

83.11.15.B

Śrīla Śrīdhara Mahārāja: Now Pramāṇa Swāmī any question? Hmm?

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Then, of course, on the surface, but that is very bad. When there is chance this human life is very valuable, especially when it's connected with Kṛṣṇa consciousness, very, very valuable time. And to be disgusted with that sort of life equals to disgust with Kṛṣṇa. Do you understand? Do you follow? The time in which the devotees they always try to keep up that time in which we can acquire, or we're in connection with Kṛṣṇa. The most valuable period, and if you lose to want that, that is very bad. You should never allow that idea to enter the prisons of your mental sphere, never. No indulgence of such suicidal thought. That will be like curse, not only to this life but lives together, in the future lives also it will haunt this idea. So never give indulgence to such thought. Then ordinary suicide that is also bad, everywhere. We're in the prison house - to break the prison and go out that means more punishment will come. Do you follow?

Devotee: Yes I do.

Śrīla Śrīdhara Mahārāja: If one culprit is in the prison and he breaks the prison, and goes out. Law, law of the country. Then he will be caught and will be given more punishment. So, what circumstances we have earned by our previous *karma*, we must submissively pass through that, allow ourselves to pass through patiently. "This is according to my own previous *karma* I'm here. And if from here I try to look that everything is God's arrangement, my affectionate Father's arrangement, my Lord's arrangement; and it is all right, I'm in the wrong." Then in no time that will be - we shall be out of the prison. But if I complain against the administration, which is dealt ultimately by Him, then I'll be put into further punishment.

So in ordinary case also suicide is condemned. Especially one who has come in touch with Kṛṣṇa consciousness. So valuable position, if that is lost by our own bad *karma*, then that would be the most deplorable thing. A great and inconceivable loss in our fortune, in our valuable life. So never indulge yourself in that line. This life is worth living. Gradually you will be able to see the wonderful pastimes of Kṛṣṇa, as much as you will be able to go forward, to understand. So many wonderful experiences you may have, that you cannot ever can conceive. And you are going to do away with that prospect of your life, the life full of prospect. So never allow yourself, even for a second, to go astray from the path of dedication to Kṛṣṇa. And try your best to catch every straw, that it may not be drowned.

In this way, you'll adjust yourself with the help of your friends. Anurādhā is there, Mañjuālī is there, so many other friends are there. With their help you'll try. This sudden disease; one disease is trying to enter into your body, devotional body. So don't allow that poison, that germ, that heinous germ to enter into your body of devotion, purge it out. Gaura Hari. Gaura Hari. Gaura Hari. Do you understand what I say?

Devotee: Yes, I understand.

Śrīla Śrīdhara Mahārāja: Gaura Hari. And sometimes you may appeal to Nṛsimhadeva. "You please help me to get out of these hindrances of devotion. These are all enemy to devotional life.

Please help me my Lord." And also Nityānanda Prabhu, to Gurudeva, "Please help me from all these enemies that are trying to fall on me." In this way. And take to the Name, and this book reading, and the service, wherever you are, do the service to your friends and well wishers around you. In this way go on.

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

Any question from anyone?

Devotee: Guru Mahārāja. The *jīva* has a tendency to relate with Kṛṣṇa in a particular *rasa*. May Kṛṣṇa have the desire to give His association to that *jīva* in another *rasa*?

Śrīla Śrīdhara Mahārāja: I can't follow. Badrinārāyaṇa Prabhu, what does he say?

Another devotee: A particular entity may have a *rasa* with Kṛṣṇa: *vātsalya*, *sākhya rasa*. But Kṛṣṇa Himself may like to have another type of relationship with that entity, with that devotee?

Śrīla Śrīdhara Mahārāja:

ye yathā mām prapadyante, tāṁs tathaiva bhajāmy aham
[*mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ*]

[Śrī Kṛṣṇa says: "As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects."] [*Bhagavad-gītā*, 4.11]

He's *akhila-rasāmṛta-murtiḥ*, emporium of all *rasa*. He's embodiment of all *rasa* possible. Everything in Him, all corresponding things in Him. So whatever is the inner most necessity in us, we gradually, when we come to Him closer, gradually we are adjusted there, accordingly.

Suppose in a tank full of water you put many pieces of wood, stone, and more little weighty than wood, and this _____ [?] which is on the surface. Anurādhā _____ [?]

Anurādhā: _____ [?]

Devotee: Foam?

Śrīla Śrīdhara Mahārāja: Very, very light thing which floats over the water?

Devotees: Foam.

Śrīla Śrīdhara Mahārāja: The lightest.

Devotees: _____ [?] Foam.

Śrīla Śrīdhara Mahārāja: Foam means that comes within the _____ [?] No. _____ [?] The lightest substance, sometimes a crown is made of that thing, a very light substance. Anyhow, in the water the stone will go down, the iron piece, that will be more heavy than the stone; so, according to its

weight it will be adjusted in the water. Some in the middle of the water; some on the top, on the surface of the water; some will go down in the water; and in this way.

So, according to our inner temperament we will be adjusted there, in any place accommodated. Everything is there. And not only myself, but so many groups. Mine, my nature, so many with little difference; so many in my group, they will also be adjusted in a particular place, and I will be one amongst them. So whatever is within me, according to that I will be adjusted there. My position, my respective position, corresponding position. The adjustment will be automatically, by Yogamāyā.

If you - so many birds are thrown into the sky. Those that can go higher into, they'll go there, those who cannot go so higher, they'll be lower, in this way. The hens and the ducks, they will be very near, and they will go to the ground and very little flying. So according to their capacity they will go. The sky is infinite, they'll go high, some will be in the lower, some more lower, in this way.

Mainly five *rasa*, five kinds of *rasa*. Then within every *rasa* there is also subdivision. In *sākhya rasa* Subala has particular position, Śrīdāmā another, then Madhumaṅgala of another type, then Arjuna he's of another type. So different leaders of different groups there are. And according to the newcomers' temperament, they'll be given service in the particular group under the guidance of particular leaders. And that is all infinite. A part of infinite is infinite. So as I say, "He's not bankrupt, not limited thing, that no accommodation, all filled up, no accommodation." No such question will arise there. Gaura Hari.

Devotee: Guru Mahārāja. What is the situation if the Guru wants to give to his disciple a particular *rasa*, but the disciple feels attracted to another *rasa*?

Śrīla Śrīdhara Mahārāja: Guru will survey the heart of the disciple, and he will connect accordingly. *Ruci parikṣa*. There is a stage in which Guru will examine the taste, the heart of the disciple, and connect accordingly. Division, subdivision; then again subdivision within subdivision. So, so many models are there. Infinite ideals and models, and according to the inner taste of the disciple Guru will mediate.

After a period of training with one Guru, hearing from him, he may not be satisfied, he may go to another. In *bhakti, Jaiva Dharma* we find that Brajanath and his sister's _____ [?] No. Vijay Kumar, both heard for some time from one Raghunātha Dāsa. Then Vijay Kumar he found that he has something more to know, and that is being dealt in Purī by someone. And he started there, and from him he got other things that was not found here. And Brajanath, he was satisfied with *sākhya rasa*, he got everything here and he settled here. You'll find there.

So, general education, general primary education may be finished in a particular school. And when one accepts any special course, he will have to select that sort of school for his further study. In the practical way we are to think like that, in the spiritual it is also. But that does not mean that we should withdraw all our respect from the primary teacher. When you have past, you have got higher degree, when you come to your own village and you meet the primary teacher you must show some respect. You must - "I learned from your holy feet." In this way. "You took trouble of teaching me in such a way." These are practical things. Theoretical, practical, both necessary; both combined becomes truth.

So form, the absolute and the relative truth always moving together. Relative and absolute. Absolute holding the highest position, and relative, the adjustment from, in different stages, in different way. Committee is necessary to guide, but if committee deviates from the ideal, then committee gone, dead, being dead. Everywhere; so many Christians, so many have come from

Christianity, but Christianity also has bishops and committee. They have also committee, the Pope, or the committee, but you had left that. Why? Your inner hankering was not satisfied there. Not that there is a lack of administration.

So many disciples of the Goswāmīs, they leave them and come to *sādhu*. Their hereditary guru, there are many; and generally they take initiation from there. But when one's heart awakens he's not satisfied with the hereditary guru. He leaves the hereditary guru and comes to somewhere where he can find his heart satisfied, hankering satisfied.

So Guru has been told as Lord Himself, *sākṣād hari*, that all-permeating, pervading. Not a particular man. So we're told that in Guru you must try to see He's present; the presence of the Absolute. He's all-pervading, all-embracing. For practical purpose, we'll have to have that experience. As the *śāstra*, scripture, has approached to the lowest class, so Guru, has also approached to the lowest class, according to their fitness and capacity.

To the infant class the teacher is going to the infant class; and these books also are going to the infant class. To the infant class the books are also like that and teachers are also like that. And as much as they receive their education they're educated, the books also change, and the teacher also changes.

But in the ordinary, there are so many. In the spiritual the books and teachers are coming to be more limited; and as much as high we shall rise, we shall find one or two teachers, or at last only one teacher, and only one book. So many books eliminated, and so many teachers eliminated, if I can rise according to my growth. We can't avoid this.

So many religions, all of them put issues, rulings, "Never think of other religion. Die in this religion. Die for this religion." Whether Islam, or Christianity, or Buddhism; everywhere, the Ācārya, the committee, they'll stress, "Die as a Buddhist, die as a Muslim, or a Christian. Don't aspire after anything." But if it is possible to come, to take them, draw them into comparison: it is possible? And such of an international or inter-religious heart, they will come to compare. What Hindu religion means, what is this, substantially? Muslim, what in substance? Christianity, what substance or representation? And they will come to compare. Comparison is possible. And according to his eternal capacity, realisation, he will select whatever will be considered to be the best in his consideration, understanding. This is living thing. Or otherwise, "I'm born Christian, I must die a Christian." This is all death thing. Real inquirer, who is inquiring after truth, what is truth? Truth cannot be monopolised by anyone. Different aspects of the truth, degrees of truth. What is truth? What is religion? What is the conception of the God? What conception? In Hinduism also so many conceptions of God. But, for trifling purpose they hold one god.

Kama kami jayasya sambosh [?] For lust, self-satisfaction, sense satisfaction, go to the god. For getting a child, lineage, go to another god. For health, go to another god. For wealth, go to another god. It is also mentioned there. And who does not want anything in this mundane world, he will go either to Brahman, or to Paramātmā, or to Bhagavān. And then, who will be attracted by the Brahman conception? And what is the difference between Brahman conception and Paramātmā conception? And what is the difference between God conception and Paramātmā conception? And then different conception, differentiation in the God in Nārāyaṇa. Nārāyaṇa, then *vyuha*: Vasudeva, Pradyumna, Annirudha, so many. Then there is *vātsalya rasa* is found in Ayodhyā, Rāmacandra worship. Then Dvārakēśa, then Mathurēśa, then Vrajēśa.

In this way, it is developing higher, and higher. We are to study and accommodate our heart accordingly. This is the all important thing with us. So we cannot sit idle with any particular creed, blind faith. With the awakening of our heart, we shall try, try, where is the end? What should be the end of my life?

The philosophers, they also differ from them. The Marx and the Hegel opposite. The majority of the ordinary human beings, some, their food and lodging, that is all important with Marx. And what Hegel says? "Die to live," and "Everything for Himself." So much difference, gulf, between the two conceptions. The Locke, Hume, then others also; and the Kant, Hegel, they are also of different thinkers. Socrates had to give up his life only because he told that, "Soul is immortal." And who are the beasts around for whom he had to give up his life that, "Soul is immortal" because he told. And that affected their religious thought, so he was murdered. "Soul is immortal." For this statement of this truth that soul is immortal, and he was given capital punishment.

And Christ had to be, "Because everything belongs to God," this was his statement, and that innocent man had to be ... And that was also with religious plea, there's the trouble. Those that crucified him, they also take the name of religion; going on in their society at that time. So religion is a dangerous thing, ha, ha, so-called religion. The essential man who uttered, "Everything belongs to God," he was crucified! He had nothing, a single space in this world. He's to be driven out of the world, because "God is everything." In this jungle what you can expect?

So our *Manu-saṁhitā* [2.1] says in the beginning.

*vidvadbhiḥ sevitaḥ [sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanuḥjñāto, yo dharmas taṁ nibhodhata]*

All these fool's and rascal's experience, knowledge of experience, should be set aside, brushed aside. Only revealed truth is to be dealt with. No knowledge of experience should be relied on. That is only coming, going, coming, going, developing and going down. No reliance into the human civilisation and their product of empirical knowledge, all brushed down. Only revealed truth, no waste of time considering these empirical thoughts, only revealed truth. *Vidvadbhiḥ sevitaḥ*. Those persons that have faith in the knowledge which comes down from the higher to this lower creation, only that truth considered. Save your time; don't waste your time to think about religion, so many scholars and poets of this world. Only revelation, that is to be relied, and there is also instalment. That also should meet comparison in revealed truth. Revealed truth is not one and the same, according to different sections it is extended here. For different division, in different type it has been given out.

So *vidvadbhiḥ sevitaḥ*, and *sadbhir sevitaḥ*, which is accepted by the *sādhu*. What is their general symptom? That they do not care for any gain or loss of this world. If anyone is puffed-up with gain, and he goes down with the loss of this world, he's not to be considered as *sādhu*, independent of gain and loss of this world. If such scholars, man of religious temperament, he comes to say something, we may give some attention to that. *Sevitaḥ sadbhir*.

Nityam adveṣa-rāgibhiḥ, and *hṛdaye nābhya*, and the innermost approval of your own heart. "Yes, it is satisfactory." Inner approval according to your own awakening. Awakening according to the degree of awakening of your own heart. You must have sanction from your inner heart. "Yes, I want this. Yes, I find there home comfort." That is also a part, you are to rely your inner feeling, innermost sanction. "Yes, I want such thing." One. And the *sādhu* who is above all gain and loss of this world, and knowledge that comes from above, not produced from this mundane, mortal world, however scholarly he may be. These three things to be considered.

And *Gītā* [18.66] says, "*Sarva-dharmān parityajya*. Whatever conception you have got so long in your life as your holy duty: give up everything, and come to Me. I'm such. The wholesale

purging, the transformation you will find within you. What you are at present, the wholesale purging is necessary. *Sarva-dharmān parityajya*. Good or bad, the wholesale purging out. Then the inner frame will be seen within you, and that may be fit for My transaction.”

That is with you, within. And the foreign things come and covered that, buried deep. Your own structure, your own real divine body it is filled up with so many dirts. They covered, they're buried under material ideas, thoughts, consideration. Revive yourself from the tomb. You are buried under earth. The earthly ideas have buried your soul within that, and you must come out of the burial ground.

What do you think? Ha, ha, ha. This is too much? Eh? This is too much?

Devotees: (Group laughter) We all think you're very merciful.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. These things cannot come from a tiny man like myself. Hare Kṛṣṇa. What I could imbibe from our Guru Mahārāja. He's wealthy, Mahāprabhu. But how much I can give it to you? This small medium. So many things are there.

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

Devotee: Guru Mahārāja. If in every instalments of the truth we are told this is final, how are we to know when we finally reach the highest?

Śrīla Śrīdhara Mahārāja:

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

The capital is within, and you won't be satisfied. You will seek in other place, if anywhere it is said that this is final, so far, no further. But the capital within you won't be satisfied with that. You will try to find out something more. You have read the book of Sanātana Goswāmī?

Devotee: Yes Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: That *Bṛhat-Bhāgavatāmṛta*?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: How Gopa Kumar is going up, first he reaches a particular plane, and finds little satisfaction. Stays there for some time, tries to do his duty in that plane for some time, but dissatisfaction from inside grew. Then any connection from near, higher place, comes either Hanumān, Jambhuvan, or this, then getting that connection is going there, next higher position. And after trying in that plane for some time, then again some connection from next higher plane anyhow comes to his connection, and catching that thread he's going to the next higher position.

And there also, in the beginning, he's very badly engaged himself, "this is the highest plane." After some time he finds dissatisfaction within. Do you not follow that?

Devotee: Yes Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: Gradually the inner awakening. The Śyāmānanda who was first, his Guru, Hṛdayānanda someone...

Devotee: Hṛdaya Caitanya.

Śrīla Śrīdhara Mahārāja: Near Kalna, Hṛdaya Caitanya, he gave him *sākhya rasa*. But the chance came to him for *mādhurya rasa*. Suddenly when he was wandering in Vṛndāvana, the chance, wonderful chance came to him. In the early morning he's taking the Name, he's going from Nandagrama to [_____ ?] He found a very beautiful divine girl, she's searching something near the way. But before that he suddenly found one nṛpur, one beautiful anklet on the way. He took it and put it in his bag. And going more inspired, taking the Name of Kṛṣṇa. And sometimes looking back, towards the place where he got. Suddenly he found that one divine girl she's searching for something in that place thereabouts.

Then he came back. "What do you search sister, for something?"

She told, "My Mistress Rādhārāṇī, She lost Her anklet somewhere here. I have come to collect that."

"Oh, I have got it. Is this it?"

"Yes." She took the anklet and put on his forehead, and that became a permanent spot there, of that anklet. She disappeared.

Śyāmānanda more enthusiastic. "What did I saw today here?"

Gradually that connection roused in him that *mādhurya rasa*. That connection, wonderfully transformed his heart in *mādhurya rasa*, that chance.

And he took it, the formal order, he took from Jīva Goswāmī again. His previous Guru he felt disturbed and he made a committee of the Vaiṣṇavas in Vṛndāvana, and called for Śyāmānanda and Jīva Goswāmī there, to explain 'why he has seduced my disciple.'

Then Jīva Goswāmī did not attend, he sent Śyāmānanda. "Go and give explanation to the committee."

Śyāmānanda plainly made statement that, "Such is the happening. After this my heart changed. And only as a formal thing I took from him."

In the beginning they disbelieved. "Oh, that is a story. It is not true what you say."

Then he had to tell. "You see my forehead the nṛpur tilak. This has been given to me in this way, and this is the evidence. Can you rub it, efface?"

They tried but failed. Then they gave recognition.

So it is possible. He's autocrat. The change also may be affected by His special, or His powerful groups' recommendation. "Do this thing, that thing." So we find that is inner gradual awakening; and also sometimes the change may be introduced also in the existing functional system, it is also possible. He's not under law. The beauty, the absolute beauty is not under law. The charm is not under law. But we're making legalised brain. Every point we seek some law, and want to put the elephant within a bottle. It is our nature, what to do! We hear a thousand times, "He's above all,

above all, transcendental, all this." Still our habit, our construction is such that everything we want to bring within the fist of our understanding, knowledge, that Adhokṣaja.

Anyhow, that has got also some necessity; otherwise we may be defeated by any other, every statement in the world. We have got, that also has some necessity; the argument, the *vicāra*. So, *vicāra-grantha* also there, *Vedānta*, Jīva Goswāmī he gave us *Sat-Sandarbha*, and there also for the protection of the higher truth he has given so many reasoning [_____ ?] But still it is above. *Tarkā-pratiṣṭhānāt*. Above this *yukti*. But in a particular stage we're to take help of the reason also. And reason may play in different planes.

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