, mentioning. Only the empiricist who are from outside they're in the process of inquiry of the truth.

It is in them this intoxication, this tantric, wine drinking, this meat eating, and this girl enjoying. All these are in the empirical section, and not in the devotional section.

Devotional section, as revealed truth has come down from the Ācārya, they surrender to that and gradually they try to go up. Hare Kṛṣṇa. So we never can accept that, not in the Ācārya, Vaiṣṇava, and the Vaiṣṇava scripture. Vaiṣṇava sayings and Vaiṣṇava scripture has never allowed these things. This is all,

*śruti-smṛti-purāṇādi-, pañcarātra-vidhiṃ vinā
aikāntikī harer bhaktir, utpātāyaiva kalpate*

["If one wants to demonstrate his great devotion to the Supreme Lord but his process of devotional service violates the standard rules of revealed scriptures such as *śruti*, *smṛti*, *Purāṇas* and *Nārada-pañcarātra*, then his alleged love of Godhead will simply disturb society by misleading people from the auspicious path of spiritual advancement."] [*Bhakti-rasāmṛta-sindu*, 1.2.101]

& [*Śrīmad-Bhāgavatam*, 11.1.15, purport]

Generally we should consider the life and the character of the higher souls, the Guru and the Vaiṣṇava of the upper sections, in whose line at least we have accepted our goal. How their conduct, what is their practice, and what is their writings, what is their speech, advice, all these things we're to consider. At least this sort of honesty should be expected within us, that we're followers of our Guru and the Guru *paramparā*, the recognised Vaiṣṇavas. We must follow them. We must not supersede. Submissive to our Guru and Vaiṣṇava, that should be our conduct.

This will be - a sensible man will laugh at these suggestions and modifications in the line of pure devotional method. A laughing stock. A new invention, ha, ha, that's the outcome of the previous black *saṁskāra*, impulse acquired in the previous life. Otherwise it can never be explained, *upa saṁskāra*, *upa duṣkṛtī*. Panake purvate hitam jateke citako buyo [?] They run after the soul from previous life, the tendency that was acquired there _____ [?]

Whenever that impulse will attack anybody he will try his utmost to get out of that suggestion and that mental tendency. That a demon has come to attack me in the form of a particular impulse and new suggestion, crossing my previous Ācārya. And insulting them in other words. What they have advised to reject, to be away from, and I'm trying to introduce that very nuisance into the *sampradāya*. Hare Kṛṣṇa.

This is *tāmasīc*. *Sāttvīc* - a pure mind can follow what is the line of the truth. And in *rājasīc* there is doubt whether this is true or that is true. And *tāmasīc*, what is bad, to try to understand and give vent to others that this is *the* truth. What is not truth, to try utmost to establish that in the throne of truth, that is *tāmasīc*. And this intoxication and other things, meat eating, all *tāmasīc*. So sheer ignorance, *tāma* means ignorance, mainly, a *tāmasīc* tendency, ignorance.

Just as Yāmunācārya has remarked against his enemy.

Tesam ajñānam eva aparādha date noto iesvar matan dosa [?] In a very affectionate tone he's making remark against the opposition party. "That their ignorance is responsible. Let them live long. They have no crime, no offence, but their ignorance is responsible for this, remark, for this

sort of understanding. Ignorance we're to blame and not the name who's ignorant. Tesam ajñānam eva aparādha date noto iesvar matan dosa [?] Let them live long, my affectionate children, they have got no so much fault. But their ignorance is responsible for all their erroneous activities." Yāmunācārya, the Guru of Rāmānuja, his expression, his remark is like that against the Śāṅkara School.

Hare Kṛṣṇa. Gaura Hari bol.
Where is Sārvabhauma?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So no possibility of any support for such campaign from here. I'm the worst enemy of all such new suggestions and movement and creation of these things. I like him. I had affection for him, for his simplicity, and for his self abnegation. But from where this curse has come in him, I shudder to think of it. That is my position. I want that he may be washed, he may be purified of these filthy things as soon as possible, by the grace of Mahāprabhu, Nityānanda Prabhu. This is my present attitude towards him. As soon as he'll be absolved, purified from this poisonous, filthy impulse, he'll be saved. Let Nityānanda Prabhu save him. It can never be tenable under any circumstances in any intensity or any type or modified, wholesale.

[dharmasya tattvaṁ nihitaṁ guhāyām] mahā-jano yena gataḥ sa panthāḥ

[Yudhiṣṭhira Mahārāja said: "The real secret, the solid truth of religious principles is hidden and concealed in the hearts of unadulterated self-realised persons, saints, just as treasure is hidden in a mysterious cave. Consequently, as the *śāstras* confirm, one should accept whatever progressive path the *mahā-janas* advocate."] [*Mahābhārata, Vana-parva*]

This simple way. Our generous and higher predecessors they have traced a particular path, and we must try to go in that way, and not to create another short cut.

Devotee: Guru Mahārāja. In the scriptures it's said that in Kali-yuga so many concocted process will come.

Śrīla Śrīdhara Mahārāja: Yes. Maybe. It is likely. Kali means *kalah*, *kalah* means quarrel, quarrel means a clash of many opinions and many interests. Kali. So many interests, many paths will come and they quarrel with one another. That is Kali. Kali means that separationist, they will have the greater field, of different opinions. Kali means difference in opinion, so in Kali everyone will think himself modern, as Ācārya. "What I think, I know, that's the best." And they'll come to quarrel. So quarrel in extensive way means everyone thinks that he's perfect, he's the absolute, and whatever he understands that must be the truth. This is Kali. So,

*kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ
[kīrttanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet]*

[Śukadeva Goswāmī tells Parīkṣit Mahārāja: "O King, the age of Kali, the repository of all evils, has but one glorious characteristic: in this age, those who simply chant the Holy Name of Kṛṣṇa are liberated and reach the Supreme Lord."] [*Śrīmad-Bhāgavatam*, 12.3.51]

Take the shelter in the sound divine. _____ [?] so many, why Kṛṣṇa, not Kali, not Jesus, not God? That is also one and the same, everywhere the doubt, understanding. Kṛṣṇa, the attraction, the affection, that is our solace, the absolute attraction. That is love divine. Love is above all. And love must be divine, not this lady love, or fame loving, or money loving, but God loving. Conception of God - God the love. God is love. We must try to love one another, and to go to the land of love divine. And to differentiate any other things from love proper. There is lust going on in the name of love here. We're to eliminate from it, and this money loving, so many loving, love of fame, that must be eliminated and directed towards the unseen, the attractive, the centre of love. Love means dedication. We try to understand the science of love. As much love, so much dedication for the cause, that is love. The criterion of love is that, dedication, self sacrifice. *Yajñā*, sacrifice, to be habituated to give something for other's taste, other's pleasure, that is *yajñā*. And love is the highest and purest and divine form of *yajñā*. *Yajñā* means to sacrifice, dedication, as much dedication. And dedication as a partial representation cannot but be partial. Dedication to the whole centre absolute, that is to be acquired, the spirit of dedication. *Bhakti* means *bhajan*, dedication, and not temporary dedication by applying any medicine to forget ones own self. To get an injection, or a pill, and then I'm unconscious, that is not dedication. And to have a dream of this and that thing in a sleeping state, that is also not dedication. Wholesale dedication is standing, awakening, fully awake, we must march towards dedication. Dedication for the country, it is very famous and widely accepted, if one dedicates himself for the cause of his own country. Patriotism is found, dedication is found in patriots. But that is all partial, always fighting with another camp, so many killing, that is dedication. But dedication not extended selfishness, dedication for the whole centre, all accommodating absolute, that sort of dedication to be developed within us. It is already there...

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