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Śrīla Śrīdhara Mahārāja:...He can serve him properly, none else. With this idea we're to follow the footsteps of Guru and it is ever forever. Guru won't be removed from between the worshipped and worshipper. Always,

kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga', kṛṣṇa-prema janme, teṅho punar mukhya aṅga

["The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential."]

[*Caītanya-caritāmṛta, Madhya-līlā, 22.83*]

The very origin of the devotion is the company of the saints, and also when we attain devotion, there also his position is just between me and the Lord. So, we never come in direct connection with Kṛṣṇa, but some mediator, some helper is to show me that. So this is Rādhā *dāsyam*, we should not approach direct to serve Him, behind Rādhā we shall stand. Rādhārāṇī is serving and I'm helping Rādhārāṇī to serve Him. In the fullest sense, and in the partly there are so many distributed position of service and everywhere we must have one between us and the Lord. *Dāsyā*. And on the whole, the whole negative side represented, serving side is represented by Rādhārāṇī wholesale, including all *rasa*. And we're to stand behind Her, to help Her, so that She will serve Him. Rādhā *dāsyā*. From *Gītā* I drew this meaning some years ago for *Prapanna-jīvanāmṛtam*, [nineteen] forty-three or forty-four, that was published. From there I drew this meaning. *Mattaḥ sarvaṁ pravartate*.

*[aḥam 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]

"Everything comes from Me, even My worship also comes from Me. I am the first shower of everything. Everything in the beginning, in the *mūla*, in the most original conception of every phases I am there, in some form or other but it is I. So serving, to serve Myself, that is also I am setting the example, that I shall be served and in this way or that way, that is also I am helping My service. *Mattaḥ sarvaṁ pravartate*. Everything coming from Me. So even My service is also coming from Me, that sort of instruction coming from Me." So,

*ācāryaṁ mām vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]*

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]

[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

"You should know your Guru as one with Me, because it is Me and without Me none can give Me. *Yam evaiṣa vṛnute tena labhyas*. None can give Me, but only I Myself can give Me."

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

So from that point this will come ultimately, that without Him none can give Him. This right is reserved there, only He can give Himself. So He's showing the way how to get Him, and as a Guru He comes to show that. So it is *acintya bhedābheda*.

Nimāi has selected a very nice article of the speech of our Guru Mahārāja for this Vyāsa Pūjā ceremony. One article that was speech, praise of Guru Mahārāja given there.

The very address beginning, "My uddharan bandhu gana." [?] He's addressing his disciples and all. "Oh, my friends who are delivering me from the danger." He's addressing his disciples. "You my friends, you are, you have come to deliver me from great danger, come to save me." The Guru is addressing to his disciples, "Oh, disciples, you have come to save me." What is the vision underlying? "You are so many extensions of my Guru." He says. "Those that have come to hear about Kṛṣṇa, their position is not less. Already there is grace, *sukṛti*, grace. Kṛṣṇa love is there. And you've all come to help me in my way of realisation towards Kṛṣṇa. You're all helpers, you're all friends to me. And you've come to rescue me from the dangerous position I've fallen in."

The very address begins, and how he's beautifully, and very skilfully, and also harmoniously he's representing the philosophy there, the ontological aspect. What is what, and what is the position of Guru. Guru is a servant of the disciples. Externally disciples seem to be servant, but internally if we consider, Guru is the servant of so many disciples. He tries to make them fit for the service of Kṛṣṇa. Just as when we go to the temple worship with certain things, so many things are cleansed and arranged in such a way that it may be acceptable by Kṛṣṇa. So Guru is also serving, so many persons he's helping, so they may be fit to serve Kṛṣṇa. Rendering service to so many.

Not only that, he goes further. "I'm in danger. You've all come to give me some engagement. You're forcing me to have some engagement about Him, about His service, about His talk, such cultivation, culture. You are helping me. So you have come to save me."

Knowledge is infinite, it cannot be finished. The search for Kṛṣṇa is infinite. So we cannot rest, 'that so far we have come, and only a few miles left, then we'll get Kṛṣṇa.' Not like that. We're in the ocean in the search for Kṛṣṇa. And you, so many, have come to encourage me in my search towards Kṛṣṇa. So many friends come to rescue me in this ocean of Kṛṣṇa love, and Kṛṣṇa search, Kṛṣṇa knowledge. We're combined, we're going to approach towards. Vipadha uddharan bandhu

gana. Addressing the disciples, "As so many friends you have come to save me from the greatest danger of the forgetfulness of Kṛṣṇa. So you are not only my friends, and as well as rescuers of myself."

The Guru is addressing to the disciple what's the matter. Gaura Hari. Gaura Hari. And the lecture is substantiating this statement, how deep thinking is there, you'll see that. That will perhaps be given in the first page. amara bhidhu uddharan bandhu gana [?] "Oh, my saviours." Guru addressing to the disciples. "Oh, my saviours." And that is not irrelevant, he's putting his arguments and substantiating that. Then what level of divinity, what plane of divinity we're to meet? Where? How holy? How divine? Only in the degree of divinity. Self abnegation, self forgetfulness, Kṛṣṇa consciousness. Positive self forgetfulness, otherwise mere self forgetfulness is a negative thing. But Kṛṣṇa consciousness dispossessed us from our least and nasty self conception, and cultivating in the service of Kṛṣṇa, giving positive engagement.

That article should be translated into English.

Hare Kṛṣṇa. Hare Kṛṣṇa. Ha, ha. Tamāla Kṛṣṇa is delivering lecture that "Gauḍīya Maṭh should be eliminated from our consideration." I am told he's delivering lecture. But Gauḍīya Maṭh means our Guru Mahārāja, what is the depth of his knowledge and love about Kṛṣṇa, and he wants to eliminate that.

And Bhāvānanda trampled down by his foot *Gauḍīya Kaṅṭhahāra*, the summary of our preaching advices. I asked him through some, to publish a golden *Gauḍīya Kaṅṭhahāra*. That will be the penance of your misdeed. You're trampling down *Gauḍīya Kaṅṭhahāra*, so favourite book for the preachers prepared by our Guru Mahārāja. Hare Kṛṣṇa. Let Mahāprabhu-Nityānanda Prabhu be gracious with them. Hare Kṛṣṇa.

I request you all to go through that article which will be placed perhaps in the first page Vyāsa Pūjā issue. And it is published in *Gauḍīya Darśana Patrikā* several times perhaps. bhidhu uddharan bandhu gana [?]

"Oh my saviours." What is the depth of such understanding, and what is the depth of the affection and love within? We can have a speck of that, a drop of that, from such thought, what degree of divinity is there in such address. And the heart from which the address comes, where is he?

Today I stop here, no further. Gaura Hari bol.
 Bhaktisiddhānta Sarasvatī Goswāmī Prabhupāda kī jaya!
 Śrīpad Bhaktivedānta Swāmī Mahārāja kī jaya!
 Bhakta-vṛnda kī jaya!
 Hari Nāma Saṅkīrtana kī jaya!

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

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ...within illusion or truth, do not know. But with the dissolution of the physical body nothing remains. So whatever you like you can do, and no *karma*, no future, nothing, all chance coincidence.

Then comes the Buddhistic School. Their opinion is that just like Cārvāka - little extended. There's good, bad, *karma*, and there's the subtle body, after the death of this physical body the mental system remains. And with the dissolution of the mental system nothing remains, nothing. To dissolve the mental system we're to follow particular program, that *ahimsā, satya, dayā*, all these good qualifications, good behaviour, conduct, necessary to dissolve that subtle body, the mental body that is within us. And with the dissolution of the same, nothing remains. That is the Buddhistic idea. Transmigration of the soul, birth, rebirth, good, bad *karma*, everything, but with the subtle body everything finished, that is gone. So the potency is not *nitya* in that way, it is not eternal.

And others are of opinion that that physical potency, that is eternal. And Śaṅkara says, "No, it is, has got no beginning, but it has got end, *anadī santa*." This *māyāvāda* Guru Śaṅkarācārya, his opinion. "It has got no beginning but it has got end, *santa*. It is not *nitya*, not eternal potency."

The Vaiṣṇava Ācāryas on the other hand say, "No, it is eternal, but it is the indirect existence, reflection, and perverted reflection. But it is there, the indirect side, the negative side, is also eternal, the shadow of the positive side. And when we get rid of that illusory, that misunderstanding potency, we can go and live in the positive world, the positive side." And others do not recognise any positive eternal side, save and except the Vaiṣṇava. Only another section, those, just as Rāmānuja says that, "Nārāyaṇa is after the emancipation of the *jīva* can serve Him."

So one branch of the Śivaites, worshippers of the Śiva, they also say that Śiva is there, and after getting liberation you can worship the Śiva. Śrī Kaṇṭha. He has given some interpretation of *Vedānta, Brahma-sūtra*, leading the conception of the ultimate reality as Rāmānuja did towards Nārāyaṇa, he directed towards Śiva, one Śrī Kaṇṭha. In the southern India they have got their *sampradāya*.

In *Mārkaṇḍeya Chandi* as I told yesterday, the three phases of the deity of misconception, the guarding deity of the misunderstanding aspect has been described. The first in the tale, story of Madhu, Kaitava. When after the creation the Brahmā found that whole water around his - the Nārāyaṇa line, and from his navel one lotus stem came. And on the lotus Brahmā has got his seat and he finds that all around, water, water, everywhere, nothing else. And suddenly he found that two demons coming to attack him. Then what to do, he's puzzled, but he was conscious that his origin, underlying the lotus, there was Nārāyaṇa, that consciousness he had. And he took refuge, surrendered to that Nārāyaṇa.

"Oh, I'm attacked by these two. I do not know yet what is my duty, what I'm to do. All water, and I'm only on the lotus sitting. I've not yet got any direction from my Lord what to do."

But he was conscious that his Lord is sleeping near, under, on the water. This consciousness the Brahmā had. But He's sleeping. Now, how He's sleeping? There it is mentioned Yogamāyā. By utilising His Yogamāyā, a sort of nature, the Nārāyaṇa, the eternal conscious substance, is as if under sleep. So Brahmā began to praise in respect of Yogamāyā. If Yogamāyā she has the principle of the worshipping of the potency, saktapad, Brahmā began to chant in praise of Yogamāyā.

“Yogamāyā, you please move from here and then the Nārāyaṇa will be awakened, and He’ll see my condition and do the needful.”

So here he appealed to Yogamāyā, by the influence of which the Viṣṇu, Nārāyaṇa, was enjoying deep sleep. It is mentioned in that way. He began in praise, to chant in praise of Yogamāyā, under whose influence Viṣṇu is sleeping, with this idea. Then satisfied with the praise of Brahmā, Yogamāyā went away, and Viṣṇu came out and found those two demons and began to fight with them, and ultimately defeated them. And that is also in a particular way.

Those two demons Madhu and Kaitava they told, “We’re very much satisfied with You Nārāyaṇa in Your fight. You accept some boon from us. We’re pleased with Your fighting capacity.”

Then Viṣṇu, He told that, “In this war field, what boon should I want from you than your death? I want that you should die, you should be killed by Me. That is My boon.”

Then they put one condition. “Yes, You may kill us, but not on the water but on the earth.”

But all covered with water, so Nārāyaṇa took, caught them by their hair and put their heads into His own thigh and cut off their heads. Thigh means, it has been explained in *Chandi*, this is considered to be earth. Thigh. The part of the body is considered to be composed of different things. The thigh is generally considered the earth’s production. So there He caught. And the big body of those two demons that supplied the earth on the water. _____ [?]

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: When one gets a big belly, what we say? He has got much fat. So the fat of those two demons was so much magnitude that that supplied the earth portion on the water, made a union from there. The production of the crops became very possible medium. This is the first trace of the Yogamāyā.

And the second is Mayishashu, that I dealt yesterday.

And there was one third advent of the *śakti pūjā* that is Shumbani, Shumbar [?] Shumbani, Shumbar, two brothers they were of very demonic temperament and ruled the country with much injustice. Then the gods felt much disturbance and they approached to Himālaya and there began their praise - chanting in respect of the goddess of potency. And then found very beautiful lady. And the demons also searching, hearing, searching this side that side, like spy, if anything is happening in their kingdom, any danger threatening. So one of the servants of Shumbani, Shumbar, whose name was Damralocan [?], he when visiting different places surveying if any quarter there is any sign of any ominous rising, found a beautiful lady on a peak of Himālaya.

And he reported to his master, Shumbani, Shumbar. “That a very extraordinarily beautiful lady is found on some peak of a mountain, Himālaya.”

Then he was ordered to approach her. “We think you as a very precious jewel, and Shumbani, Shumbar, at the present they’re the owner, two brothers are the owner of the world, and they’re enjoyer of all jewels anywhere and everywhere. So we consider you to be a jewel, and you must come to serve and satisfy those two masters, anyone of them, two brothers.”

Then when she refused then this Damralocan he was ordered, “If she does not come peacefully you will take her by force, catching her hair.” When he went to approach to catch the hair, the lady produced a peculiar sound, and this Damralocan, this man he was reduced to ashes. This news reached Shumbani, Shumbar, and they were very much excited and they sent their general Chandramunda [?] And he also proposed like that, otherwise he will take her by force. Then that Chandramunda was also killed, in a small fight. Then there was a big fight and Shumbani, Shumbar all came and they were killed in that fight.

Then there is a stop. Mayananu namastate [?] The gods came and began to chant in respect of that lady.

"You are the potency of energy of everything. Now you're satisfied with us. You have done a great favour to us by killing these two indomitable demons." In this way began to...

These three stories are mentioned in this *Mārkaṇḍeya Chandi* about the Devī. But Devī, some think that she's independent, she's all in all. And mostly others, specially the Vaiṣṇava School think that she works under some other agency. And not only she's the direct potency of the Lord, but indirect. But sometimes it's mentioned the potency as a whole, in-carrying to the centre - centre-carrying and out-carrying or in-carrying, but that is potency after all.

So in *Chandi* also it is mentioned about Rādhārāṇī. "I am Rādhā in Vṛndāvana." *Chandi* says. "Here I am Durgā, managing these rebels. And when they're devotees I shall also manage there, Yogamāyā."

Māyā, Yogamāyā. Yogamāyā in the positive side, in the in-carrying current, in the devotional current that wants to satisfy the centre, that is also potency, and that is Yogamāyā. And this is Mahāmāyā, taking away and punishing, dealing punishment, Mahāmāyā. So potency as a whole is one. Yogamāyā, the internal potency helping the service of the Lord, helping the harmony. And Mahāmāyā, the out-carrying current, apparently, who gives punishment to the rebels. Two kinds of one potency we may think in two lines. Out-carrying and giving punishment, and in-carrying and giving service of the Lord in different ways.

So in *Chandi* also it is mentioned, "I'm in Vṛndāvana, the potency we are one and same, helping the *līlā*, the pastimes of the Lord. And here also indirectly helping the world of creation of the Lord by dealing punishment to the rebels in this way."

Devotee: Mahārāja. Mahā Kālī _____ [?]

Śrīla Śrīdhara Mahārāja: Mahā Kālī _____ Shumbani, Shumbar [?]

I can't remember exactly but as far as I remember they were under the rule of the Shumbani, Shumbar. There was one general whose name was Raktabija [?] He got some boon that if he's killed, then when the drops of his blood will be oozing and it will be thrown aside, and every drop will become his own second body. Raktabija. Whose blood is the seed of his own existence. When he was beheaded, blood oozing, and every drop of blood producing the same demon. So it was very difficult to finish them, that party, Raktabija party of the demons. Whenever cut so many drops of blood are thrown this side, that side, scattered, and so many men are coming out to fight.

Then it was arranged that the Devī in one of her aspects she became - took that Kālī Mūrti. And she spread her tongue in very extraordinarily enlarged way, and she began to catch those demons and put them on the tongue and then finish them and the blood she began to swallow. The blood she did not allow to drop on the ground. If it touches the ground then another *daitya* will come, as many drops so many *daitya*, demons. So she had to take this course, the large tongue, and catching them on the tongue and cutting and drinking the blood. In this way that party was finished. So she came, it is mentioned, that from the original heroic lady body of the

Durgā, from her forehead that Kālī Mūrti she came out suddenly to deal with this Raktabija clan in the fight. And Shumbani, Shumbar was last perhaps it is mentioned.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha. She was so much excited at that time, that to stop her, she was so mad when killing those demons, that she was removing with so much madness, that to stop her from her madly errand, Śiva had to lie down on the road, and when moving in her mad attempt suddenly found that, Oh, her husband, she has put feet on the husband. Then her overflowing energy was stopped and she became sober.

That is from the historical side. And from the *tattvik* side, ontological side it is shown that all the *baddha jīva* they're *śiva*. *Pāśa-baddho bhavet jīvaḥ pāśa-muktaḥ sadāśivaḥ*. Individual souls that are under illusion, and individual souls when above illusion, liberated. When liberated from illusion they become *śiva*, the master, the husband of that...

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