

85.10.19.B\_85.10.20.A

**Śrīla Śrīdhara Mahārāja:** [00:00 - 01:30 ?]

...

...fond to Rāmacandra, and Śiva was devotee of Rāma, but Durgā Devī she was out caring for the opinion of the Śiva, Mahādeva, her husband. He supported Rāvaṇa, the evil force.

Then Rāmacandra, though He's Nārāyaṇa, above all, but He came here in the form and manner of the human nature. So He did not like to express His own power. As an ordinary human being, as a king, and a moralist He was moving. So when it was difficult to kill Rāvaṇa, because He got this clue from Vibhiṣana that, "Devī Durgā has got special protection for Rāvaṇa. As long as she is supporting him, that is Rāvaṇa, he can never be conquered. So anyhow if He can satisfy Devī Durgā, and encouragement to withdraw her from the favour of Rāvaṇa, then he may be killed easily."

So in order to do that, Rāmacandra, He began worshipping Devī Durgā. Devī Durgā in this particular form as Durgā Devī was satisfied with Rāmacandra's offering, and she withdrew from the side of Rāvaṇa, and then Rāvaṇa was killed by Rāmacandra. And this was done, but this is not mentioned in Vālmīki *Rāmāyaṇa*. The original *Rāmāyaṇa*, the history about Rāmacandra and His reign is written by Mahārṣi Vālmīki, the great sage, there it is not mentioned.

But in *Kālikā Purāṇa*, some *Purāṇa*, *upa Purāṇa*, it is mentioned, that Rāmacandra took the help of Devī and worshipped her. And then she withdrew from Rāvaṇa's side, and sided with Rāmacandra, and then Rāvaṇa was killed easily. This is mentioned. But many give objections that, "It is not mention in Vālmīki *Rāmāyaṇa*, so we do not believe this." But the Bengalis they're very fond of worshipping the Devī here, tantric, worshipper of the Māyā Devī, tantric, the direct controller of this world. So they profess they get it from *Kālikā upa Purāṇa* and they're very fond of showing that even Rāmacandra worshipped Devī. So what do you say? Devī is all in all. Rāmacandra Who is conceived to be the incarnation of Nārāyaṇa Himself, He worshipped Durgā Devī. So Bengali people they're very fond of Devī worshipping, Māyā, tantra.

That drinking wine, then flesh, all these things, even sacrifice animals, they're fond of this tantric *upāsana*. Tantric *upāsana* is also supported from some direction, that it is a portion of *rāga-mārga*. That is, when I want to be out of fear, fearless, so go and practice where the dead bodies are there, generally fearful place, ghosts, haunted by the ghost. Go there, take your seat on the chest of a dead body and drink wine, and go on practising that fearfulness. So wherever the temptation coming, face that and there try to practice your own thoughts and ideas. Then it will be permanent. Then no enemy will be able to deviated from your position. In the very acute, unfavourable position, you try to practice your spiritual thought, so there will be no apprehension. This is the underlying principle of the tantric.

But this is not accepted by the Vaiṣṇavite to be the broad and wide path towards our goal. Anyhow, the tantrics they are very fond of Devī worship, and with so many fighting with so many anti forces direct connection. And they also want to establish that even Rāmacandra, Who was the incarnation of Nārāyaṇa, He also worshipped Durgā Devī, to show this. It is in Bengal, this *pūjā* is very current. But our opinion that Rāmacandra, He not only worshipped Durgā Devī, but He

worshipped Sagara also, this ocean, for the bridge making. And when Sagara did not approach Him then He was furious, "That I shall finish you ocean. You are not obeying Me."

So in a formal way Rāmacandra did all these things. He wanted to follow the worldly practices when He was not eager to show His own higher position. And Kṛṣṇa also in Dvārakā, it is mentioned that He did so many things in a human fashion. That does not mean that Kṛṣṇa is under this ordinary potency, this *māyā śakti*, He's above all. Still generally His movement here like ordinary person. This is *līlā*. This does not show that Devī or this world is above the transcendental, this sort of argument.

Anyhow, this is here, and this is shown from different angle of vision. There are other *śāstras* also with the help of that. This is in the *rājasik Purāṇa*, *Mārkaṇḍeya Purāṇa* is a second class *Purāṇa*. It is meant for the middle class. And for the higher *Purāṇa*, *sātvik Purāṇa*, there the Viṣṇu conception of the Lord, ultimate Lord, that has got wider circulation, *sātvik Purāṇa*. So *Purāṇa*, six *Purāṇa* they're meant for all the people for the lowest, who are worshipper of the Śiva, Rudra. The knowledge and indifference, that is the most important thing, who thinks like that, here it ends, it is in the *tāmasik Purāṇa*. In the *rājasik Purāṇa*, the creator Brahmā, he's the powerful. In that way it is described. And in the *sātvik Purāṇa* it is described that Viṣṇu, Lord Nārāyaṇa, there He's above all. In the *rājasik Purāṇa*, *Mārkaṇḍeya Purāṇa*, this is mentioned and that is in vogue here in Durgā *pūjā*, that Rāmacandra did this in this time, in this season, Kārtika, *asvina*, Rāmacandra worshipped to kill Rāvaṇa.

So from spring it has come to this time, worshipped by Rāmacandra in Laṅkā. And that is continued here in Bengal, Durgā *pūjā* in this time. But generally it was in the time of the spring season. But Rāmacandra worshipped Durgā, invited her, and worshipped her, and took her in His favour, and killed Rāvaṇa, and then came this vijaya dasami day. That is the fourth day of the *pūjā*, the day of giving leave to the Devī to go away. He came to Ayodhyā and reinstated in His kingdom, vijaya dasami. In that day of course, in U.P., in Delhi, that is Dasara Rāvaṇa \_\_\_\_\_ [?], some sort of function. His name, Dasara?

**Devotee:** Dasara.

**Śrīla Śrīdhara Mahārāja:** Dasara, another word is there.

**Devotees:** Diwali?

**Śrīla Śrīdhara Mahārāja:** Diwali \_\_\_\_\_ [?] that is all finished, but when big, big idol of Rāvaṇa is killed in the maylan [?], what is that called?

**Devotee:** Dusara, Mahārāja, that is on the twenty first of this month.

**Śrīla Śrīdhara Mahārāja:** Ke?

**Devotee:** Dusara.

**Śrīla Śrīdhara Mahārāja:** Dusara?

**Devotee:** Dusara they call it.

**Śrīla Śrīdhara Mahārāja:** Perhaps another name. In maylan a big murti of Rāvaṇa is killed, what is that function there, still with much splendour it is observed in Delhi and other places.

**Devotee:** Dusara, the twenty first of this month.

**Śrīla Śrīdhara Mahārāja:** Anyhow that Rāmacandra after killing Rāvaṇa He came back and took possession of His own kingdom in this *dasara* day. This is mainly the matter of Durgā *pūjā*. In *Mārkaṇḍeya Chandi* specially it is mentioned. And that *Chandi* is generally read out during these days, that few chapters from *Mārkaṇḍeya Purāṇa*. That is named as *Chandi*, and that *Chandi pāṭ* is a very important thing during this *pūjā* time.

Once I come in Gauḍīya Maṭh, I went in Calcutta to approach for our festival help, one Kol [?] prince named W.C. Banerjee, a Kol prince in Calcutta. I went with some other *brahmacārī* to beg something for our festival. He used to give one bag of rice and something. Then the *Chandi pāṭ* is going on, and the Devī Mūrti is there being worshipped. And he's with folded palms hearing the *Chandi*.

Then one *sannyāsī*, I was in white cloth at that time, one *sannyāsī* was there, and one *brahmacārī* he asked me, "We're sitting for long time, please go and ask the man 'that for long time we're sitting here, you please order your men, whatever you give us this time order to give that to me.'"

By their request I approached the man, and he was attending that *Chandi pāṭ*, with folded palms. Pressed by them I put a word, "I came from Gauḍīya Maṭh and waiting long for time."

And he was very much infuriated. "Don't you see I'm attending this *Chandi pāṭ*, and you have come to disturb me at this time?"

I sat there silently, the *Chandi pāṭ* finished, very shortly. Then I remarked, "You are hearing with much veneration, devotedness this *Chandi pāṭ*, but do you know that the reader of this *Chandi*, he does not know anything. He does not know, only he's looking this side, that side, saying something. What is this? It is mention in the *Chandi* that if anyone he moves his head this side, there will be great offence, and the man that has made such arrangement he will be perished. It is mentioned there. Does he know? Do you know? You ask your priest why the book *Chandi* is so short in length? Other books they're long, but why *Chandi* is so short? You ask your, the gentleman who is reading this, can he say? Because when reading, only the eye may move but the head will be fixed. If you want move his head then that will bring great disaster, offence. And the man will be perished."

Then he was astounded. "O, this man knows everything, but he has left this Durgā *pūjā*, and come for Kṛṣṇa service, Kṛṣṇa *pūjā*. He knows everything about the *śakta* religion."

Then he was very much interested in me, and heard something, and made his contribution double.

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa.

*[daivī hy eṣā guṇamayī,] mama māyā duratyayā  
mām eva ye prapadyante, māyām etāṁ taranti te*

["This 'trimodal,' supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy."]

*[Bhagavad-gītā, 7.14]*

It was a little convenient that man he had some respect for *Bhagavad-gītā*. I wanted to take him, make him understand by the reference of *Bhagavad-gītā*.

"*Mama māyā duratyayā*. It is true, it's very difficult to cross this ocean of misunderstanding, misreading. But *mām eva ye prapadyante, mām eva*. Only Myself. Who will come to take shelter under Me, only he can cross this ocean, and not Devī."

It is mentioned here. Not that he will go to take refuge under *māyā*, but he must go to the owner of the *māyā*, king of the *māyā*. We must go to Him, and by His order the *māyā* will withdraw, it is mentioned here. And those *Chandi*, that is for the lower classes, it is *rājasik Purāṇa Chandi*. And *Gītā* it is the very gist of the whole *Upaniṣad*, the head of all the revealed scriptures, *Upaniṣad*. And very gist is coming as *Gītā*, and by passing through the thought of Lord Kṛṣṇa it is more authentic.

So Devī *pūjā* is coming, with so grandeur, but we're to have our proper estimation. It is also necessary for particular classes, but it does not contain the whole truth that is above. And higher scriptures of *sātvik Purāṇa*, *Bhāgavata Purāṇa*, is *nirguṇa, sātvik*, the king of all *Purāṇa*. The authenticity of that we're to follow, above all the show and grandeur. But the people of that class, they may be allowed to do according to that. The primary students they should be allowed to attend the primary class. And the school and college students they will go on in their course. In this way we're to see, according to the...

*loke vyavāyāmiṣa-madya-sevā, nityā hi jantora 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]

According to the qualification we're given education. The higher type of education may not be possible for the boys, infants. Infants class also necessary. In that way we're to see things. Those that are of very lower class they will have, let them practice some sort that we're to respect some

sort of things. And then by progress, by eliminating, they will come from lower to higher, in this way progress. *Kaniṣṭha adbhikāri*, in Nārāyaṇa *upāsana* also *kaniṣṭha adbhikāri*, *madhyama adbhikāri*, *uttama adbhikāri*, the gradation is there. And we should go accordingly, as our capacity, standard.

*[Śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt]  
sva-dharme nidhanam śreyah, para-dharmo bhayāvahaḥ*

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

We must not leave our present position, rather I shall die here but won't move from my present position, wherever I come from by the results of my previous action.

And then, *sarva-dharmān parityajya* [*Bhagavad-gītā*, 18.66] "Give up all sorts of present duties and jump, and run towards My direction."

It is also there. So religion is proper adjustment according to the capacity of us. By *sukṛti* if we have got the higher quality, we must not feel discouraged by the standard of the lower people. We have discussed these things many times before.

Today I stop here. Hare Kṛṣṇa. Hare Kṛṣṇa.  
Bhaktisiddhānta Sarasvatī Goswāmī Prabhupāda kī jaya!  
Śrīpad Bhaktivedānta Swāmī Mahārāja kī jaya!  
Bhakta-vṛnda kī jaya!  
Hari Nāma Saṅkīrtana kī jaya!  
Gaura Hari bol. Gaura Hari bol.

**Badrinārāyaṇa:** Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

**Devotees:** Jaya!

...

**Śrīla Śrīdhara Mahārāja:** ...half anarchist, and also a patriot, he was an I.C.S. After passing I.C.S. examination he joined this movement, freedom fighter.

When he was reading in the Presidency College, B.A. class, one professor, British, his name was Otton, or something, Otton. In course of his lecture in the class he mentioned that, "The Romans civilised us, and now it is our duty to civilise India."

Then Mr. Bose and others protested and told, "Sir, you deal with your own department, but don't remark in this way. Indian civilisation is the most ancient. We do not want to be civilised by any other nation. Please don't interfere in that."

Again, the man in course of his lecture came to remark in that way. "The Romans civilised the British, and is the sacred duty of the British now to civilise India."

A vehement protest, then that very day when he's coming down by the stair case, stair, Subhasa gave a push from behind. And the Otton fell on the face downstairs, and was hurt, was

very much damaged. But so many students are coming, none could detect that Subhasa Bose, he pushed him.

So, James, one Mr. James, he was principal of the Presidency College at that time. It was about nineteen fourteen or fifteen. I was a student in Baharampur College, we saw in paper all these things, that such things have happened in Presidency College.

But Subhasa had an organised party. None mentioned his name, ventured to mention his name, that he has done.

James was a very good man, friends of the students, but he could not ignore such a fact. He began to enquire, "Who has done this?" None ventured to openly say. Then he made arrangements with \_\_\_\_\_ [?]

He asked all the students to pass through his room one by one. And the arrangement was made that that man \_\_\_\_\_ [?] told, "Whenever the culprit will go, I shall show a sign rubbing a finger [toe] in the floor." That arrangement was made, and Subhasa passing, and the man he was making arrangements with some books the library almira, and Subhasa passing he touched the floor with his toe. Then in that way he could find out that Subhasa was the culprit. Then he expelled him.

\_\_\_\_\_ [?] Mukerjee Mr., he was a liberal man, and he was always on the side of the government, not joining any national movement. A genius vice chancellor. Anyhow he managed to admit Subhasa into Scottish Church College, expelled from the Presidency Collage. And he out of that Collage he went to England and there finished his I.C.S. career and came back and joined the national movement. Nineteen twenty one perhaps, twenty one.

And also he has written, though anarchist, "I love India because India is loved by the Lord, Supreme Lord. In other countries, few and far between any agent of Lord or Himself come might have appeared. But India many times He has visited, as incarnation, and also sent many of His favourite saints here. This is specially chosen place for spiritual knowledge, so I love India." Subhasa told like that. Though it is difficult to believe that.

So India is the land of the ancient, most ancient civilisation, Vedic civilisation. A selected place for to preach the revealed truth.

As Max Muller, that German scholar told, "What is in the treasure of the *Upaniṣads* in India, a particle of that can satisfy the whole of the world. But India's treasure won't be lessened by a bit thereby. It will be as it is, but the whole world may be fed spiritually. Such thing is there in the *Upaniṣad* of India."

A particle of knowledge that can satisfy the whole world, all the scholars, all the inquisitive people, a particle contained in the *Upaniṣad*, the key. If we know one thing we can know everything. If we get that thing we get everything. This is the salient part of the Indian civilisation. Enquiry. Don't enquire here and there for this and that, so many things. Try to go to understand the centre, try to attack, to catch the centre.

*yasmin vijñāte sarvam evam vijñātam bhavati, yasmin prāpte sarvam idam prāptam bhavati*

Try to achieve that, by knowing which everything is known, by getting which everything is got. It is almost impossible thing to leave to our ordinary brain, it is almost impossible. By knowing one everything is known; a mad man's statement. By getting one thing we get everything? It is

impossible. But this is the central knowledge. This is the real enquiry in the Vedic civilisation. Try to know the centre. *Yasmin jñāte sarvam idam.*

Now, what is the conception of the centre? Generally people think Brahman, that is all knowledge, but that conception was improved. In *Vedānta*, it was the *śruti* in the *Bhāgavatam* says in the *rasa sthal*, "That we beg to be excused my Lord. We could not express You fully as You are. As we see You, *raso vai saḥ*, the *rasa* means this, we could not follow. What we now see, Your display of *rasa*, in the *rasa*, we could not conceive so far. *Raso vai saḥ, rasa, ānanda*, ecstasy, ecstasy. But that can be dealt in such a way, it was beyond our dream even. So we show, we have showed to the outside that we can say everything, we can say about the centre, but really we failed to do so."

*Śrutibhir vimṛgyām [Śrīmad-Bhāgavatam, 10.47.61]* "We're also enquiring on this side. That that Brahman in *Bhāgavatam*, that is described in three ways. Brahman, brihathar, bhimanathar [?] Who is the largest, all accommodating, and from which everything has come, the background of everything, *vidūra-kāṣṭhāya*.

Just as if we have a painting, there must be a paper, or some background, or the earth, or wall, something where the painting should be made, that background. That background of everything in which so many artful things are being seen. Where the sound, the colour, figure, and all our experiences rest, they stand, they move, live, that background. All containing seat necessarily, that is thought to be the cause of everything. Everything is moving on that plane, so everything has sprung up from there. Generally this is the idea.

*yato vā imāni bhūtāni jāyante, [yena jātāni jīvanti  
yat prayanty abhiṣamviśanti, tad brahma tad vijijñāsa]*

["The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him."]

[*Taittirīya-Upaniṣad*, 3.1]

From which everything is coming out. *Yena jātāni jīvanti*. By Who is the cause of the maintenance of so many things over it. And when everything is dissolved, He's withdrawing everything. So that is a class of cause. Brahman.

Then another aspect is Paramātmā, all-controlling, entering everywhere and even the atom of the atom, electron of the electron. Entering everywhere and knowing it and controlling it. Knowing the nature of everything. Entering the heart of every atom, and thereby controlling the innermost: the external most and the inner most, both sides. Brahman-Paramātmā.

And then another phase of necessity came out. What for all these things? Yes, existing on a plane, but getting birth from there, and again dissolved into that, but what for this existence, any meaning of such existence? The search took another way. What is the purpose of this existence? And who is controlling really? That seat on which that background is creating, or any power, any potency is there? That is the real cause, the potency.

Then consciousness, so came the conception Nārāyaṇa. Nārāyaṇa, the possessor of everything. Not only the inanimate object is the cause, not only the passive, cause is passive, but there is some active principle, there must be which is controlling, the possessor of all these potency. A personal conception came there. And that is Nārāyaṇa conception came, *aśvarya*, full of all majesty and power and controlling everything; so master conception of Nārāyaṇa.

They aim, the more theistic thinkers, their enquiry was not satisfied there. No. Power and knowledge and all these things, they cannot satisfy the inner most necessity of our heart. So there must be some beauty and love, that captures. In that way Kṛṣṇa conception has come to us. The beauty, love, affection, that is the inner capturing thing. And that is controlling everything. Neither knowledge, nor power, there from came Kṛṣṇa conception of Svayaṁ-Bhagavān.

And it was clearly given in *Bhāgavatam* when Nārada Goswāmī chastised Vyāsadeva.

“All your attempt is a failure. It will be considered as a failure. You have delivered so many scriptures about revealed truth, but that will be considered as a failure if you cannot represent properly that the object of everything is *rasam*, enjoyment, and that is beauty, and love, and affection. That is predominating thing over everything. The most original and important aspect of the whole creation is love and affection, beauty and charm. That is over everything.”

So *jñāna śūnya bhakti*, give away *karma*, your control over the energy. That is to have control over the energy that cannot be the object of our life. But our hearts satisfaction there we are really. So search for Kṛṣṇa, Reality the Beautiful. *Kṛṣṇānusandhāna*, not *brahma-jijñāsā*. Neither *paraman sandana*, or the worship of Nārāyaṇa as Rāmānuja and others told. The master of everything, the controller of everything, and He’s also a person, the attractor. But only attractor, attraction, beauty, that is not given anywhere.

In *Bhāgavatam* and Mahāprabhu Śrī Caitanyadeva, He exclusively pointed out *kṛṣṇānusandhāna*, search for Kṛṣṇa, that is your inner necessity. The proper diagnosis came from Him, that neither power, nor knowledge can satisfy you. Your inner heart examine, and your thirst, all the thirst of all of our heart, the thirst is for affection, beauty, love. Search your self. And then go accordingly, march to find out that thing. Kṛṣṇa is our goal and nothing else. *Kṛṣṇānusandhāna*. Kṛṣṇa is such. Clearly it is mentioned here and there in an ordinary way, but in a systematic and a strong way it is mentioned in *Bhāgavatam*. And Mahāprabhu only took it as it is, and guided us towards that direction. So, *mayā tatam idaṁ sarvaṁ* [*Bhagavad-gītā*, 9.4]

*ahaṁ sarvasya prabhavo, mattaḥ sarvaṁ pravartate*  
*[iti matvā bhajante mām, budhā bhāva-samanvitāḥ]*

“I am Kṛṣṇa, the Sweet Absolute, I am the root cause of the all-comprehensive aspect of the Absolute, the all-permeating aspect of the Absolute, and also the personal aspect of the Absolute - the Master of all potencies, who commands the respect of everyone - Lord Nārāyaṇa of Vaikuṅṭha. The universe of mundane and divine flow, every attempt and movement, the *Vedas* and allied scriptures which guide everyone’s worship - all are initiated by Me alone. Realising this hidden treasure, the virtuous souls who are blessed with fine theistic intellect surpass the standards of

duty and non-duty, and embrace the paramount path of love divine, *rāga-mārga*, and adore Me forever.”] [*Bhagavad-gītā*, 10.8]

In *Gītā*, *aham sarvasya prabhavo, mattaḥ sarvaṁ pravartate*. Here, about thirty years ago in that *Prapanna-jīvanāmṛtam*, I gave interpretation. *Sarvaṁ, mayā sarvaṁ. Aham sarvasya prabhavo*. “I’m the cause of everything. Everything coming from Me. *Mattaḥ sarvaṁ pravartate*. And everything is coming from Me, out of Me. Even, search about Me, also coming from Me. Worship of Me is coming from Me, it is coming from. I’m worshipping Myself, I’m showing it to you all.”

That is Guru; that is Rādhā *dāsya*. When that, we cannot worship Him, we cannot serve Him...

.....