

83.05.23.A

[00:00 - 02:55 ?]

**Devotee:** Can you explain that in English.

**Śrīla Śrīdhara Mahārāja:** The Search for Śrī Kṛṣṇa Reality the Beautiful. But how the searching? Through devotion. What is that? Dedication. What is dedication? Die to live. And what is living? Living to live in love, Kṛṣṇa *prema*, love divine. Kṛṣṇa *prema*. The whole picture is in a few lines, a few words, the whole picture.

**Devotee:** Like a *sūtra*.

**Śrīla Śrīdhara Mahārāja:** And this is - ah, *sūtra* - this is the first portion. The Search for Śrī Kṛṣṇa Reality the Beautiful. The *sambandha jñāna*. Then what is search, and what is the end of the search? In a nutshell that should be added in the title page. The whole thing will come. 'Oh. All these things are here!' The whole thing, the whole picture, only in a few words.

**Devotee:** That can be added.

**Śrīla Śrīdhara Mahārāja:** Yes, may be added.

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?] Guru and His Grace \_\_\_\_\_ [?] This book will be published...

[Śrīla Govinda Mahārāja and Śrīla Śrīdhara Mahārāja - 04:10 - 05:05 ?]

**Śrīla Śrīdhara Mahārāja:** The necessity of Gurudeva is there, but universal. Who wants not to err? To err is human, but not to err that is also inner tendency, irresistible everywhere. And there from the basis of the necessity of the Śrī Gurudeva who comes to give us relief from our internal trouble. Guru. In this way that developed. The Guru *kaivata*, *kana* Guru, Guru *ke*? That universal necessity of aim of life, *prayojana*.

**Devotee:** So this book, *Guru and His Grace*, what should be the scope of that book, according to you?

**Śrīla Śrīdhara Mahārāja:** What should be?

**Devotee:** What should be the thrust, the scope, the...

**Śrīla Śrīdhara Mahārāja:** It will go gradually, move here, the Guru. Ultimately it will come to Kṛṣṇa, Kṛṣṇa is Guru who can remove all our doubts. All our enquiries may be satisfied by whom? It is from Him. But gradually it will develop and go there. Who can clear all the doubts, we may have doubts after doubts, one doubt may go and thousands of doubts may come, but who can,

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ  
[kṣīyante cāsyā karmāṇi, mayi dṛṣṭe 'khilātmani]*

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

Who can do away with all the suspicions in our mind, it is He, the fullest. In this way it will come. Its birth in the intellectualism and its goal is transcendental. Hare Kṛṣṇa.

**Devotee:** I was thinking that we should begin by mentioning the descending process of knowledge, like that, that knowledge comes from up to down. And then we would maybe end by the verse by Raghunātha Dāsa Goswāmī.

*āśābharair-amṛta-sindhu-mayaiḥ kathañcit  
[kālo mayātigamitaḥ kila sāmprataṁ hi  
tvam cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me  
prānair vrajema ca varoru bakārināpi ?]*

["O Queen of my heart, for a long, long time I am waiting with great patience to have Your Mercy, which is so sweet to me that I cannot avoid it. It is heart-melting, heart-attracting, heart-crushing. It is so deeply touching me - I can't avoid Your Service Connection. Somehow I have managed to come such a long way, to endure such a long time, but I am impatient now. Be gracious; if You are not gracious upon me, I have got no hope. I will come to the end of my patience. My life will end here. So much so, that, what shall I do with this Vṛndāvana? Vṛndāvana is of no use to me! What is the utility of living my life? It is useless - it will end with no utility. I can't love even Vṛndāvana, which is associated with the *līlā* of Kṛṣṇa. To say nothing of Vṛndāvana, I can't relish the company of even Kṛṣṇa, without You. Without You, even Kṛṣṇa is meaningless to me. I can't tolerate, I can't relish either my own life, or this environment, or even Kṛṣṇa - if He Himself comes to grace me I can't relish that, without Your connection. So please be gracious upon me. You are all-in-all. Without You, Kṛṣṇa consciousness is not Kṛṣṇa consciousness. Your position is so great, so beautiful in Kṛṣṇa *līlā* - You are the centre of all the *līlā* of Kṛṣṇa. Without You I can't conceive of any life worth living. I utterly surrender unto You, my Queen."] [*Vilāpa-Kusumāñjali*, 102]

That was like the zenith, we may take it by your grace, we might mention that also.

**Śrīla Śrīdhara Mahārāja:** Yes. The birth and the destination that will come to meet together. The birth is also from the potency and after moving in the whole infinite it will come again to the potency. Here we are. So infinite in finite, finite infinite, the affectionate connection of the finite with infinite helps him to live in infinite, all the finite backed by infinite may be infinite, resourceful, is it not?

If a friend, our Guru Mahārāja told, if a poor girl but if she's married to a prince, she had nothing but by friendly affectionate relationship with a prince, now she's turned into a princess. Who had nothing only for friendly relationship she gets command over everything, so many things. *Jīva's* resources may engage in that way. Intrinsically *jīva* has nothing, a point of the point of the point. But coming in affectionate connection with the Absolute, he gets the facility of all

advantages of life of the Absolute, through affection, he or she is in possession of the whole. angani bhava magatya katam samatya nirmaya [?]

We cannot ascertain anyone's potency or power without consulting his relationship, friendly relationship. Israel is a small country but if Russia can jump it, conquer it within five minutes but America is there. So this angani bhava, the connection of the friends, not only estimation of a particular thing, but the estimation of the friends circle, that is all important.

[?]

There is one Indian Aesop's Fable like thing, there one paṇḍit Vaiṣṇava Sharma he's putting this śloka, that angani bhava gatya [?] That a person and his friend, and friend of friend, without the calculation of this atmosphere, circumstance, we should not estimate the power of a particular thing. So he has given an example, titiva [?] the smallest bird, he could disturb and highly control the whole ocean. The bird went to his master, he went to his master, in this way the connection they made connection with Garuḍa, the servant bird carrier of Kṛṣṇa (Viṣṇu), Garuḍa-bhama. And Garuḍa came to back the small bird and by his threatening that samudra [?], "I shall drink you to finish." Samudra came to submit, had to come to submission, by the small bird because the friendly association. Hare Kṛṣṇa. Nitāi. Nitāi.

**Devotee:** Guru Mahārāja, can you explain the meaning of *dikṣā*?

**Śrīla Śrīdhara Mahārāja:** *Divyaṁ jñānaṁ* is given in the *śāstra*, scripture.

*divyaṁ jñānaṁ yato dadyāt, kuryāt pāpasya saṅkṣayam  
tasmād dikṣeti sā proktā, deśikais tattva-kovidaiḥ*

["Experienced scholars have explained the meaning of *dikṣā*, or spiritual initiation, in this way: *dikṣā* is the process through which *divya-jñāna* or transcendental knowledge is imparted by the preceptor to the disciple. As a result, all the disciple's previous bad tendencies are crushed. Through *dikṣā*, all previous commitments are cleared, and one gets the light of new life in relationship with the transcendental Lord. *Dikṣā*, or initiation, is a process by which we are given a noble connection with the absolute centre and at the same time, our previous commitments are all finished. It is an inner awakening of life for the soul that brings divine knowledge. That wealth is there within us, but it is suppressed. *Dikṣā* means discovering one's inner wealth, and getting relief from all outward obligations."] [*Bhakti-Sandarbha*, 868]

The scholars of the department have explained the meaning of *dikṣā* in this way. *Dikṣā* is a process through which the transcendental knowledge is imparted towards the disciple by the preceptor. And all his previous bad tendencies are crushed. That is known as *dikṣā* in general. Previous commitments all cleared and he gets a new light of new life in relationship with the transcendental things. It's a process by which he is given a noble connection with the Absolute Centre and at the same time his previous commitments all finished. That has been called *dikṣā*. It is an awakening, inner awakening of life, *divyaṁ jñānaṁ*. It is there, it is suppressed, but that is discovered, *dikṣā* means discovering of ones inner wealth, and also relief from the outward obligations. With inner awakening the outer commitments vanish.

When you reach home your other engagements for your comforts contracted all cut up. They find their full sympathetic necessary comfort there. So for your own comfort you must have connection with various things outside, but coming home all these things are felt to be unnecessary and disconnected. The home comfort. The hostel comforts, generally in a foreign land we seek comfort indeed and it is supplied in the so many hostels. But when we reach home the hostel comforts they're discouraged, not necessary. "I have got home here, here is my home."

As minor you were taken away and you have come to visit your native place and you are in a hostel. But if you can come to know here was my father's, mother's house, if you come in that connection and go and they can recognise: "Oh, my boy, you were stolen when you were young. We can understand from your face all these things. I'm your mother. I'm your father. I'm your sister." Then the hostel peon: "Oh, no longer, you go, I give up your due, I have found my home." Something like that.

Back to God, back to home, with the inner awakening of the soul he finds his comfortable home. And outward links, connections, dispensed with. That is *dīkṣā*.

**Devotee:** So if *śikṣā* also gives divine knowledge, then what's the difference?

**Śrīla Śrīdhara Mahārāja:** That is supplementary, *śikṣā* to help, but *dīkṣā* is the main thing, main formula, and to work out that formula so many subsidiary things are necessary. In *dīkṣā* in the mantram the formula mainly there, and other things are necessary to make it, to substantiate it, to help it, the activity.

They're all parts and parcels of *dīkṣā*. It is already in that formula, it should be this, it should be that, all the directions there. But how to substantiate that? Then to come in details so many things, *śravaṇa*, *kīrtanaṁ*, *smaraṇa*, *vandana*, all these things, thousand things may be necessary.

*[śravaṇaṁ kīrtanaṁ viṣṇoḥ, smaraṇaṁ pāda-sevanam  
arcanam vandanaṁ dāsyam, sakhyam ātma-nivedanam.  
iti puṁsārpitā viṣṇau, bhaktiś cen nava-lakṣaṇā  
kriyeta bhagavaty addhā tan manye 'dhītam uttamam]*

["Hearing about Kṛṣṇa, chanting Kṛṣṇa's glories, remembering Kṛṣṇa, serving Kṛṣṇa's lotus feet, worshipping Kṛṣṇa's transcendental form, offering prayers to Kṛṣṇa, becoming Kṛṣṇa's servant, considering Kṛṣṇa as one's best friend, and surrendering everything to Kṛṣṇa - these nine processes are accepted as pure devotional service."] [*Śrīmad-Bhāgavatam*, 7.5.23-24]

A general if he invades another country, chalk out the programme, "That this way we shall go and attack." We shall have to do this, but practically when going to do that so many things come on the way and we are to solve that and march on.

The whole plan, from foreign land to go home, the plan in this way you can go there. And to substantiate that practically so many things may be necessary in details. But mainly if you want to go home you will have to go from this to then, then to there. That is your home is there, and the description of the home is there, and where you are it is also there, and through this process you can reach your home. This is chalked out in the plan, and practically you're to do that. So many

things, first you're to hire a rikshaw, then to the station, then to the plane, then to get a ticket for the plane. In this way so many things are necessary.

*Divyam jñāna*, from the partial knowledge we're to reach to the final knowledge, and this is final. The final prospect. Hare Kṛṣṇa.

What is the consequence of your Calcutta journey?

**Vidagdha Mādhava:** Printer.

**Śrīla Śrīdhara Mahārāja:** Printer?

**Vidagdha Mādhava:** Yes. He had one printing press many years ago, and he met Tīrtha Mahārāja...

**Śrīla Śrīdhara Mahārāja:** Where? Situated where? Calcutta?

**Vidagdha Mādhava:** Yes. It was situated in Calcutta.

**Śrīla Śrīdhara Mahārāja:** Which side?

**Vidagdha Mādhava:** Strand Road.

**Śrīla Śrīdhara Mahārāja:** What is the name of the company?

**Vidagdha Mādhava:** Minerva Printing House.

**Śrīla Śrīdhara Mahārāja:** Minerva Printing House. What does he say?

**Vidagdha Mādhava:** Well, he gave me one part of a translation, he gave me one book, a very old translation of *Caitanya-caritāmṛta*.

**Śrīla Śrīdhara Mahārāja:** By whom?

**Vidagdha Mādhava:** This is done by Professor Sanjit Kumar Chaudri.

**Śrīla Śrīdhara Mahārāja:** Wholesale or part translation?

**Vidagdha Mādhava:** I have *Madhya-līlā* here but I think he has done the...

**Śrīla Śrīdhara Mahārāja:** *Madhya-līlā* or *Antya-līlā*?

**Vidagdha Mādhava:** *Madhya-līlā*. This is published by Nagendra Kumar Roy.

**Śrīla Śrīdhara Mahārāja:** The whole of *Caitanya-caritāmṛta* or only the...

**Vidagdha Mādhava:** Yes. The whole book is in three volumes.

**Śrīla Śrīdhara Mahārāja:** And translated by who you say? Sanjit Chaudri, Professor, Professor of Dacca?

**Vidagdha Mādhava:** Yes.

**Śrīla Śrīdhara Mahārāja:** Dacca University. I met him, or rather he met us. He was married and he loved his wife very much, and then his wife died. He became half mad. And then he came in connection with Mahāprabhu and appreciated Mahāprabhu, that *prema*, love is the highest thing. He appreciated Him in that line. And then he came to translate the *Antya-līlā* first.

He told me, "I have translated *Antya-līlā*, a very nice thing, Mahāprabhu's *vilāpa* there."

But we did not give any recognition to it because he's coming from that line, the wife separation, that is the cause of his coming to this side. So we did not encourage him much. At that time he only translated *Antya-līlā*. Perhaps I asked him, "Try to." He was a good English scholar, and I asked him, "You try to translate the whole thing." Then I did not meet him again in my life. As far as I remember his name was Sanjit something or other. Nineteen thirty six, seven, eight, maybe, something like that, thirty seven, eight.

**Vidagdha Mādhava:** Sometimes when our A.C. Bhaktivedānta Swāmī he would say something, he would meet someone one time and tell them something, they would take it as very important. So you've told this man, "You may translate the whole of *Caitanya-caritāmṛta*..."

**Śrīla Śrīdhara Mahārāja:** And Śīśir Kumār Ghosh, the founder of *Amṛta Bāzār Patrikā* [a newspaper about Lord Caitanya Mahāprabhu], he wrote *Lord Gaurāṅga*. But they do not represent very correctly what life and teachings of Mahāprabhu, approximately, sentiments are given there, not on the basis of ontological conception, approximate.

In our Prabhupāda's writing we find - Bhaktisiddhānta Saraswatī: *nija habi jabila gauranga* [?] He remarked in this way about the Śīśir Ghosh's *Lord Gaurāṅga*. And *Amiya Nimāi Charit* in Bengali, that is also a wonderful book, in style and in historical side, all these things. But ontologically it is lacking. *Nija habi jabila gauranga* [?] The remark about them from our Guru Mahārāja in this way.

"That you have concocted one *Gaurāṅga* in the line of your own sentimental enjoyment. You have created a *Gaurāṅga* of your own in a novel style."

There are so many poets, they are also producing literature, very charming literature about the love, that Romeo and Juliet, etc. They're also involving many sentimental things to capture the mentality even of the scholarly thinking persons. It maybe something like that. "*Gaurāṅga* of their imagination." But it must have some reliable descending process, not ascending. They are outcome of ascending line, imitation, imitationist. But that must come in the descending line.

**Devotee:** We also came across one book...

**Śrīla Śrīdhara Mahārāja:** We have got our mental sentimental *naths*. Generally we're in this world if our sentiments in this mundane *naths* they're satisfied we're charmed. So imitationists can exploit our sincere approval. But to cross the mundane circumstance of lust and then to enter the

domain of the Divine Love, that is very difficult thing. To accept mundane love in the name of Divine Love that is very cheap. Imitation is not real.

Here was one *bābājī* who, Gaura Kīśora Dāsa Bābājī, was Guru Mahārāja of our Guru Mahārāja, he was there, another new *bābājī* came and took his quarter in his sight, and began to show much *vairāgya*.

Then Gaura Kīśora Bābājī remarked to one devotee that, "Only imitating the pain of childbirth one lady may not expect to give birth to a real child. That is, formally entering the birth room and there she's imitating the pains of giving a childbirth, that does not mean that a child will come from her womb. There are many things before. Not only that imitation painful sounds, imitation. The finishing sound, that cannot give the birth of a child." Do you follow? No? Am I clear?

**Devotees:** Yes Guru Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Gaura Kīśora Bābājī remarked that, "This gentleman he has come and he has erected a cottage in my sight, and he's copying me in this *vairāgyam*, *mādhukarī*, and taking food, and taking the Name, all these things. This is complete imitation of an advanced saint he's making here. But he showed that only the copying the outer things. There must be *śuddha-sattva*, *viśuddha-sattva*, must be *vairāgya* connection with a genuine Guru, then the process of the *dīkṣā*, and the process of realisation, then he will, he can come to such. Only translation of the outward sentimental things of Kavirāja Goswāmī won't take him to that position of Kavirāja Goswāmī." Hare Kṛṣṇa.

In the drama also we may find that one may play the part of a saint very well, shedding tears, shivering, all those things of a *sādhu* one may act in the drama, but he's not a *sādhu*. One may play the part of Nārada Goswāmī and chanting Hari bol and tears running from his cheeks, and so many outward signs he may show when acting the part of Devarṣi Nārada. But that does not mean he's converted into Nārada.

visarga pitila santi tad vidyasa paripica sattya bhasa vinath pisocam pata cam daya [?]

Rūpa Goswāmī says, imitation may come to such perfection, but still not a drop of devotion there to be traced, visarga pitila. Some persons there are who are naturally very weak in temperament, very small loss or gain then tears running. So visarga pitila, they're very natural temperament is shedding tears, very soft. And tad vidyasa, and there is another who by practising a process they can take those outer signs within them. So these two sections when taking the Name of the Lord, either Kṛṣṇa or Gaurāṅga, they may shed tears enough, but not a drop of pure devotion to be traced in their heart. It is possible. You must be very careful that mere outward show is not the real thing. So *sevonmukhe hi*, what is necessary is the serving tendency towards the centre absolute.

*[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ  
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ]*

["Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and

tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.234*]

That is the most important, *sevonmukhe hi*, service, dedication, surrender. In the real case this is to be traced, this is the criterion; how far he has dedicated himself for the cause? He may not show many symptoms of a devotee to purchase his name, but at heart he's wholly surrendered.

So poetry, there are many poets who can describe things in such a way that when you'll go to read that you cannot contain your tears. But that does not mean they're describing the Divine Love, this mundane love. So many things. How one is sacrificing his life for the country, when he's describing in such a particular way that you cannot but shed tears. "Oh, these are martyrs for the country." There also we will shed tears but that does not mean that that is shedding tears that is getting Divine Love.

So we're to find out what is the source. The imitation, the fool's gold may be imitation, but if we're assured that this gold is coming from that particular mine we can take it, and without any tampering on the way, in that way the source.

Once it happened in this land, Gandhi wanted to recover charka system, that the charka system, the poor they will produce the thread and if we use that cloth then the money of the cloth will go to the pocket of those poor. But so many, Japan and Manchester, imitation *khada* came here, rough cloth just imitating the ordinary cloth which is produced from the thread of the, that is produced by the poor men. Then Gandhi found, perplexed: "What is this? My need is the money must go to the poor's pocket. But now the capitalists they are producing that rough cloth and that is being sold in the land. And instead of money going to the poor it is going to the capitalists." Then he found one association, the Khadi Association. "That you must purchase cloth from such shops who are connected with this association of mine. Then the money will surely go to the pocket of the poor." Association, at that time he told many: "Here is Guru-Paramparā."

Revealed truth coming uncontaminated through a particular process, *paramparā*, reliable succession. Then we can get the genuine thing. So association is necessary, *Guru paramparā* is necessary. So before we read anything we shall try to find out who is his Guru, where from the substance is coming down. Is it only the coat, the cover, or there is any real substance within the cover, where from he's coming? If we can understand the origin of his relation is coming from a genuine *sādhu* then we can give some attention to that. Just as Professor Sanyal, then that Oudh Bihārī Kapoor, they had connection with our Guru Mahārāja, the genuine source, so we give some value to their writings.

I sometimes say I give an example about homoeopathic globule. Mere globule has no medicine and value, it is within. The same mantra the ordinary Guru may give it to the *śiṣya*, but what is potency through the sound going, that is all important. The potency, what thinking, what good will through the word, what quality of good will, divine will is contained in that word, that is all important. To get mantra from *ṣaḍ-guru*, genuine Guru, that means the internal good will, or real conception about the Lord. In the seed of a banyan tree, a small seed, but the great big banyan tree will come from that seed. So with all import is there, the feeling within, the will with which the particular sound is given by the Guru to the disciple. But we cannot trace that in the

present, but in time if there's a favourable environment that will express himself, develop himself into a particular great thing.

So imitation we must be, when we go to purchase anything, we must be careful about the imitation side otherwise we may be deceived. A simple, gentle man that he was, and his origin is that. A good man from the general calculation. But we don't think that any transcendental value, that potency is committed there, imitation. And they who are settled in the imitation sentimentality they'll get great comfort while reading the book and...

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