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Śrīla Śrīdhara Mahārāja: Nitāi. Nitāi. Nitāi. Nitāi.

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: All right. Nitāi. Our Ujjvala-nīlamaṇi prabhu is silent. Where is he?

Ujjvala-maṇi [?]: Here. *Śrīmad-Bhāgavatam* is coming down from Goloka Vṛndāvana. But then why, what is the importance of so much detailed information about the universe, this land, and this planet?

Śrīla Śrīdhara Mahārāja: They're suiting us, that it may suit us. Just as our Tīrthapāda says that 'I'm using intoxication only to mix with the people that are prey to intoxication.'

yad yad ācarati śreṣṭhas, tad tad evetaro janaḥ [sa yat pramāṇam kurute, lokas tad anuvartate]

["The general masses imitate the ways of great men. They follow whatever the great personality accepts as the right conclusion."] [*Bhagavad-gītā*, 3.21]

The Kṛṣṇa, He came here and He also lived like us. What was the necessity? That to be one of us, and it will be favourable for Him to preach amongst us, if He accepts our customs.

So *Bhāgavatam*, there are so many stories about this mundane world. It is only to make that acceptable for us. By the examples and by the stories, to attract our attention and to help our understanding, and that has been dealt in that way, in *Purāṇa*.

In *Veda*, reveal scriptures of the original type; they do not take any such help. Command, "Do this." Why? What for? No mention. Just as the command of the army commander. "Do this." No rhyme and reason. This is *Veda*.

And the *Purāṇa*, *Purāṇa* type of advices, like it has been compared like a friend. "Oh, this one, that was a particular man. He did in this way and he got such benefit. You do, you'll also get." In a friendly line *Purāṇa* comes to advise us.

And *Smṛti*, *bhagni*, just as sister to the brother, she requests something. So *Śruti śāstra*, in our daily life is mixed there advices of the *Vedas*. "Eat this; don't eat this. Don't go there; do this." All these things, like a sister, affectionate sister, *Smṛti* comes to advise us.

And the *Kavya*, the epic, also here, like a wife, affectionate wife, in a sweet tone comes to help us. "Do this; don't do this, I request, never go there." All these things.

So *Veda* is commanding. *Purāṇa* is friendly. *Smṛti* is sisterly. And the *Kavya* as if from an affectionate wife, very sweet way it wants to advise us for our good.

So *Bhāgavata* is *Purāṇa*, but *Bhāgavata* has been called not only *Purāṇa*, but it has got signs of many things. *Satati Śruti*. *Bhāgavata* has been told, *Śruti*, *Veda*. Sometimes commanding like *Veda*. Then it has been told *Itihāsa*.

sarva-vedetihāsānām, sāraṁ sāraṁ samuddhṛtam

["The essence of all Vedic literature and all histories has been collected in *Śrīmad-Bhāgavatam*.']

[*Caitanya-caritāmṛta, Madhya-līlā, 25.145*]

It has got also the symptom of the *Purāṇa, Mahā-Purāṇa*. Then *Smṛti. Evam nrinam kriyam yoga* [?] How the daily practices should be God-ward, it has been mentioned like *Smṛti. Vede kriya yoga sarvesam* [?] *Smṛti, tantra*. And also, *Śruti, Purāṇa, Smṛti*, and, another something. So combination of many types of scriptures and advices we find in *Bhāgavatam*. As if *Purāṇa* is describing, relating the story of many persons, the Prahlāda, this, that; to help us accepting the path of devotion. In this way, from all sides.

So Jīva Goswāmī, when he has accepted *Bhāgavata* only as the authentic basis of his writings, he has proved all these things. "Why I have accepted *Bhāgavatam* to be the only guiding *śāstra*, scripture? Because *Bhāgavatam* has got all these signs. It plays the part of *Śruti, Smṛti, Purāṇa, Tantra*, everything is found in *Bhāgavatam*; so I have accepted *Bhāgavatam*."

Jīva Goswāmī has mentioned evidence of ten kinds. *Pratyakṣa, anumāṇa*, inference and the experience, so many analogies, ten kinds of evidence. Then eliminating, showing defect to all other points, only accepted revealed truth and *artha vakya*.

Then he has come, "What are the sources of this revealed truth and *artha* and this *Veda, Purāṇa*?" In this way. And he has accepted, "If we get, why *Purāṇa? Veda* is very difficult to understand. So with the help of the *Purāṇa*, that is the interpretation of the Vedic genius, we shall take their help. In this way, we find in one book, only in *Bhāgavatam*, all of these symptoms."

So *Bhāgavatam* should be the basis of all our arguments and enquiries, Jīva Goswāmī told. In *Sat- Sandarbha*, or *Bhāgavata-Sandarbha*, he has taken from *Bhāgavatam* and put the whole thing in a logical way. Thus - *Tattva-Sandarbha*, there he deals epistemology, what will be proof and non-proof? To analyse, what should be the real authority, real proof. And not any tale or any fable. What will be, that has been dealt in *Tattva-Sandarbha* - the first part of *Sat-Sandarbha*. Then the second,

[*avadanti 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*]

Brahmā-Sandarbha is called *Bhāgavata-Sandarbha. Paramātmā-Sandarbha*. And what is *Bhāgavata-Sandarbha*, that is *Kṛṣṇa-Sandarbha*. These three and epistemology are the four, and one is *Bhakti-Sandarbha* - means to end. And then the last is *Pṛīti-Sandarbha*, the object of our life. That is *prema*, love, what is love. He has dealt with all these six things very scientifically.

Tattva-Sandarbha, that is "What is the guarantee that I shall say that will be true?" That has been dealt there. *Mana* means epistemology in English, epistemology. What is right what is wrong, how to know, the discussion about that. Epistemology. Truth and falsehood, how to know, how to differentiate, what is the guarantee there? Then he takes Brahman - all accommodating aspect; then Paramātmā - all permeating aspect; then Bhagavān, Kṛṣṇa, that is the object of our life. What are we searching for? What is the object? What for the whole movement is meant? *Bhāgavata, bhajanīya*. There is some substance which attracts naturally our service. We like to serve Him; such

is His personality. Such personality, such thing, such substance is in existence, that attracts our service naturally from the core of our hearts. That is *Bhāgavata-Sandarbha*.

Then *Bhakti-Sandarbha*, how to reach there. And *Pṛīti-Sandarbha*, what is the highest attainment? What is the reward in our life, highest reward, fulfilment of our life? In this scientific way he has dealt the whole thing, in *Sat-Sandarbha*, *Bhāgavata-Sandarbha*. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi. Nitāi. Nitāi.

Devotee: Guru Mahārāja. Did Vyāsadeva write all the Vedic literature. The *Upaniṣads*..

Śrīla Śrīdhara Mahārāja: No. Vyasadeva has compiled. *Vedavivag*, making adjustment: *Ṛg*, *Yajur*, *Sāma*, *Atharva*, he only grouped. This will be *Ṛg-Veda*. This *Sāma-Veda*. This *Yajur-Veda*, meaning the sacrifice. *Sāma-Veda*, this chanting. And *Atharva-Veda*, this ordinary, some mundane things about the _____ [?]

Badrinārāyaṇa: Treatment.

Śrīla Śrīdhara Mahārāja: The physician-ism, then this astrology, something mundane; what we may think, comes from - that forms a part of the *Veda*, that is *Atharva-Veda*. And *Yajur-Veda* is sacrifice mainly. And *Sāma-Veda* in singing mainly, chanting. And the *Ṛg-Veda*, very short sentences of advice direct, without rhyme or reason. "Do this. Do this. Do this." Just as a father says to his young child, without rhyme and reason. "O you boy, do this; do this." Father or mother, the guardian, gives suggestion to the small young child. *Ṛg-Veda*, generally deals like that. And Vyāsadeva has compiled them; separated in four groups.

Devotee: Did Vyāsadeva compiled the *Upaniṣads* also?

Śrīla Śrīdhara Mahārāja: *Upaniṣads* are also a part of the *Veda*, tirobagh [?] what deals mainly about knowledge. Not about sacrifice of any practices, but discussing about intellectualism. Intellectual dealing of the *Veda*, that is in *Upaniṣad*. *Jñāna-pradhāna*, mainly dealing about knowledge, analysis of knowledge. And not practices of *yajña*, and what you will eat, what you will not eat; not all these things, but only discussion about knowledge. And this,

*sarvopaniṣado gāvo, dogdhā gopāla-nandanah
[pārtho vatsah sudhīr-bhoktā, dugdham gītāmṛtaṁ mahat]*

["All the *Upaniṣads* are like a cow, and the milker of the cow is Śrī Kṛṣṇa, the son of Nanda. Arjuna is the calf, the beautiful nectar of the *Gītā* is the milk, and the fortunate devotees of fine theistic intellect are the drinkers and enjoyers of that milk."]

["All the *Upaniṣads* are the cow personified, and the cowherd boy Śrī Kṛṣṇa is their milker. The son of Pṛthā is the calf personified, this ambrosia of the *Gītā* is the super-excellent milk, and the highly intelligent virtuous souls are its tasters."]

[*Śrīmad Bhagavad-gītā*, *The Hidden Treasure of the Sweet Absolute*. Page 331 and 332]

And the *Gītā* is the gist of all the *Upaniṣads* given by Kṛṣṇa. The substance of all the *Upaniṣads* is given in *Bhagavad-gītā*. *Sarvopaniṣado gāvo*. As if all the *Upaniṣads* are like a cow. *Dogdhā*

gopāla-nandanah. And the Kṛṣṇa, *gopāla-nandanah*, the cowherd boy, He's milking the cow, *Upaniṣad*. And finding this milk, and the scholars they're drinking, in this way. And Arjuna is like a calf. Arjuna, the calf put into the udder. Arjuna is the cause of drawing the water into the udder like calf. And Kṛṣṇa is milking. And the scholars are drinking. And the cow is representing the *Upaniṣad*. In this way they've been figuratively presented in *Bhagavad-gītā*, chanting this praise of *Bhagavad-gītā-Māhātmyam*. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Devotee: Sometimes you use the expression 'light year'. Does that mean you accept what is behind or is it just example?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Light year. When we're, from *jñāna śūnya bhakti* we come to *jñāna*, individual knowledge. When from intelligence we come to mind. From mind we come to the experience of the five things: the earth, water, air, ether, all these, heat, fire, all these things, they all come from mind, when coming towards gross side. And when *pralaya* enters, then whole thing enters into mind. And when the creation, creation from the fine things these gross things are evolved. When, from the mind the gross things are evolved, then comes two things: the *deśa* and the *kāla*. What helps us to understand coexistence, that is space; and succession, that is time. Helps us, the knowledge of succession, there we find the basis as time, *kāla*. And coexistence generally, that is space, *deśa, kāla*. And the thinker is *pātra*, person. The subject, the space, and time, when we come to experience the, come down to the world of experience. But time is, it has got relative position. We're human beings, our experience of time is something else. There are so many insects, that in our one hour their hundred generations is passing away. They - our second may seem to them one year. And in the Brahmāloka, Brahmā in the similar mentality.

*sahasra-yuga-paryantam, ahar [yad brahmaṇo viduḥ
rātriṃ yuga-sahasrāntām, te 'ho-rātra-vido janāḥ]*

["A day of Lord Brahmā lasts for one thousand *catur-yugas* and his night is of the same duration. Persons who know this have the true conception of day and night."] [One *yuga* (age) in the time calculation of the demigods = the four *yugas* or one *catur-yuga* in the time calculation of mankind, or 4,320,000 years.]

[*Bhagavad-gītā*, 8.17]

Our thousand *yugas* consist one day. So relative position, of time and space. According to our capacity, our jurisdiction of the vision, and jurisdiction of the hearing, we find a great portion. But who has got more fine sight, and more fine hearing, they will find our position very small. And there are also so many worms, they can see and they can hear very little, they'll find their world only very less. So, what was your point?

Devotee: Time. If you accept the conception behind the expression 'light year'?

Śrīla Śrīdhara Mahārāja: Light year. So, light-year means, the speed of lightning that is in a second, it goes to seventy five hundred miles or something like that in a second. And that light-year, in a year, how much it can go? That is light-year. So the speed of light is very high, so there are things which cannot be measured by inch, foot and all these things; light-year has been taken as the standard of measurement of the distance. Lightning, speed of light is in a second so much,

and in a year, how much distance it will cover? So, twelve years light-year, that start is twelve years, light-year. That, how much distance will be in my calculation? The second, then in hour, how much distance covered? Then in a day, then in a month, in a year; that lightning speed can go how far? That has been taken, just as millimetre, metre, then kilometre; in this way for our convenience we use small and big. That also in the factor of time, and also space, bigger things and smaller things used for our convenience. That is a technical word, light-year. Light-year, the greatest standard to measure the distance.

Now, the present modern scientists say there, the measurement of distance of the highest type is in light-year terms. That is a material thing. But infinite, of the distance of any amount of light-year, it is only a part in the infinite, a smallest part of the infinite. Infinite cannot be reached in this, by the measurement of light-year, where everywhere is centre, nowhere circumference. So light-year cannot give any idea of infinite. Who is everywhere, in His case light-year is failure.

Once, when first I came to this side, some religious tendency, one of my advocate cousins, to discourage me from the way of religious life, he told that one gentleman he came from the Brahmo society and he gave a lecture. And there he mentioned that "There are light-year is so. So many stars at the distance of so many light-years; such is the conception of the infinite. And there are more stars whose light has not yet reached here in this earth. So infinite is how big? And we are small, a smallest part of the infinite. If there is any God, has He got any time to think about us? So, give up all those mania." Ha, ha. He wanted to say. "If there is any God at all, has He got any time to give His attention to the smallest part in the world?"

Then I answered him, "Can you say where there is no God? Is there any space where there is no God?" He was silenced. "He's everywhere. He's beyond infinite, and He's in every atom, present in every atom. Can you say that, 'This place is non-God?' Everywhere He is." *Tad dūre tad v antike.*

*[tad ejati tan najjati, tad dūre tad v antike
tad antar asya sarvasya, tad u sarvasyāsya bāhyataḥ]*

["The Supreme Lord walks and does not walk. He is far away, but He is very near as well. He is within everything, and yet He is outside of everything."] [*Śrī Īśopaniṣad*, 5]

He's nearest and He's farthest, both eternally is He. So everywhere, all attention, it is He, and nowhere.

*mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ.*

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] [*Bhagavad-gītā*, 9.4]

"I'm everywhere, I'm nowhere. Everything in Me, nothing in Me. Try to find out My peculiar position, what am I? I'm independent; though I'm everywhere - all pervading, still I'm independent."

Hare Kṛṣṇa. So here I close.

...

Devotee: ...in *ajñāta sukṛti*, and then goes to *jñāta sukṛti*, then to *sādhu saṅga*.

Badrinārāyaṇa: *Śraddhā*.

Śrīla Śrīdhara Mahārāja: What does he say?

Badrinārāyaṇa: Mahārāja, he's asking if the path of devotion begins from *ajñāta sukṛti*, to *jñāta sukṛti*, to *śraddhā*, *sādhu saṅga*.

Devotee: So the question is, I heard from Viraha Prakāśa Mahārāja that there are *anarthas* or obstacles in the path of chanting Hare Kṛṣṇa. So I asked him about these *anarthas* and he's telling me that he really doesn't know, and I'll have to make the question unto your feet.

Badrinārāyaṇa: *Anartha-nivṛtti*.

Śrīla Śrīdhara Mahārāja: Separated interest, separate cause. Kṛṣṇa consciousness is causeless, that is, no beginning, and *apratihatā*, that is, no end. No beginning, no end. The central flow, or vibration, or wave, or any separate interest, consciousness, that is *anartha*. *Artha* means necessity, what is not my necessity, but posing to be necessity by separate, based on separated consciousness, interest - that is *anartha*. To get out of the trap of separate interest that is misleading, and to learn to have the infinite reading, reading of the infinite. That is what is necessary; to identify with the universal flow, universal wave. But we're carried out by different waves of separated interest consciousness. That is *anartha*, which is not necessary for us. Only necessity, to merge in the wave of universal interest. It is for Itself, for Himself.

*aham hi sarva-yajñānām, bhoktā ca prabhur eva ca
[na tu mām abhijānanti, tattvenātaś cyavanti te]*

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

"I'm the only enjoyer of all these sacrifices or movements in this world. I'm the only enjoyer and everything belongs to Me, unconditionally."

That is, God's position is such, He's paramount, and the highest harmonizing centre.

And we must all submit cent percent to Him. Any deviation from that, that is *anartha*. *Anartha* means meaningless, which has got no meaning. Meaning, purpose serving, is only to have that universal wave, have connection with the universal movement. Anything besides that, that is *anartha*, *apra-yojaniya*, undesirable, unnecessary. It will serve no purpose, *anartha*. We're in connection of *anartha*, the undesirable things, which won't serve any real purpose to my cause.

My real cause, cause of my life, my satisfaction of my existence will be found only in the connection of the universal wave of the whole absolute. That is Kṛṣṇa consciousness, the most universal, fundamental wave. We have to catch that. There our goal, our satisfaction, the fulfilment of our life is only to be found there, in that layer, that plane. Not this superficial plane of nationality, or family interest, or social service, all these are provincialism.

And to stop ones own movement, that is *samādhi*, to do away with his own existence, that is also suicidal, renunciation. We're to give up enjoyment as well as renunciation. Evil doing and also strike, both to be given up. In a nation, so many workers, they're doing something wrong against the principle of the law; that is bad, not law abiding, hooliganism, that is also bad. At the same time to go on strike, won't work, no work, that is also bad.

Only to work in the interest of the country, that is good. From this we're to learn, from local we must go to universal interest, for the absolute. Not any local interest, however greater it be in magnitude. Self-centred, or family-centred, or village-centred, or province-centred, or humanitarianism, anything, that is a part of the infinite. So we're to understand things in general way, it is such. The technical words: *anartha-nivṛtti*, *bhāva*, *āśakti*, all these, all covers; covered by this understanding. Do you follow, No?

Devotee: Yes.

Another Devotee: Mahārāja. Why does Guru and Kṛṣṇa not accept our service?

Śrīla Śrīdhara Mahārāja: Ha, ha. We're not fit. If Guru is right, then they do not accept me, we're not fit to serve. We do not understand ourselves. We do wrong, and that is not in accordance to the harmony. So Guru cannot accept discord. He's trying to harmonise, if anything, he finds that this cannot be harmonised, he's reluctant to come into harmony, then he'll dissociate. That he won't come to harmonise, he does not understand the necessity of harmony, he's unfit.

Devotee: Then what can make such a person fit?

Śrīla Śrīdhara Mahārāja: Fit? In that case, the unknown nature, by the flow of the nature he'll be punished, and his apathy will be decreased to certain extent. And some help unconsciously he'll imbibe from some other quarter.

Devotee: Unconsciously?

Śrīla Śrīdhara Mahārāja: Purification in the school, and purification in the prison house, two kinds, and various kinds of purification. And in the prison house also, different kinds of purification in a jail, in a prison house. Concentrated in a camp alone, sometimes whipping, and sometimes according to the classification of the crime, punishment comes and purifies him. And then education, the schools, colleges, they educate. Then religious association; they also try to educate, different types of members dealt in different schools, all for instruction, not for any retaliation, not for any jealousy.

Everywhere in the nature we find only with the idea of purifying things happen. So we're advised to see that all is all for the best. "Severe punishment coming to me. Yes, it is necessary for my purification." Our attitude becomes like that, in very short time, we're relieved from all sorts of punishment and go to the higher level. Ultimately everything coming from the supreme authority, and He has got no grudge for any person, any unit. Only for purification He has to deal different punishment and education and association, all these things. Do you understand?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Ha, ha. Again you will repeat the same thing in another way. Try to understand it.

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

With the help of sound divine Mahāprabhu asked us, advised us to purify our selves. But the sound should be genuine, transcendental, Kṛṣṇa consciousness, real wave. And the minimum demand from us for our purification in this age of controversy. Kali means *kalah*, quarrel, controversy. Everything is to put some doubt. "No, I won't like to hear it without any proof." Very suspicious mind.

So, take the advantage of the sound, and the very minimum demand is necessary from us, and very generous in transformation. At least with some faith. The minimum demand, minimum admission fee is *śraddhā*, faith. That if I do this, if I attend this *saṅkīrtana*, then everything will be done. That underground faith must be there, that it will help me. There is hearty cooperation, sincere cooperation with the Kṛṣṇa consciousness agents, that can purify very cheaply.

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

The minimum demand from us, to have this faith, that "This movement of Kṛṣṇa consciousness will purify us. If I attend this everything will be done." Such sort of generous, wide conviction. Then sincere cooperation with them, that can help us in very short way. The cooperation with the divine sound, sound aspect of the Supreme, is easily approachable for the beginners. Then from that many other aspect of the infinite will come to our understanding. The beginning with the sound aspect of the universal consciousness, sound aspect, is easily approachable. Others will come in retinue gradually. But our approach must be sincere, hearty. That we're under troubles and need this, will give us a real relief from all troubles together. It will put end to all the troubles which I'm experiencing now, and also which I may have to experience in future...

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