

83.12.09.B_83.12.14.A

Śrīla Śrīdhara Mahārāja: ...you risk everything you possess. That is a real justice to your present possessions. This is all effective, to be disconnected fully of that, save yourself. Save yourself from your so called friends, as you think them within you. 'God, Lord save me from my friends.' At present who we consider to be our friends, that must be given up, and we must remain alone. And search who is my shelter, real, proper.

Devotee: Mahārāja. _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Akṣayānanda Mahārāja: ...then Govindaji, Rūpa *abhidheya*. But then Gopīnātha *prayojana*. But *prayojana* Ācārya we're told is Raghunātha.

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: Gopīnātha, He was installed by _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] *Caitanya-caritāmṛta* has given stress on these three. Ay tin gauriya ei koriya acariya pasad [?] In mantram also Madana Mohana means Kṛṣṇa.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And Govinda - Kṛṣṇa, Govinda, Gopīnātha, in the mantram we find three.

Akṣayānanda Mahārāja: Hmm. Yes.

Śrīla Śrīdhara Mahārāja: So Gopīnātha is *prayojana*, that is ultimately we take shelter there, we're ordinary. Though our position mainly in the Govinda, *rūpānuga*, there. But anyone ordinarily wants Vṛndāvana he'll have position in the most magnanimous and gracious acceptance of Kṛṣṇa as *gopī* in the *rasa*. Gopīnātha represents the *rasa līlā*, the wide circle in the *mādhurya rasa*, dancing, chanting. That is Gopīnātha. And select few direct in Gopīnātha. And Madana Mohana, only Rādhā Madana Mohan, where there's none, no other *gopī* also when They're alone, Kṛṣṇa, Madana Mohan. *Sambandha* is there. And Gopīnātha of the *rūpānuga* is Govinda. *Abhidheya tattva* also. And Gopīnātha Who gives shelter to all the *gopī* minded souls, in general.

[Śrīla Śrīdhara Mahārāja is now humming a song tune softly to himself - 05:00 - 06:00]
Nitāi. Nitāi. Nitāi. Nitāi. Dayal Nitāi.

Vidagdha Mādhava: Guru Mahārāja. Now that we're in Calcutta preaching, I was thinking maybe it would be nice if we could make some nice covers for some of your books for selling. Some of your books like *Śrī Śrī Prema Dhāma Deva Stotram*.

Śrīla Śrīdhara Mahārāja: That you may consult with Govinda Mahārāja. I have no idea. When you may take books to Calcutta and there that fascinating or charming - eh?

Vidagdha Mādhava: Cover.

Śrīla Śrīdhara Mahārāja: Cover, book.

Vidagdha Mādhava: Yes. Make them attractive.

Akṣayānanda Mahārāja: Binding.

Śrīla Śrīdhara Mahārāja: Binding, they may have from there. It may not be available here. The binding arrangement may be taken there. And the ordinary books, this *Gītā* unbound is here, you may take them and arrange their binding _____ [?] Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Tomorrow morning Badrinārāyaṇa Prabhu and Anurādhā, and Braja Behari and _____ [?] his wife, four. Then you are also going?

Vidagdha Mādhava: I was going to ask you, yes Guru Mahārāja, I'd like to be able to go tomorrow morning.

Śrīla Śrīdhara Mahārāja: Five. Then? Dina Bandhu Prabhu he will also go to help that _____ [?] I'm told _____ Prabhu also may go. But discussion finished. _____ Prabhu is expected here. Day after tomorrow Paramahansa Mahārāja's festival _____ [?] So Saturday, tomorrow morning, our good manager must reach there. Dina Bandhu Prabhu is a very good managing officer.

...

...but what for? Not for any material purpose, but for the highest purpose, for Kṛṣṇa consciousness. External adopt-ability was very, very generous, very, very broad. But internal position was firm and fixed in the highest position. And he came with the widest *sādhana* to take the Name, His worship. And other forms eliminated. Only through sound we can cultivate, with the help of sound. But that must be genuine source, not any sham thing, not imitation but genuine thing. Only through sound, sound is enough. Only sound connection of Kṛṣṇa is enough, but it must be Kṛṣṇa sound, Kṛṣṇa conception.

*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]

Autocrat. Beauty but Autocrat. So degree of surrender you are to consider. No limit of surrender because going to surrender to the Autocrat, no limit. One side surrender, another side Autocrat. Now think what to do. You are to die to live. If you really want to live you'll have to die as you are, a wholesale death. Have you got such boldness? So die to live. That is all right, no compromise, you'll have to die. And die for what? To sacrifice, to satisfy the Autocrat. That is Beauty. And thereby you'll attain your best attainment by your degree of death, ha, ha, ha, as you are. What is this? Who will come for what, with such risk?

Hare Kṛṣṇa. The most optimistic person, he may come. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Devotee: Guru Mahārāja. I've one question. In Braja we see that there are many Mūrtis of Dauji and They're always blackish. But in the *Bhāgavatam* tenth canto we see that it says that Dauji is white colour. But we always have black Mūrti.

Śrīla Śrīdhara Mahārāja: What does he say? Who is he?

Dhanvantari dāsa: Dhanvantari dāsa.

Devotee: In Vṛndāvana there are many Śrī Vighraha of Śrī Baladeva.

Dhanvantari dāsa: He understood, he understood. Dauji. And They're blackish colour. But He's whitish in the *Bhāgavatam*.

Śrīla Śrīdhara Mahārāja: Ha, ha. Yes.

Dhanvantari dāsa: So I'm not understanding.

Śrīla Śrīdhara Mahārāja: You may not understand. Here Keśava Mahārāja also made Kṛṣṇa in white colour, and in all our Maṭhas, Rādhārāṇī a golden colour, or all white stone colour. Do you see? But our eye in the reading of this physical eye, this black and white and red, has got no relation with that sort of black and golden and white. We're to understand that. Do you follow?

Dhanvantari dāsa: Yes. It is a physical thing.

Śrīla Śrīdhara Mahārāja: Rādhārāṇī was golden, Kṛṣṇa was black. That does not mean that the black in the physical eye. So something nearer approach, by the help of the nearer approach you're to realise what is in the original. These are all approach towards that. The whiteness that this eye can see it has got no relation with that whiteness, and so on, so on. So we should not lay much stress on this physical experience. It is above, transcendental. Somehow some nearer impression is being given. Not this black, this white, this golden, this red, it is something else. Extreme case I'm giving to you, whether you can follow.

When in Manipur there was a revolt in the British period. There was one General Chichandragit [?]

Dhanvantari dāsa: One what?

Śrīla Śrīdhara Mahārāja: One General of Manipur State by name Chichandragit [?], he made some conspiracy against the British rule, and he used to prepare bombs and other things in the temple compound. Just as the chiefs are now demanding. So British got some scent and sent a General to inspect the matter, for inspection. But Chichandragit [?] General he did not allow that gentleman to enter the temple compound. But he forcibly tried to enter and he was killed, murdered there. At this the British were confident there must be some conspiracy, they sent military. And then the temple and the Deity was smashed by cannon shot, whole temple and Deity was demolished.

Now our Guru Mahārāja's comment on this. "The Śrī Vighraha we're to understand, that the Śrī Mūrti is one and the same with Kṛṣṇa, Rādhā-Govinda temple, Kṛṣṇa. And without the slight sanction of Kṛṣṇa not even a creeper can move, a straw can move. Everything, whatever happens by the wish, sweet will of Kṛṣṇa. And why this temple was smashed by cannon shot, and Kṛṣṇa He sanctioned that? Without His sanction nothing can happen. So Kṛṣṇa sanctioned to shoot His Own Deity there that was established and was being worshipped."

What is the reason? Do you follow? Eh?

Dhanvantari dāsa: Yes. I follow the point. What is the reason?

Śrīla Śrīdhara Mahārāja: Why Kṛṣṇa willed to shatter His Own Śrī Mūrti there in Manipur? Without Kṛṣṇa's will nothing can happen. And His Own Vighraha was shot to pieces. What is - how? Our Guru Mahārāja told that,

*arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhir
[viṣṇor vā vaiṣṇavānāṁ kali-mala-mathane pāda-tīrthe 'mbu-buddhiḥ
śrī-viṣṇor-nāmnī-mantre sakala-kaluṣa-he śabda-sāmānya -buddhir
viṣṇau sarveśvareṣe tad-itara-sama-dhīr yasya vā nārakī saḥ]*

[Śrīla Vyāsadeva states in *Padma-Purāṇa*: "Anyone who considers the worshipping Deity of the Lord to be made out of wood, stone, or metal; who considers the Vaiṣṇava Guru to be a mortal man; who considers a Vaiṣṇava to be limited by the confines of caste, lineage, or creed; who considers the holy foot-wash of Lord Viṣṇu or a Vaiṣṇava to be ordinary water, although such water has the potency to destroy all evils of the age of Kali; who considers the Holy Name and mantra of Lord Viṣṇu, which vanquish all sins, to be common sound vibration; and who considers the God of gods, Lord Viṣṇu, to be merely on the level of the demigods - such a person is a diabolical devil."] [*Padma-Purāṇa*] & [*Gauḍīya Kaṅṭhahāra*, 13.94]

Bhauma ijya-dhīḥ.

*[yasyātma-buddhiḥ kuṅape tri-dhātuke, sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij, janeṣv abhijñeṣu sa eva go-kharah]*

["One who identifies his self as the inert body composed of mucus, bile and air, who assumes his wife and family are permanently his own, who thinks an earthen image or the land of his birth is worshipping, or who sees a place of pilgrimage as merely the water there, but who never identifies himself with, feels kinship with, worships or even visits those who are wise in spiritual truth — such a person is no better than a cow or an ass."] [*Śrīmad-Bhāgavatam*, 10.84.13]

In *Bhāgavatam* and *Padma-Purāṇa* it is mentioned that what really we do worship that is not stone, that is not wood, or any mineral. When generally we think that it is stone, it is mineral, it is wooden, that conception was shut down in a moment, demolished. Do you follow?

Dhanvantari dāsa: Hmm. Yes. We should not take it externally, the external is finished.

Śrīla Śrīdhara Mahārāja: That external possibility of external conception of the reality, that had been demolished. So we should not give much importance into the external representation of things. It is gradually taking me that side. In this way it has been arranged.

Dhanvantari dāsa: Catching the spirit.

Śrīla Śrīdhara Mahārāja: Ah.

*ānukūlyasya saṅkalpaḥ, [prātikūlya-vivarjjanam / rakṣiṣyatīti viśvāso, goptṛtve varaṇam tathā.
ātma-nikṣepa kārpanye, ṣaḍ-vidhā śaraṇāgatīḥ / evaṁ paryāyatas cāsminn,
ekaikādhyāya-saṅgrahaḥ]*

["The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."] [*Caitanya-caritāmṛta, Madhya-līlā, 22.100*]

It is towards that, not that very thing. In this way we're to accept. Then the red complexion or - we must not make too much here in the experience of our senses. It is something like, but not as we have our sensual experience, not, but towards. Helpful, favourable. In this way we're to see things.

Dhanvantari dāsa: Like giving an idea.

Śrīla Śrīdhara Mahārāja: Ah. In gradual process we're being taken to them. We cannot but read material things, we're fully surcharged in and out with material conception. And to take out from that material conception some sort of material help is necessary. But that does not mean that what is given, extended to us, that is *the* thing. We're to go further and further to have the real representation.

Dhanvantari dāsa: Very nice, very nice.

Śrīla Śrīdhara Mahārāja:

*loke vyavāyāmiṣa-madya-sevā, nityā hi jantor na hi tatra codanā
vyavasthitis teṣu vivāha-yajña, -surā-grahair āsu nivṛttir iṣṭā*

["Everyone is naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing

sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramani sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make one abstain from these activities." [Śrīmad-Bhāgavatam, 11.5.11]

Just as a professor he's helping a boy to study, the professor has got much knowledge, but the boy not so much advanced in knowledge. So by instalment he will say when teaching geography, 'Sun is fixed, and the planets are all moving around the sun.' Again in higher study of astronomy or geography he will have to say, 'No, sun is also moving.' But if he says that to the boy, the boy will be perplexed.

So by instalments teachings are given to us by the śāstra, not wholesale at once, by instalment. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Dhanvantari dāsa: I have another question of a different subject. That in the *Caitanya-caritāmṛta* purport our Prabhupāda says that, "If a *sannyāsī* falls down, the only *prāyaścitta* is to drown himself in the *triveni*." But I'm thinking that there must be more understanding to this situation. It's one statement, a blanket statement, it's only *prāyaścitta*, drowning in the *triveni*.

Śrīla Śrīdhara Mahārāja: That is the standard has been given there, but the adjustment may be according to that ideal. In the time of application, according to the different type of cases, the different adjustment should be made. That is a general example is given. But particular application of the case may differ.

Dhanvantari dāsa: *Kāla-deṣa-pātra*.

Śrīla Śrīdhara Mahārāja: Ah. *Deṣa-kāla-pātra*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhanvantari dāsa: Guru Mahārāja. One more question please. I was reading *Śrī Guru And His Grace* recently, and it's challenging some of my...

Śrīla Śrīdhara Mahārāja: You are reading, but we have not read it.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Eh? Anyhow you may ask your question.

Dhanvantari dāsa: Some of my former conceptions are being altered by this, about the Guru Paramparā. Of course some say that it's coming down by *dikṣā*, but we understand it may also come by *sikṣā* or by *sat saṅga*. But I was thinking previously that just like a chain is as strong as the weakest link in the chain. So if in the *sampradāya* one of the Gurus is not so qualified, then the

disciple will not go beyond the qualification of the Guru. He will not rise higher than his Guru. But apparently that is not the fact. The *sampradāya* is not like a chain, exactly.

Śrīla Śrīdhara Mahārāja: Hmm? What does he say?

Akṣayānanda Mahārāja: If in the *sampradāya* one of the Gurus is weaker, if in the *sampradāya* one of the Gurus is not so strong as the others, then maybe the chain will suffer, or not.

_____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] There are many Gurus?

Akṣayānanda Mahārāja: Yes. If one is not so strong, will it cause deviation, in the message? Like that.

Śrīla Śrīdhara Mahārāja: You may apply the spiritual matters in ordinary cases which we understand properly. Suppose a combination of merchants. _____ [?] Of the merchant syndicate or something like.

Vidagdha Mādhava: Association.

Śrīla Śrīdhara Mahārāja: Association of the merchants, so many members there are. One may understand that mercantile approach little less. Then how will it affect the association? In ordinary case also we can understand to certain, there also this common sense may be applied.

Dhanvantari dāsa: Hmm. Very good.

Śrīla Śrīdhara Mahārāja: Educational syndicate, merchant association, then this military _____ [?]

Akṣayānanda Mahārāja: Regiment.

Śrīla Śrīdhara Mahārāja: All may not be equal, some higher, some lower. And what will be the effect there, we may apply that to these spiritual things.

If a blunt headed merchant he's the supreme, chairman of the association, and at his instruction everyone moves then that will lose in business. Or even in a neglected position one idiot merchant in neglected position then by the vote of the others he will also go on in any way he can.

The difficulty is this, that when we do not come into real conception of the spiritual substance there all these troubles come in. It is all vague, all imagination, all risk. But if we can feel that this *is* spirituality, and this is mundane, then we can make choice for our own interest.

Why I'm out? You're Catholic, why you've become Protestant? You're Christian, why you have come to be Islam? That Mohammed he was a wrestler [boxer], he became a Muslim, that

Mohammed Ali or someone. Why have you come from Christianity to Kṛṣṇa consciousness? What for? What makes you justify leaving your born birth religion has taken you to Kṛṣṇa consciousness? What is that thing? You'll apply that. And in Christianity also, all the bishops they're all of same standard?

Everywhere there's gradation, wherever we go, in every walk of life we're to select the superior thing, everywhere, which is suitable to me according to my capacity. I'm going by rikshaw, another by motor, he can provide that, he can go by taxi, but I shall have to go, and some, many are walking.

So adopt-ability depends on our own sincere selection of the truth. The risk is with me.

You've heard of Casabianca?

Dhanvantari dāsa: Yes.

Śrīla Śrīdhara Mahārāja: "The boy stood on the burning deck, whence all but him had fled."

[This is the first line of a poem called Casabianca by the English poet Felicia Dorothea Hemans]

In a fight many may fly away out of fear, but one may stand to fight, knowing fully well that he'll have to die. But still he holds the higher principle, "I won't go back, I shall die here." You appreciate whom? And that is also not every case. That foolish affinity to that order is also not very good. If I go back then I shall be again able to attack the enemy. That consideration also may be there. So *deṣa-kāla-pātra* as you told, it should be judged. Sometimes to become coward, that is to become brave. So practical application in different cases will fetch different result. On the whole the sincerity.

[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]

We must be sincere, to our activity, to the outside, and none can defeat me. I'm my enemy. Enemy is not outside. The worst enemy is within me. If I do not like to deceive me none can deceive me. For the time being it may seem that one is deceiving me, but never, none can deceive me, anyone, none. The culprit is within.

Because we cannot see the real path, so we do not go, is it the problem? Knowing fully well that this is good, but still we can't do that. A hundred times I try to go but I fall down. Who is responsible? That is a row to create, to deceive ones own self. 'This is this, this is this.' The heart will tell plainly that what is real need in me, what I want. The combination, the majority, that is everywhere.

Animalism, then rationalism, then wisdom, then spiritualism. Elimination and advancement. Who comes to eliminate, the company? We're all animals, then rational animal, then wise man, then virtuous man. In this way elimination and acceptance. At ones own risk one is to take. The quarrel and misunderstanding, that is not the real cause. Inner sincere adopt-ability that is responsible for every progress.

Sada haya gaura siksa buliya hoibe [?] If you're simple and sincere you'll be able to understand what advice Gaurāṅga has given to you, it will be plain to you. A bad workman quarrels with his tools.

*[vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ]
hr̥daye nābhya nujñāto, yo dharmas taṁ nibhodhata
[Manu-saṁhitā, 2.1]*

Heart's approval, inner approval, that is final. Imposing from outside, how much value it may fetch in ones sincere acceptance? A man may give his head but not his decision. Eh?

Devotee: _____ [?]

...

Akṣayānanda Mahārāja: ...enter the International Society For Kṛṣṇa Consciousness, ISKCON, and after preliminary purification become most repentant for their previous illicit activities. They are shocked when they realise how they gave up the personal association of God to pursue the useless forms created by Māyā." This question, he has quoted this. "Many people have come to ISKCON, sinful people, and after purification they repent. And they're shocked when they realise how they gave up the personal company of God, to pursue the useless form of *māyā*." So this question of 'gave up the personal association', the old question.

Śrīla Śrīdhara Mahārāja: If anyone had real personal connection, is it possible for him to give up? That is the question? Eh?

Akṣayānanda Mahārāja: Yes. That old question.

*[na tad bhāsayate sūryo, na śāsāṅko na pāvakaḥ] yad gatvā na nivartante, tad dhāma paramam
mama*

["My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode."] *[Bhagavad-gītā, 15.6]*

Then Kṛṣṇa's statement in *Gītā* is false. This problem.

Śrīla Śrīdhara Mahārāja: Then some possibility that word will be used, avoiding the possibility of our connection with Kṛṣṇa. Eh? We've come so far into the dense part of *māyā*. From direct connection, direct service of Kṛṣṇa, one cannot come to this *māyā*. But from *taṭasthā* he had the possibility to go up, but without going that side, he has come this side, he may remain like that. Do you follow?

Akṣayānanda Mahārāja: Yes. But this means, according to this statement, before *taṭasthā* we might have had personal company of Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: That may not come under reasoning.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Svarūpe sabāra haya, golokete sthiti.* Everyone in his internal real position he's in connection with Kṛṣṇa. But from there he has come here, that is another thing. If we're to say so, then it is by the *līlā*, flow of the sweet *līlā* of Kṛṣṇa, and coming and going. That is another plane. But general plane, from the *taṭasthā* we have come. And by the help of the *sādhus* we can avoid our present position and enter into that company.

Devotee: What should be the case, or should be the understanding in the case of the *brāhmaṇa* assistant of Caitanya Mahāprabhu who was captured by the Bhaṭṭahāris? When the Lord was travelling in South India He had one *brāhmaṇa* assistant. And this assistant he was somehow deluded by the association of these gypsies.

Śrīla Śrīdhara Mahārāja: We're to accept this, that Caitanya Mahāprabhu showed by His personal assistant the possibility of such concern and danger. To show the possibility of such deviation He made it a play to teach us. Satahari [?] dāsa, then Kālākṛṣṇa dāsa, the dangers may come in such forms. To show this Caitanya Mahāprabhu by His own persons has given us the suggestion, that it is possible, beware. Beware of the danger. It is possible that from such stages one may be enticed by *māyā*. So don't believe you too much, don't trust you too much. Even in connection with God's temple, we have seen, we have heard rather, that in a temple a *pūjārī* is worshipping in the temple, engaged, within the temple he's writing a love letter...

.....

