

83.08.07.B

**Śrīla Śrīdhara Mahārāja:** Sprout, in this way, but all about revealed truth.

Vidyavatam bhagavate parikṣa [?] Those that say they're proficient in Vedic knowledge, their test is in *Bhāgavata*. How far, how deeper you can have knowledge about the theistic world, the *Bhāgavata* is the test. What is the position, and what is the capacity, what is the utility, and what is the superiority of the central conception, truth? That means it's not Brahman.

*[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]

Brahman, who's all-accommodating aspect of the environment. Paramātmā, all-permeating. Whatever you'll say, He's within, He's everywhere, He's within, that aspect. And another revolutionary aspect is Bhagavān. The first interpretation of the word Bhagavān is given as *aīśvarya*. Who is the source of all power, controller of all potency, Bhagavān. But *Bhāgavata* has taken the centre from power to love. Love is above the power, more deeper plane. Power is external, love is more central and more higher. So Bhagavān means *bhajanīya-guṇa-viśiṣṭha*. The substance, whenever we come in connection with Him, we'll like to surrender towards Him, to merge our interest in Him. *Bhajanīya-guṇa-viśiṣṭha*. That I'm searching, the Lord of my heart I have got here. I don't want anything, I must jump. *Bhajanīya-guṇa-viśiṣṭha*. The Bhagavān is such that He excites eagerness, anxiety, to jump into His feet. That is Bhagavān, He's all-attractive; loving attraction we shall feel about the substance. Bhagavān means bhayau [?] *bhajanīya-guṇa-viśiṣṭha*. He has got such qualification, such quality. He'll attract me wholesale to jump under His service, in His service.

So, *vidyavatam bhagavate parikṣa*: the *Bhāgavata* is this test that how far you're advanced in your theistic life? Can you do this, wholesale surrender? Can you think of? By surrendering can you think of by dying you live a proper life? External death, as you are at present, the dissolution of the whole. And a new you gain. Can you be bold enough? There is such characteristic of the highest substance. Not master of power, or not all-comprehensive, everything putting on His belly, or all-permeating like so many smallest things, microscopic thing; not like that. All-pervading, or all-accommodating, not these are the highest quality of the Supreme, or substance. But controller of all power Nārāyaṇa that is something, Who controls everything, that is something. But who attracts us unconditionally towards Him, we'll want to fall at His feet; beauty, love.

That sort of conception is given by *Bhāgavatam*. So what knowledge you have got of revealed scriptures? The test is *Bhāgavatam*. Have you got any clue of such quality, anywhere in revealed scripture? No. *Bhāgavatam* has given the highest thing. Mahāprabhu came with that. This is the central world, on the higher, highest plane of the universe we're living in, we've got so much prospect of life, so much. And we're engaged in what type? Human. I can go down again to be an insect, a beast, a tree. I'm wandering in this vicious circle, this is my position. I'm in the top, next moment I'm action, reaction. Action, reaction. I'm master, and the reaction will come, and the

demand to pay off my debt it will take down, by my ear. In this way we're moving. Sometimes higher, next moment lower, and again higher, lower.

*ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna [mām upetya tu kaunteya, punar janma na vidyate]*

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."]

[*Bhagavad-gītā*, 8.16]

And our prospect is such, how to come out of this vicious circle, and to attain the fulfilment of our life? Only those, our friends, that are carrying such event, such information, such news to the public, they're the best friend. All other seeming friends they should be dismissed off, dismissed off if we be sincere. This will be our form of life, elimination and acceptance. Leaving all other formality the spirit must make us mad to advance further and further. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

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**Dayādhara Gaurāṅga:** Mahārāja. I wanted to ask you about the position of Gadādhara Paṇḍita's spiritual master.

**Śrīla Śrīdhara Mahārāja:** Gadādhara Paṇḍita's spiritual master, Puṇḍarīka Vidyānidhi?

**Dayādhara Gaurāṅga:** Yes. What is his position in Caitanya *līlā*?

**Śrīla Śrīdhara Mahārāja:** Gadādhara Paṇḍita has been considered to be Rādhārāṇī's incarnation. And Puṇḍarīka Vidyānidhi is considered to be Vṛṣabhānu, the father of Rādhārāṇī, there in Kṛṣṇa *līlā*. Vṛṣabhānu Rāja, Puṇḍarīka.

**Dayādhara Gaurāṅga:** He has such uncommon pastimes, Premadhan Vidyānidhi.

**Akṣayānanda Mahārāja:** Uncommon pastimes \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Ah. Yes. He's *paramahaṁsa*. Different devotees have come to show different type of *bhajan*. *Bhajan* in the common thing, they're all devoted, but different types of model, all not one and the same. But the end towards Kṛṣṇa consciousness, that is to be judged, from all position. If one is directed totally to Kṛṣṇa consciousness, he's all right.

Suppose there is a patient. There are so many patients of common disease. Then the doctor may not advise everyone to take the same diet, similar but not same. According to the taste, or the capacity of the stomach, someone is given something, another patient, the TB patient, but according to the condition of the stomach someone is given some sort of diet, another another type of diet. In this way.

So all going towards Kṛṣṇa consciousness, but physical arrangement may be little different. These uncommon persons, of uncommon external characteristics, these small things it may not have any consideration with them. He's taking tobacco, in a richly dress he's there, and that is an example to us.

Mukunda told, "Gadādhara Paṇḍita you'll go to see, visit a *sādhu*? I know him, a good *sādhu* has come."

"Yes, yes. Take me where the *sādhu* is." Gadādhara Paṇḍita in his young age very eager to see *sādhus*. He took there. And Gadādhara Paṇḍita saw that he's smoking. "What sort of *sādhu* Mukunda has taken me to show?" And also the hair also very well dressed, and the ordinary dress is also rich, and he's sitting also on a very soft valuable bedding. "What sort of *sādhu* Mukunda has taken to me, show?" He had some hesitation in his mind, doubt.

Then Mukunda knew this, could feel this, and he chanted one *śloka* of *Śrīmad-Bhāgavatam*.

*aho bakī yaṁ stana-kāla-kūṭarṁ, jighāṁsayāpāyayad apy asādhvī  
lebhe gatim dhātry-ucitām tato 'nyam, kam vā dayālum śaraṇam vrajema*

["How astonishing! When Pūtanā, the wicked sister of Bakāsura, tried to kill child Kṛṣṇa by offering Him deadly poison on her breasts, she reached a position befitting the Lord's nursemaid. Could I ever have as merciful a shelter as that of Lord Kṛṣṇa?"] [*Srīmad-Bhāgavatam*, 3.2.23]

The *śloka* meaning that, "Whom should I worship except Kṛṣṇa, because His magnanimity is so much. One lady came to feed Him by poison, and instead she, that poisoning lady was given the post of His, this motherly post in His own domain. So, so much magnanimous personality amongst the - to be worshipped, whom I shall get?"

Then it created some movement in the heart of Puṇḍarīka Vidyānidhi, and gradually things came to show otherwise. He threw off that valuable smoking pipe, and began to tear his valuable clothing, and the bedding also. Then began to catch his well decorated hair. And began to roll, and showing different fits. *Kam vā dayālum śaraṇam vrajema. Aho bakī yaṁ*. In the mouth, lips, such sounds now and then, and he's in spasm stage.

Then Gadādhara Paṇḍita, "Oh, only the small sentiment about the magnanimity of Kṛṣṇa, can produce so much revolution in the heart. So he must be a great devotee."

Then Gadādhara Paṇḍita began to understand his dignity. But always the man may not be known by his dress. It is fashion, does not care, everything is one and same. But he's not slave to that well, good dressing, or good polished hair, or anything else. Formally.

Just as it has been told about Rājarṣi Janak. "One hand in the soft breast of a lady, another hand into fire." Both enjoying and suffering is no disturbance in his consciousness. The softness and burning sensation, both together tolerating. So if a man who can enjoy the fire burning flame, if he puts his hand into the soft part of the lady, it is nothing to him. That is inner man is otherwise, it is only external thing, partial. It cannot affect him at all, cannot touch him, cannot disturb him from his aim, from his engagement, nothing. Something like that.

When Rāmacandra was going to be installed tomorrow on the throne, as all rejoicing. Rāmacandra He's also thinking that He's going to get a great responsibility of discharging duty. Serious mood, not very pleasing mood, Rāmacandra. "Yes, a great burden coming on My shoulder, on My head. I shall have the responsibility to look after the welfare of so many subjects." His serious mood.

Then when He heard, instead of being enthroned, He's to go to the forest; as the step-mother has forced His father to enthrone Bhārata, her son, and to banish Rāmacandra to the forest. Rāmacandra is of same temperament, He's going to discharge the duty. To get the throne, to be enthroned that also duty; and here also, to obey His father's will, that is also duty. He's going to discharge the duty to the forest, same temperament, no disturbance. His balance of mind was not disturbed. When He's going to be enthroned, and when He's going to be banished; temperament is all the same. He's going to discharge duty, what is coming to Him. He's not one slave to any event, He's above. Everything considering duty. To go to the hell.

*[nārāyaṇa-parāḥ sarve, na kutaścana bibhyati] svargāpavarga-narakeṣv, api tulyārtha-darśinaḥ*

["Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord."] [*Śrīmad-Bhāgavatam*, 6.17.28]

When Śiva once sitting with, on His thigh His wife Parvatī, making Her seat there, She's taking rest.

Then His, one classmate, Chitraketu, he came and put some remark that, "You Śaṅkara, what you are doing, of course I don't question your dignity, but to the public it is not a good lesson. You should consider this."

The Parvatī She was enraged. "You don't know the greatness of Mahādeva? You're ridiculing, or making remark on His practice. So, your views are not pure, you must go to this demonic birth."

"Yes, I accept your curse." And he went away.

Then Mahādeva told to Parvatī in an excited tone, "Do you know who are they? He has not done anything wrong, he's my friend, and what I'm doing publicly it should not be done. And that is why his remark is not very insulting to me. He's my friend. In a friendly way he gave such slight remark. But you could not tolerate, you cast him curse, but what was his attitude? He could also cast, same cast to you, he has that power, but he did not do that. He only accepted and went away. So who are they? Do you know them?"

*nārāyaṇa-parāḥ sarve, na kutaścana bibhyati / svargāpavarga-narakeṣv, api tulyārtha-darśinaḥ*

"They are a class of devotees of Nārāyaṇa. They do not care for anything good or bad. Both heaven and hell are equal to them. *Nārāyaṇa-parāḥ, na kutaścana*. They're not afraid of any condition of life; prepared for every eventuality. *Na kutaścana bibhyati, svargāpavarga-narakeṣv*. *Svargā* means heaven, *āpavarga* means salvation, and *narak*, hell: of equal importance to them. If they go to the hell, the other sufferers in the hell they'll be benefited. But hellish thing won't be able to touch them, they're always surrounded by...

A healthy man, while he goes to serve an infectious patient, if his health is good, those infections cannot enter into his health. But if his health is weak, the infection, the bacilli will enter.

So they're of such type, wherever the unfavourable circumstance there; but they're guarded by the *bhakti-rasa*. Their under dress is of purest material, nothing can pierce and harm them. *Svargāpavarga-narakeṣv, api tulyārtha-darśinaḥ*. Of equal effect they can see. They're wandering in the world of Kṛṣṇa, wherever they go is Kṛṣṇa's will. "Kṛṣṇa's will, it has come, O Kṛṣṇa's will, I'm serving His purpose." Serving His purpose, with this idea, no local interest they're suffering from, but always there in general.

When after the Kurukṣetra war was finished, then one boy *ṛṣi*, Utanka, when he found Kṛṣṇa, he told, "O Kṛṣṇa! I shall curse you."

"Why?"

"Because You are the cause of all this misery, that is the outcome of that great, vast battle of Kurukṣetra. So many widows, so many orphans, so many crippled persons, they're all crying for pain, misery. And You are at the bottom of the outcome."

Kṛṣṇa told, "O, you *ṛṣi kumāra*," the boy *ṛṣi*, "Whatever you've accumulated by your penance, your power, that will be finished when you'll come to engage, to utilise it against Me. But no effect will come, it will be able to produce on Me. I'm in *nirguṇa*. *Nirguṇa, guṇātīta, sāttya, rāja, tāma*, three *guṇa*, angle of vision. Three angle of vision, and universal angle of vision. And there My position is there. That is *ahaitukī apratihata*, causeless and irresistible flow of the most fundamental world. Just as electric flow, vibration, so I'm in the plane where the plane is moving and which is, and that movement is irresistible, and it is causeless, no object, automatic. Healthy movement, infinite character. I'm there, all My activity from that plane, so whatever waves from other plane will come to clash with it they'll be finished. The plane in which I'm moving, that is irresistible, that will be continue forever. It is eternal, no beginning, no end. And harmonious flow, and I'm there. So, nothing can affect My position. Whatever you have acquired, your relative power, that will be finished if you throw it against the irresistible flow, on which I'm moving."

So, *nirguṇa*. *Svargāpavarga-narakeṣv, api*. So our, not external things, but the internal position should be judged. That is all important, in Puṇḍarīka Vidyānidhi, and in everywhere. There are *gṛhastha* devotees also. *Sannyāsīns* are there, so that they do not cast a glance to the lady, they will consider that this is very filthy thing. But there are *gṛhastha* devotees, and they're producing children also. Still they may be cent per cent pure, no enjoying mood there. Not only enjoying mood absent, but serving mood. They're united in serving mood, and the child comes, but no enjoying mood.

Exploitation is bad, serving is good, and whatever may be the outer colour of thing, if approached with the spirit of service. Service, that is *ahaitukī apratihata*, the vibration from that most fundamental plane is actuating in whatever external activity, that is cent per cent pure. Thieving, lying, everything may be pure if coming from the most fundamental plane; that vibration, the motive, power has pushed from that plane. It is all right, *nirguṇa, lilā*. That is *lilā*. Not only selflessness, but fullest self-surrendering to the centre, and actuated from that power only can effect. They're fully established in *lilā*, that is *nirguṇa*.

So not by the form, but by the real position, spirit, things should be judged. And whatever by thinking we're by local experience, local interest, that has got no value. That has got value, but

local value, temporary value, a part of locality, and part of time. That is all limited value. That is to be applied for the ordinary persons, but not to be applied on those things seen to be similar, that thieving, stealing, and lying, similar, fighting, similar things, undesirable things. But if it comes from that wave it is all enjoying and irresistible, that is *nirguṇa*, *guṇātīta*, that is different symptoms of disease, good and bad; and that quite cent per cent healthy movement, when it is dictated by the centre. Otherwise all local and temporary interest, that will come in clash, and they'll be finished. In this way we're to think. Not the form but the real nature, the real position. That is all. Whether it is from God consciousness, the origin from - it is to serve the will of the God, or it is for selfish purpose?

I show sometimes example, that the policeman if for his selfish purpose he takes bribe, he'll be punished. But if for the interest of the state he kills a man he may be rewarded. So we're to see things like that.

That from the universal interest, for the universal interest of Kṛṣṇa; and so many representatives who represent the part, so many parts of the universe, a negligent part importance. So Puṇḍarīka Vidyānidhi, and men of such type, we should not judge. That is infinite within quality; and in the upper that is negligible, of no consideration.

Just as the dress cannot be the test for a man. A prostitute maybe have a holy dress, and a dacoit have a saffron dress of a church man, and a good man may have some other dress of a thief, or dacoit. But the inner things, real things that should be considered, not the coating, not the cover. The cover should not be made much of, but the inner substance that is all important. We're to see that.

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

Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

So here is Rṣabhadeva, yourself, and Vidagda Prabhu. So while Vidagda Prabhu will be left you three you'll take *prasādam* together, these four. Ke? Anurādhā. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi. Nitāi.

**Akṣayānanda Mahārāja:** So we'll take leave.

**Śrīla Śrīdhara Mahārāja:** Then, again you'll come here?

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