

85.07.30.B

**Śrīla Śrīdhara Mahārāja:** ...His representative. There is living Guru in the dynamic life, in the life of progress. Otherwise we've accepted one Guru and the whole life finished there. Guru is doing in his own way, I'm also going in my own way. One Guru. But if one is in a progress then according to progress his inner consciousness will help. "You can get help from this centre, this centre, and you're to approach." So though in this way you're making progress but you should have respect for the primary teacher. One who was the primary teacher of the infant class, I need not neglect him or insult him. But I must accept higher teacher's education, and some regard that in my beginning stage he helped me a great deal. Such respect we must maintain for the primary teachers, in this way. But if he comes to oppose my progress to accept higher teacher then I'm to come away from him. These practical things. If we're really concerned with my inner progress, and if I understand it's tangible progress, then we shall have to do that. The inner Guru will guide me, *caitya-guru*, the *vivek*, the spiritual consciousness, conscience.

**Indradyumna:** Guru Mahārāja. When can we know when is the will of God when something pass to us? And when is our *karma*? And when is *māyā*? And where is our freedom to...?

**Śrīla Śrīdhara Mahārāja:** Ha, ha. That is the positive side. Just as, how can I know who is the sun? By sun's ray we can understand sun, and also so many things. The more intense light can show what is seen what we misconceived in the dim light. In a dim light we can have conceptions of the outside in some way. But in strong light we can find, "Oh! I misunderstood this for that." This is - it will come from there.

So only our taste - "I won't be satisfied until I get these things, my heart's satisfaction." All progress has got this similar question. This is more revolutionary. Progress means elimination of the acquired things and to accept new things. How do we do that? Many are losing in that campaign and many are being successful. What is the cause?

**Indradyumna:** The desire?

**Śrīla Śrīdhara Mahārāja:** Yes. Desire is a type of *sukṛti* we acquire unconsciously by our fortune. That comes to guide us in the beginning, *sukṛti*. If we're to trace scientifically the very beginning of the progress, then *śraddhā* and then below, underground, *sukṛti*. *Ajñāta-sukṛti*, *jñāta-sukṛti*. That comes from the Lord's side. *Jīva's* free will is moving in his own way, and he's coming across with the generous dealing of the God. Then by chance acquiring some tendency, unknowingly, without his conscience he's acquiring some tendency towards the truth. Relative and Absolute.

**Indradyumna:** Like the Pāṇḍavas.

**Śrīla Śrīdhara Mahārāja:** Bigger question. That this is the Absolute, how can we understand this is Absolute? The Absolute will help you to understand - "That I am Absolute."

As much as you progress you will understand "Oh! These things are of lower existence." What I experienced before, that was of lower, when you come to higher experience. If you get more light then you can understand that in lower light, what I found that is wrong.

Not by vote, in this, it cannot be determined by vote of the ordinary man. Eh? The qualitative difference is known by qualitative progress, not by numbers.

The intricate question. When Mahāprabhu had a talk with Sārvabhauma - just before that Gopīnātha Ācārya he told his relative, Sārvabhauma, "Sārvabhauma, you think Caitanyadeva as your student. You can't find that He's divine aspect."

"But, no, no. He's a good boy. You're destroying him by speaking so highly about him. He's a genius, good boy, and you fellows you are glorifying him falsely that he's incarnation of God. You are his enemy. \_\_\_\_ [?] How do you know that he's incarnation of God, and not a genius man?"

Then Gopīnātha told, with the help of the scriptures, "In Kali-yuga there will be the incarnation of God. And His quality will be, nature will be to distribute the Name of Hari to one and all, powerfully. And we find in Him that. So He's the incarnation of God according to scripture we find. Then in *Bhāgavata* and *Mahābhārata*, they're principle *śāstra*. You're well read man, and you cannot understand. You've gone through *Bhāgavata* and *Mahābhārata* and there it's mentioned. So only by the grace of the Lord one can understand the Lord, not by genius. You're a great genius, Sārvabhauma, but by genius capacity we cannot understand. Only through His grace."

Then the students of Sārvabhauma put a question to Gopīnātha. "What is the proof that you have got that grace, you are not falsely interpreting the *śāstra*, what is the guarantee there?" The students put the question to Gopīnātha. Then,

*ācārya kahe, - vastu-viṣaye haya vastu-jñāna / vastu-tattva-jñāna haya kṛpāte pramāṇa*

["It is evident that I have the grace of the Lord, because I know Him, and that you have not, because you deny Him."] [*Caitanya-caritāmṛta, Madhya-līlā, 6.89*]

"I have a bit of grace in me of the God. Grace of God, a bit in me, because I can understand this, so. *Vastu-viṣaye haya vastu-jñāna*. That what is what, I can feel, and you can't do."

That is the last answer in this world. So Absolute Truth is not to be understood by the help of any other knowledge. Absolute Truth, only He can, the Absolute can make Himself known. Cannot be known by the help of other things. Then how, why He's Absolute? So sun is known by his own light, not by candle light, or any other light. Sun is known only by his light, and not with the help of other light. So the source of all knowledge, real knowledge, real love, that can be attained by the ray of that thing, not by the ray of any other thing. So, sat citte sata eva siddha, it is self evident, not dependent to any other thing for its knowledge. This is the characteristic of the Absolute, sat citte sata eva siddha. When you naturally come to sun you can know the sun. From the darkness you cannot conceive of the sun, you have no experience previously. So, sat citte sata eva siddha, sata siddha. He can make Himself known alone.

We're to follow this sort of thought. *Yam evaiṣa vṛnute tena labhyas.*

*[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena  
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṃ 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*]

Whoever He as His choice to make Himself known, the man of choice can know Him, otherwise not.

In Kuru *sabhā* Dhṛtarāṣṭra told, "Oh! They're seeing You in a very noble figure. I'm blind I can't see. Please remove my blindness for the time being. I want to see You. Then You'll again make me blind."

"No! Blindness not to be removed to see Me. You remain blind. I say 'you see Me' you'll see Me."

What sort of sight? His blindness did not - it was not necessary to remove his blindness.

"I say you see Me." And Dhṛtarāṣṭra, a blind man could see Him. So what sort of colour, figure, is there?

His will, *yam evaiṣa*, whomever He'll select, "You see Me," he'll see.

The Super Subjective, the object cannot enter into subject. When the Super Subject chooses any object to make Himself known, then he can know. And to what extent, only to that extent he can know. But the Super Subjective principle can also be controlled by *Yogamāyā*, *svarūpa-śakti*. He may want something but He's forced to change His mood by highly powerful potency.

As we're told that Kṛṣṇa wanted to maintain His four-handed figure when the *gopīs* fast. But when Rādhārāṇī came He could not maintain His four-handed figure. Forcibly, inner force, made Himself to transform Him into two-handed Kṛṣṇa at the sight of Rādhārāṇī. But this is unique. This should not be taken as any law, or free for anyone. But in extreme case it's such, in extreme point. Otherwise He's all-free, and whatever He likes to do He can do so, with anyone and everyone. So His sight.

So only *śaraṅāgati* is our capital, surrender, to increase the negative side of us. Surrender, dependence, total and extreme, intensified dependence on Him, to move His heart. And He will come before us. So negative side, no positive attempt on Him may be successful. We're to excite His will, sweet will, appeal to His sweet will, by sacrifice, self abnegation, and self surrendering, for Him. We're for Him. Die to live. Die to live. By death, by embracing death we can live more really. A negative side, to excite Him.

"Please show me who are You. Please show me."

I can't see Him. He can make Him shown to me. This is the position. So what I am to do to increase my negative side, appealing side, that sincere and endless appealing side? By increasing that we can attract Him, His heart. And when He wills, then He can show to me, otherwise not. I cannot be a subject and make Him object of my sight. Ke?

**Devotees:** Muralidhar.

**Śrīla Śrīdhara Mahārāja:** Muralidhar. Another?

**Devotee:** Mādhava Purī Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Mādhava Purī Mahārāja. And there?

**Devotee:** \_\_\_\_\_ [?] Indradymuna, Badrinārāyaṇa Prabhu, Tuṅga-vidyā.

**Śrīla Śrīdhara Mahārāja:** Tuṅga-vidyā understand, what I say, follow?

**Tuṅga-vidyā:** Yes.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa.

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

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

**Devotee:** Guru Mahārāja. *Tapas* is the same as sacrifice, *tapas?* *Tapasya* is the same?

**Śrīla Śrīdhara Mahārāja:** No. *Tapasya* means penance. Only suffering is not necessary, mere suffering has no value. If any necessity to undergo any affliction, any trouble, we shall do that. Unnecessary - only to impose penances, hardness, austerity, that has got no value. Which is necessary for the purpose, which is recommended by Guru, Vaiṣṇava, what is necessary for the service, that is helpful. Unnecessary penances, practice, habits, that is not necessary.

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

**Śrīla Śrīdhara Mahārāja:**

*nāhaṁ vedair na tapasā, na dānena na cejyayā  
śakya evaṁ-vidho draṣṭum, dṛṣṭavān asi yan mama  
bhaktyā tv ananyayā śakya, aham evaṁ-vidho 'rjjuna  
jñātum draṣṭum ca tattvena, praveṣṭum ca parantapa*

["Neither by study of the *Vedas*, nor by austerity, charity, or sacrifice, can anyone behold My human- like form of Supreme Absolute Truth (Parabrahman) which you are now seeing before you."] - ["O Arjuna, conqueror of the enemy, although in this form of Mine I am practically impossible to be seen by all other methods, the pure devotees, by their exclusive devotion unto Me, are capable of actually knowing Me, seeing Me, and entering into My divine pastimes."] [*Bhagavad-gītā*, 11.53-4]

*rahūgaṇaitat tapasā na yāti, na cejyayā nirvapaṇād grhād vā  
na cchandāsā naiva jalāgni-sūryair, vinā mahat-pāda-rajo-'bhīṣekam*

(The sage Jaḍa Bharata said to King Rahūgaṇa:) "O Rahūgaṇa, without bathing the soul in the dust of the holy feet of the pure devotees (*mahā-bhāgavata vaiṣṇavaś*), one cannot know the Supreme Lord by adopting the religious life of *brahmacārya*, *grhastha*, *vānaprastha*, or *sannyāsa*, or by worshipping the gods of water, fire, and sun, etc.]" [*Srimad-Bhagavatam*, 5.12.12]

We're to understand the real inner meaning of these passages. Only surrender, *śaraṇāgati*, if I've preparedness for anything to satisfy Him and His devotee. Not aimless practices of different types of exercise.

Even so, one day one of our Godbrothers went to see the *ārati* of Jagannātha, he visited Jagannātha temple. Our Guru Mahārāja enquired, "Where is Sauren Bābū?" An Advocate, a son of *zamīndār*, respectable person. "Where is he?"

"He has gone to Jagannātha temple to see the *ārati*."

"Oh, he has gone for eye exercise?"

Ha, ha. So what about *tapasyā*? Eye exercise. \_\_\_\_\_ [?] So this sort of exercise has got no value, until it is the necessity from the higher, order. We're to obey the dictation from the higher.

So much so, our Guru Mahārāja once told, "If the *sādhu* has said 'Oh, take some flower.'" Then taking flower, then, "No, no, no. Take some water."

"Oh, you wanted flower, take it."

Then it will be *karma*, to enforce him to accept his own whim. He has cancelled, he has got the capacity. What order he gave previously, he's a free man, he's got right to cancel that. If we want to push his previous action, order to him, that is also not devotion. You'll leave it and take water. That is devotion.

Whatever will come from high to me, I'm to obey that without hesitation, surrender to that. That can promote my position to the higher, to be more acceptable by the Supreme Power.

Here I stop today. Hare Kṛṣṇa. Gaura Hari.

*Vāñchā-kalpatarubhyaś ca.*

Bhaktisiddhānta Saraswatī Goswāmī.

A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Harināma saṅkīrtana kī jaya!

Gaura bhakta vṛnda kī jaya!

Navadvīpa Dhāma kī jaya!

...

...knowing the nature of the centre, everything is known. That He can do anything and everything. In nutshell it is such. Beyond our jurisdiction. Everything is known with Him, make or mar, designed and destined. Eh? Prime cause is such. Beyond the jurisdiction of my thought. What small portion of the infinite I can know? What little my thirst? There is the ocean, the ocean water.

There is a story. Once our Godbrother, that writer of *Krishna Caitanya*, Professor Sanyal. Ganges is considered to be holy river, a drop of water purifies us. So in his home he was accustomed to see Ganges water in a small bottle. A drop of water touching, everything is purified. Now he came with his father to this side on the Ganges in a town Baharampur. Then he came to this Kṛṣṇanagar and from here they're to make journey by boat to Baharampur.

Then, "What is this river?" He asked his father.

"This is Ganges."

"What Ganges?"

"But a drop of water you find in your home, in a small bottle it is kept. And whenever necessary a drop is given, touch, and everything purified."

"Oh. So much water. So much water that we've got only a drop of water we're experienced with, a very small quantity. A drop can purify the whole, impure man. That is very precious, valuable, rarely found, secured. And we find so much water that we're passing through the boat."

So valuable thing we're concerned only with a little drop. But that is an ocean of such important things which is to have known to us like a drop. We can have experience hardly of a drop. But there's an ocean of that substance. Wonderful. So to satisfy our tiny brain, how much is required? Nothing. Infinitesimal.

*Jīva* soul is a drop of consciousness, very smallest part. But Brahman, the source of that soul where from coming. From all respects the cause is such, from all respects. So not by power, nor by brain can we approach Him. Mahāprabhu told, "Only heart can take us there."

**Devotee:** Guru Mahārāja. How far is that purification of Gaṅgā? How deep is the purification for the soul?

**Śrīla Śrīdhara Mahārāja:** Eh? What does he say? Eh?

**Badrinārāyaṇa:** The purification of Gaṅgā, how far does it go, how deep? How much purification?

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha. That depends upon the person who comes in connection with Gaṅgā. Gaṅgā is *padadoka*, the feet water of Nārāyaṇa, so she can give us admission into Vaikuṅṭha. And again, she's connected with Gaura *līlā*. In Navadvīpa Dhāma there is Gaṅgā. So she has connection with Gaura *līlā* where Mahāprabhu with His party is swimming and making so much pastimes. That connection. So according to the necessity and the capacity of the man to be purified it depends. Just as Yamunā can connect with Kṛṣṇa. The association of Yamunā in the highest sense can connect with Kṛṣṇa, Vṛndāvana. So association of Gaṅgā can connect with Śrī Gaurāṅga, the highest attainment of a *jīva* is possible. So according to the *sukṛti* the innate nature, fortune of the *jīva*, the gift of Ganges will be ascertained.

**Devotee:** Because many buffaloes take bath every day they're very...

**Śrīla Śrīdhara Mahārāja:** In the positive sense, and from negative side she can purify anyone, up to liberation. Up to liberation - general gift from her. But in the positive side if we have such *sukṛti* she can help us to that direction. What do you say?

**Badrinārāyaṇa:** Many buffaloes are bathing, every day, morning and evening.

**Śrīla Śrīdhara Mahārāja:** That *sukṛti* is coming, connecting buffaloes, so many fishes, so many insects. But in the world innumerable *jīva* souls, everywhere there is soul. So how many buffaloes are coming in connection, very limited. Ha, ha.

In my childhood, we were born by the side of Ganges, and in our childhood at every occasion we used to go to take Ganges bath. And it was found in the almanac, that if one takes bath on a particular day then all the sins of thousands of births may be washed in a second, all by one bath. Then I thought - I was a child - I thought, so many thousands of lives birth by one bath is cleared, cleansed. Then why the person will be sinner at all? Then by this all will be purified from sin. That was my inner argument.

Then I gradually came to know, that how many get the chance of taking bath in the Ganges. It is very cheap to us, we were born by the side of Ganges. But there are so many persons who have

no connection with Ganges. So it is not hyperbolic, it is all true. By fortune we have got birth near the Ganges, and so many there, and they must have some faith, they will go to take bath. But unknowingly also if we have connection with Ganges water we'll get something. If consciously we take bath we get some higher result. But unconsciously also if we come in connection, that also will help us a great deal. But how many of us in the infinite can come in connection? Very scanty number, in consideration with the number of the souls infinite.

First unconscious connection, then conscious connection, then according to the confidence the result will increase with acceleration. And when comes to the highest position and sees it's a part of Gaura *lilā*, then in the acme of ones realised life he will have Ganges in his eternal serving life, *nitya*, eternal.

Mahāprabhu in His childhood used to take seat on the banks of the Ganges. With His students also He used to have a talk in the evening on the banks of the Ganges.

Digvijayī suddenly met Him while He was talking with His students, and he was told, "All the *paṇḍits* they're absent in Navadwīpa, perhaps in fear of their discussion with you. But Nimāi Paṇḍit is not to be neglected. Though very young, within teens, but still He's got a good name as a *paṇḍit*. He's here. If you like you can have a talk with Him."

Then Digvijayī, who had come to conquer all the scholars - Navadwīpa at that time was a famous place for the *paṇḍits*, especially this *nyāya*, logic. Then Digvijayī he came to have a discourse with Nimāi Paṇḍit.

"Oh, You are Nimāi Paṇḍit I'm told. You are a *paṇḍit* of Sanskrit grammar I have heard. But still You've got a good name as a scholar."

Mahāprabhu also responds. "Yes. I've heard that you have come here to conquer the *paṇḍits*. Are you so?"

"Yes."

"Then we're fortunate enough to meet you here."

"Then, what can you ask?"

"What should I ask you as a big *paṇḍit* here on the banks of the Ganges. You please make us listen to a stanza in praise of Ganges."

Then Digvijayī began to pronounce, began to deliver a Sanskrit *śloka* in praise of Ganges. And so quickly within a short time about a hundred - immediately he composed, delivered hundreds of stanza in praise of Ganges, in a storm speed.

And Nimāi Paṇḍit asked him that, "Yes, you are a strange poet and scholar and realise a point. But now we'd like to hear the meaning, the explanation of one of the stanzas. We're here all not very scholarly to understand your poems. But if you be kind enough to explain your poem, at least one stanza, we can be satisfied by your scholarship."

Then Digvijayī told, "Just now I have delivered about a hundred stanzas. And what stanza you want to be explained?"

Then Mahāprabhu reproduced one, that was the first \_\_\_\_\_ [?]

"In a stormy speed I went on delivering these poems, and He has got by heart one in the meantime. All right, by the grace of the goddess of learning You must have been *śrutidhar*."

*Śrutidhar* means a particular class of *paṇḍit* who once heard can remember, keep it in memory.

"So He has got some grace of God by which once it touches His ear He can keep it in memory."

\_\_\_\_\_ [?]

That *śloka* also mentioned in *Caitanya-caritāmṛta* by Kavirāja Goswāmī.

*mahattvaṁ gaṅgāyāḥ [satatam idam ābhāti nitarāṁ  
yad eṣā śrī-viṣṇoś caraṇa-kamalotpatti-subhagā  
dviṭīya-śrī-lakṣmīr iva sura-narair arcya-caraṇā  
bhavānī-bhartur yā śīrasi vibhavaty adbhuta-guṇā]*

[“ The greatness of mother Ganges always brilliantly exists. She is the most fortunate because she emanated from the lotus feet of Śrī Viṣṇu, the Personality of Godhead. She is a second goddess of fortune, and therefore she is always worshipped both by demigods and by humanity. Endowed with all wonderful qualities, she flourishes on the head of Lord Śīva.”]  
[*Caitanya-caritāmṛta, Ādi-līlā, 16.41*]

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