

83.11.13.A

Bhakti Sudhira Goswami: ...begins with *hṛdayam*, what is concerned in your heart.

Śrīla Śrīdhara Mahārāja: In the beginning, first chapter, when Manu begins his *samhitā* there.

Akṣayananda Mahārāja: *Hṛdayenābhyanujñāto.*

Śrīla Śrīdhara Mahārāja:

*āsīd idam tamo bhūtam, aprajñātam alakṣanam / apratarkyam avijñeyam, prasuptam iva sarvataḥ
[tataḥ svayambhur bhāgavān, avyaktavyam jayan idam / mahābhutādi vṛtaujāḥ, prādur āsin
tamonudaḥ]*

[Just before the creative movement began, the marginal potency of the Lord was in a state of equilibrium, *taṭasthā* means equilibrium. *Āsīd idam tamo bhūtam*. Everything was in darkness, fully enveloped by ignorance. *Alakṣanam* means there was no possibility of any estimation; no symptoms of reality existed by which any conjecture or inference about the nature of reality would have been possible. And it was *aprajñātam*: science has no capacity for investigating the nature of that stage of existence. We can only say from here that it was completely immersed in deep sleep. The analogy of deep sleep may give us some conception of that period: *prasuptam iva sarvatra*. Material existence was as if in a sound sleep.]

[*Manu-Samhitā*, 1.1.5-6]

That is the first *śloka*. Then perhaps coming,

*vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata*

[We can feel within our heart whether we are gainers or losers. That tasting machine is within us. As we progress in Kṛṣṇa consciousness, our *karma*, our connection with this material world, will evaporate in no time, and spacious knowledge will come to satisfy us. At that time, we shall feel the object of our life everywhere.] [*Manu-Samhitā*, 2.1]

What is the definition of *dharma*, our duty, what should be the definition of our duty? The first thing, *vidvadbhiḥ sevitaḥ, vidvadbhiḥ, vedavidbhiḥ...*

...

Empirical knowledge. Empirical knowledge is always misleading, a part conception. It cannot give the idea from the standpoint of the whole. It is all partial conception, however great or bigger it may be, so all learning of experience cancelled. Only revealed truth which is coming from the centre, who are well versed in that learning, they should be considered as learned, *vidvadbhiḥ*. The knowledge which is accepted by those who are well versed in the Vedic experience, Vedic learning. *Vidvadbhiḥ sevitaḥ sadbhir*. And which is accepted by the saints. And what is the symptoms of the saints? *Adveṣa-rāgibhiḥ*, who has got neither apathy or sympathy for worldly things. *Kanak, kāmīnī, pratiṣṭhā*. But independent of these three they're really saint, and the truth that is accepted by such

saints. *Nityam sadbhir, nityam adveṣa*, and *hṛdayenābhyanujñāto*, and it must have approval from the inner heart. Then you can accept it as *dharmā*, duty. That is mentioned there in *Manu-Saṁhitā*.

Akṣayānanda Mahārāja: Vidvat bhagavate pariksa [?]

Śrīla Śrīdhara Mahārāja: Vidvat bhagavate pariksa. That is another thought. How far one is learned is to be measured by the truth given in *Bhāgavatam*, the full-fledged. *Muhyanti yat sūrayaḥ* [*Bhāgavatam*, 1.1.1]. The great, the so-called renowned learned men, they cannot find any entrance into the truth given in *Bhāgavatam*. Vidvat bhagavatam pariksa. *Muhyanti yat sūrayaḥ*.

What Vedavyāsa says in the beginning introduction, "What I'm going to distribute here, what to speak of ordinary men, the great scholars they will be dumb jointly, they will be nonplussed to understand what I say to be truth here. *Vedyam vāstavam atra vastu. Nirmat-sarāṇām satām* [*Bhāgavatam*, 1.1.2] Wherever there's a tinge of selfish idea of egoism, it is not for them."

And Jīva Goswāmī is going a step further. "I curse them if anyone without this qualification comes to touch my book. _____ [?] I give him curse. _____ [?] Some sort of oath _____ [?] They should not touch my book, who has not got such attitude towards revealed truth, they should not touch."

So in this way, it is meant only for those that have not got the least selfish idea, selfish aim or object. If any selfish object anyone has got this book is not for him. He wants to die a wholesale death, die to live, a wholesale death of the worldly ego. And then one will be able to understand the autocracy of the - to admit the autocracy of the highest principle that is to invite, incur wholesale death. Otherwise we cannot accept the autocracy of the prime God. To accept that creed that means we come closer to that.

Nirmat-sarāṇām, matsara, that is - light here means *matsara*, separating, separate consciousness, separate interest. Anyone possessing separate interest is *matsara*. So wholesale dissolution is necessary, not expecting any law, justice, but the Autocrat. Then it will be possible to have wholesale death. *Nirmatsara*, the autocracy of the over management, then if one can accept then he's *nirmatsara*, wholesale death, then he'll live another life. Where this lust, this anger, the greed, everything of other type, because wholesale death has been already done. Now coming that *kāma*, *krodha*, this is from other world, *aprākṛta*, wholesale death. And even in Nārāyaṇa, Vaikuṅṭha, wholesale death is not there, only in Vṛndāvana wholesale death is possible.

*[āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauśadhīnām]
yā dustyajam svajanam ārya-patham ca hitvā, bhejur mukunda-padavim śrutibhir vimṛgyām*

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."]

[*Śrīmad-Bhāgavatam*, 10.47.61]

Uddhava wonders. "The greatest devotee," in the expression of His own mouth, Kṛṣṇa. The greatest devotee, Uddhava, he's nonplussed. "I want to be a creeper to get the feet dust of these damsels."

Wholesale death is there, all risk no fear. Fearlessly, dauntless death, they're inviting risk of having intensely, no gap, that means wholesale death, die to live.

Ha, ha. Hegel _____ [?] Reality is By Itself, For Itself, and Die to Live _____ [?]

...

[08:15 - 09:25 silence]

Devotee: ...only by the _____ [?]

Śrīla Śrīdhara Mahārāja: Yes, yes, anyhow by the agents.

kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga' [kṛṣṇa-prema janme, teṅho punar mukhya aṅga]

["The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential."]

[*Caitanya-caritāmṛta, Madhya-līlā, 22.83*]

Anyhow the agent's they're wandering doing relief work, and they come in connection with someone and try to utilise his energy. Though he's not conscious whose energy he's using, utilising for the service of the Lord, the *sukṛti*. Then when it produces *laulyam, lobha, janma-koṭi-sukṛtair na labhyate*.

*[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate]*

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya-līlā, 8.70*]

Part by part, part by part, accumulated. It is very difficult by the accumulation of *sukṛti* to come at once to *rāga-mārga, laulya. Janma-koṭi-sukṛtair na labhyate*. That is also another type of *sukṛti*, when by chance he comes in connection with the higher type of *rāga-mārga sādhu*, then he can get *laulyam*.

Such as Nityānanda Prabhu He's wandering to distribute that to anyone and everyone.

Yei agi pariye tare kori nistha kaviraja goswami pari kalensikar [?]

Kṛṣṇadāsa Kavirāja he was, he got the chance of being chosen of the grace of Nityānanda Prabhu. And some substantial magnitude came, it worked direct, straight, and helped him to rise above, this *rāga-mārga, laulyam api mūlyam*, the *laulya*, the highest type of devotion is imparted.

Autocracy, it won't come under law. *Śaraṅāgata*, and the surrendered party and the autocratic party, both meeting and some effect is coming out. We can't say, "Why you have given to him and

not to me?" This law cannot be applied, because when you come as *śaraṇāgata* you want *ahaitukī kṛpa*.

Visayate haya guṇa nahibe [?] You must give up the way of justice. "Then if You come with the consideration of justice then I have no hope." If I approach in that window where causelessly the grace of the Lord is being distributed, I'm approaching that window, from this office causeless devotion is being distributed, *ahaitukī*. I have come, because if You come to judge my case I have no hope." Then standing just before that window I can't say, 'Why You are giving mercy to him and not to me?' *Ahaitukī kṛpa*. "If You take the line of justice I have no hope, so give up the line of justice." And I have come to the department where causelessly, without any cause, the mercy is distributed. I have come there. Standing there I cannot say, "Why You show mercy to that man and not to me?" I can't say, because no justice, no law. I have come not for justice but for mercy. Then I can't say, demand, "That why You show mercy to that man and not to me?" Mercy is mercy, it is causeless.

ahaitukī sei karuna bedera vicar [?] The causeless department above justice, only grace, that department I have come to get something where no justice, only mercy. Only by grace everything is distributed there. There I can't call any explanation, "Why You have show mercy to him and not to me? Why You have given to him and not to me?" I can't say. Once I told this to our Guru Mahārāja in Purī. "When all of us come in that window to get something, we can't demand that why you give him and not me?" Ha, ha, ha. In Bagh Bazaar.

Devotee: That is the most fundamental and the highest principle of Vaiṣṇava philosophy.

Śrīla Śrīdhara Mahārāja: And when we can eliminate that then *matsarata, nirmat-sarāṇām satām* [*Bhāgavatam*, 1.1.2] The egoism is eliminated, that is the evidence. As long as I - "Oh, he gets, why I not?" there is *matsarata. Nirmat-sarāṇām satām*. So I'm not fit to stand in the front of that window, where from that *nirmat-sarāṇām satām*, with *ahaitukī bhakti. Ahaitukī apratihatā*, the wave automatic, spontaneous, neither beginning nor end, eternal flow of a particular eternal substance. That is *bhakti*, inclusive of all, and uplifting all. Absolute Good distributing Himself, that is *bhakti*. And we find it in its fullest form in Mahāprabhu, Absolute Good distributing Himself.

Devotee: _____ [?] *Artheṣu abhijñāḥ svarāt* [*Bhāgavatam*, 1.1.1] That is the highest conception of the truth of *Bhāgavata* surpassing all relative truths.

Śrīla Śrīdhara Mahārāja: He knows Himself only, fully. *Artheṣu abhijñāḥ varāt*. What is the purpose of anything and everything, that is only known to Him, not to us. We can know partially as much as He wants us to know. *Artheṣu abhijñāḥ svarāt*. He knows the purpose of the movement, that is, everything For Himself, in other words. Everything For Himself, and He's fully versed in the position to know what is what. And when He transfers it to someone he may know that much. *Artheṣu abhijñāḥ svarāt*. What is the purpose of the movement of the whole, only it is known to Him alone. *Artheṣu abhijñāḥ*. We say, "This is for me, this is for others. This is for this country, this is for that sect." All partial representation, and clash between them is inevitable. *Artheṣu abhijñāḥ svarāt*.

Janmādy asya yato [*Bhāgavatam*, 1.1.1] That is also By Itself, Reality is By Itself. *Janmādy asya yato*, 'nvayād itarataś, both, direct, indirect, both. *Māyā* is also included there, though it is something opposite, it is misconception of the truth, but that is also there. The position of

misconception also included, but partial conception. Conception of partial interest is also there. It is not false, as Śaṅkara said. Vaiṣṇava Ācāryas say this *māyā* is also - this measurable estimation, that is also there to be admitted. Otherwise why the trouble, why the preaching? But the comparative study is there, good, bad, everything is there. *Janmādy asya yato, 'nvayād itarataś, artheṣu abhijñāḥ svarāt.* We should not boast that we can know His ways. 'Anything, everything, all *siddhānta* is within my fist.' No. That is foolish statement. He knows, and whoever He likes to know, to make know, he may know. *Yam evaiṣa vṛnute.*

*[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]

Artheṣu abhijñāḥ svarāt, tene brahma hṛdā ya ādi-kavaye. Where have you got this conception, He has extended this through Brahmā, through the creator here. *Tene brahma* means *Veda, brahma-jñāna*. He's all-in-all, this sort of knowledge is extended from higher to this lower level through the creator, *hṛdā ya ādi-kavaye. Ādi-kavi*, with the first maker of this world, through his heart He has extended that fact, "I'm so and so, this is so and so." *Muhyanti yat sūrayaḥ.* And the great scholars in the ascending side, empirical scholars their aspiration is stopped, they cannot understand this, they're perplexed to make out the ways, *sūrayaḥ. Tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā.* Just as we see that heat is transformed into gas, or gas transformed into water, water transformed into earth, the *tejo-vāri- mṛdām yathā vinimayo*, this mutual transformation. *Yatra tri-sargo, sātya, rāja, tāma*, three *guṇa*, the original abstract conception of this variegated nature of world. It is *amṛta*, it is also there.

The Śaṅkarites will say '*mṛṣā*, it is all false. Śrīdhara Swāmī has given note that misconception. Light sometimes is misconceived like water. Or this glass, glass can be conceived as light, light can be conceived as glass, sometimes. This misconception is here. So we misconceive the truth as false, *māyā*. Really no *māyā* only misconception. *Aropa, vivarta*, and *vivarta* is of Śaṅkara, and *vikṛti* of the Vaiṣṇava School.

Athatato anyatha buddhi vivarta iti uchyate _____ vikara iti uchyate [?]

The Vaiṣṇava School they have accepted *vikara*, there is some reason, something at the back. And the *vivarta*, the Śaṅkarites they say 'nothing in the back only mental concoction, *vivarta*.'

So here Śrīdhara Swāmī said of *vivarta, kachalu, yada buddhi, baddha buddhi* [?]

When Mayadanu constructed a capitol for the Pāṇḍavas in Indraprastha, there was underlying plan that who is the enemy of the Pāṇḍavas he will be caught by his *vivarta*. Where there is water he will think, 'No, this is a plain thing, but bright thing.' And the boundary wall made of glass, 'No, it is a good way out.'

So Duryodhana when entered he was in that position. There is a small pond full of water. Duryodhana saw, "No, it is a highway" and he suddenly dived in the water. And he says, "It's a way out, a good road." Only wall, he had to push against the wall.

So *vivarta, aropa*, one thing is seen as another. And here, *vikara iti uchyate* [?] Real transformation is there, Jīva Goswāmī says. *Yathā vinimayo*. Jīva Goswāmī has given stress in the meaning of this word *vinimayo*. *Vinimayo* means the thing is there, we put the money and we get the thing. That is *vinimayo*, I'm giving something and getting something - the change. So it is a change, the *sātya, rāja, tāma guṇa*, change one for another. But something is in the background, and that is being changed. *Śakti pariṇāma vāda*. [*Caitanya-caritāmṛta, Ādi-līlā, 7.121-7*] Rāmānuja also admits this, *idam sarvam hare saridam* [?] In the maximum view we can see everything, this world is the body of the Lord. But we cannot say that this is nothing. Something, some *pariṇāma*. *Pariṇāma* means a transformed stage, transformation is there in a transformed stage of a particular way. But it is there, the background is there, it is not nothing.

Yathā vinimayo yatra tri-sargo 'mṛṣā. Dhāmnā svena sadā nirasta-kuhakam. [*Bhāgavatam, 1.1.1*] By His own will, by His own grace, by His own light, sent by Him, only we can know Him, by His will. *Yam evaiṣa vṛnute* [*Kaṭha-Upaniṣad, 1.2.23*] By His acceptance, by His will force, by His inner desire. Then that light can show us clearly what is what. *Dhāmnā svena sadā*. Only By His grace we can understand what is what, and not by our partial position, our provincial position. But universal light, knowledge, is extended to us and that can help to know that what is what. To know that, light from that quarter is necessary, and not light produced, or which is inborn with us, with that light we cannot see what is what really. Only *dhāmnā svena sadā nirasta-kuhakam*. All our misconceptions, *kuhakam* means misconception, is removed when light comes down from there to show me what is what. Otherwise however greater empirical scholar can be, he can have a partial estimation, a negligible part. As Newton told, "That I'm only touching a very negligent part of the ocean of knowledge." A sober and sincere man can only speak up to that. That infinite ocean of knowledge is spread over my eye. So nothing to be proud of our parts.

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

Today's the day of Gopashtami, that our boy Kṛṣṇa, infant, in the beginning He was given the charge of the calves only, small calves. He was caretaker of the calves. But this is the day when He was promoted in a higher position to take care of the cows and bullocks. More responsibility, more aged perhaps, considered to be sufficiently aged and grown, He can now take the charge of the cows and bullocks also. He was promoted to that stage. Gopashtami. In Vṛndāvana we saw near Nandagrama the milkmen they take in the milan so many cows and give something, some food, some grass and other things there. Kṛṣṇa began His cow feeding today, so with that memory they give some fodder to the cows.

And also today the day of appearance [*abirbhāva*] of Dhanañjaya Paṇḍita and others. Gadādhara Dāsa, and another Vaiṣṇava.

Akṣayananda Mahārāja: *Tirobhāva* [disappearance]. Dhanañjaya Paṇḍita, Śrīnivāsa...

Śrīla Śrīdhara Mahārāja: Gadādhara Dāsa, and Dhanañjaya Paṇḍita.

Akṣayananda Mahārāja: Gadādhara Dāsa Goswāmī, Śrīnivāsa Ācārya.

Śrīla Śrīdhara Mahārāja: Śrīnivāsa Ācārya.

Akṣayananda Mahārāja: *Tirobhāva*.

Śrīla Śrīdhara Mahārāja: Both, two *tirobhāva* and one *abirbhāva*?

Akṣayananda Mahārāja: No, I read all *tirobhāva*.

Śrīla Śrīdhara Mahārāja: All *tirobhāva*?

Akṣayananda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Dhanañjaya Paṇḍita also?

Akṣayananda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: I forget. All *tirobhāva*. Gadādhara Dāsa he's accepted as *kānti*, *bhāva*, *kānti*.

Rādhā-bhāva-dyuti-suvalitam [*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.5] Rādhārāṇī is conceived to divide into two. To be divided. His inner tendency, inner mood, and outer glaze. So Dāsa Gadādhara is conceived as the outer glaze. And Paṇḍita Gadādhara is taken as the inner mood. Mahāprabhu has taken both, and the shadow-like thing represented in both of them.

Dāsa Gadādhara he used to stay nearby Calcutta, Haliśahar, [Endiyadaha ?] or some place. And he was simple and straight-minded man, as in our language. He one day approached the Kāzī. "You Kāzī, you must take the Name of Kṛṣṇa."

"Why? I'm a Muslim. Why should I take the Name of Kṛṣṇa?"

"Oh, you've taken already Kṛṣṇa."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: "There, you have taken the Name of Kṛṣṇa." And he embraced him. "Yes, you have taken." And the Kāzī was friendly to him.

More important thing in him we find. After *sannyāsa* in Kāṭwā, in his last days he came to take charge of that place where Mahāprabhu took the *sannyāsa*, and he opened a temple there, Gadādhara Dāsa. And those that are at present also in charge of that temple management they're all the disciplic line of Dāsa Gadādhara. Dāsa Gadādhara's tomb is also there, *samādhi*. Up to his last day he lived there in Kāṭwā, in the place of that *keśā samādhi* of Mahāprabhu.

Very beautiful hairs Mahāprabhu had. So much so that the barber he could not approach to shave them. "So beautiful face, and beautiful curling hair, how can I go?"

And the objections are coming from all sides. "What do you do barber? Such beautiful figure, such beautiful curling hair, and you're going to shave to make Him *sannyāsī*, this young man, so

beautiful. How His mother, and if there's any wife, they can live if such beautiful son takes *sannyāsa*? They'll die, you'll kill them. Don't do." In this way a great opposition, rumour, uproar. "No."

Then they threatened also Keśava Bhāratī. "We won't spare you if you give *sannyāsa* to this young man." In this way threatening also came.

But after all, Mahāprabhu's will is supreme. Anyhow whole thing subsided, seeing the extraordinary madness for *sannyāsa* life. He's so eager and so intensely dedicated to Kṛṣṇa, sometimes, "Let Me" - while that shaving is going on He's taking the chance, "Let Me sing and dance for some time, then again I'll show the head, in this way."

So these extraordinary signs benumbed all. Like a statue they had to see the show, the sight, and it was done.

And that barber he promised, "That with the hand which I engaged to shave the beautiful head of this beautiful person, no longer I shall touch with this hand anyone's feet or body. This is my last attempt." And he began the occupation of a sweet-meat seller. And there is buried underground, those beautiful hairs are there, buried.

Śīśir [Kumār] Ghose, the founder of *Amṛta Bazaar Patrikā*, and writer of *Lord Gaurāṅga, Amīya Nīmai Charita*, in *Amīya Nīmai Charita* he wrote that, "Only one thing still can be traced from the divine body of Śrī Gaurāṅga, that is those hairs are still there. If we unearth we can see that."

But another gentleman has remarked there, "Can we ignore His advices, His teachings? Is it not there? That is also concrete, but Śīśir Ghose says only the hair." We're told that hair stays for long, long time.

We heard, or saw in the paper perhaps, that Napoleon's hair was collected from his tomb perhaps and that was examined by the then present chemists and they said that he was applied arsenic. For his death, slow poison was injected, and that was found in his hair.

So hair is not - it lasts long, it is not worn out, not eaten by the worms, white ants or something, what generally eats the wood, [termites]. The hair is not generally lost, not transformed.

Hare Kṛṣṇa. So Gadādhara Dāsa he established a temple there, and his disciplic generation are still in charge of the temple there. Gadādhara Dāsa.

And Dhanañjaya Paṇḍita he's said to be one of the Dvādaśaka Gopāla who are friends of Baladeva, Dvādaśaka Gopāla in Vṛndāvana. And here they're all so many friends of Nityānanda, *gopāla*, friendly circle. Dhanañjaya Paṇḍita he's nearby Sitala-Grama, Kāṭwā - Bardhaman rail line nearby there is one Sitala-Grama. There also Dhanañjaya Paṇḍita...

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