

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ...he cannot see, so what is the possibility of touching, even he cannot see, the demon with fleshy eye cannot see Sītā Devī. Not to speak of touching and catching. This is all a show to teach the mundane mind, to take them gradually upwards.

Then Arjuna coming with the Queens of Dvārakā, the *dacoits* looted them. All *mahā-māyā*. Keśavatāra, Brahmā told two, one white one black hair, giving to Pṛthivi. “Oh. I give it to you. They will incarnate and will relieve you from all your burden of sin – Keśavatāra. And that was Kṛṣṇa and Balarāma, white and black. This is mentioned in *Purāṇa*. It is *mahāmoḥ*, or what came that merged into Kṛṣṇa and Balarāma. Ke _____ [?]

Dhīra Kṛṣṇa Mahārāja: He’s taking some pictures.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. The style of your writing is very taking, touching. I’m impressed to see the style of writing. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So, Mahārāja, there was one question concerning one writing of Śrīla Bhaktivinoda Ṭhākura, *The Bhāgavatam*. That he made some statement – do you know the exact words? That the statements in the fifth canto of *Bhāgavatam*, may be imaginary, some of the statements given there about hellish planets to frighten people.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. You see, Darwin’s objective evolution has devoured us, swallowed us. Though externally we reject it, but we hate it, but still the ghost of Darwin’s theory has devoured us.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: The opposite is true; subjective evolution. Subject controls and orders, “See this,” we are to see that. In Viśvarūpa, what do we see? *Paśya me yogam aiśvaram*.

[*na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram*
bhūta-bhṛn na ca bhūta-stho, mamātmā bhūta-bhāvanah]

[“And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (*acintya-bhedābheda*) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them.”] [*Bhagavad-gītā*, 9.5]

“You see Arjuna.” And Arjuna saw that; in the line of hypnotism.

In Kuru *sabhā*, when Duṣṣāsana came to bind Him with a rope and put into prison house, then Kṛṣṇa said, “Oh. You will bind Me?” So He showed Himself in such a way that that man was perplexed. And there was Nārada, Vyāsa, Bhīṣma, Droṇa, they began to chant songs in praise of Him.

Then Dhṛtarāṣṭra, the blind man there, he told, “Oh. They’re chanting so many praises, seeing You in a particular grand way. I am blind. I can’t see. Please for the time being remove my blindness and allow me to see.”

Kṛṣṇa told, “It will not be necessary to remove your blindness. I say you see Me.”
And he saw; the blind man saw. What is this?

Vyāsadeva saw the whole – all the events of the battlefield, who is saying what words to his opponents, in that whole battlefield, everything is described there. And Sañjaya also could see through the inspiration of Vyāsadeva, and he’s relating everything to Dhṛtarāṣṭra. This we do not see only as literature, only an epic, but truth. It is possible.

“See Me in this way.” And I must see. “If I ask you to see Me in this way, you will see.” But the next man won’t be able to see in that way. So subjective control, the experience, any knowledge of this world - that comes from subjective control, subjective evolution, not objective evolution. Not that the object is fixed and subject is compelled to have the estimation. If we have also got experience here of such kind, that is also, it is fixed for a particular group to see in a particular way they’re seeing that. Another group tuned in another way and they will see it like that. It is like that ultimate flow is coming from up to down, not from down to up.

We are to take, Śukadeva, when he was describing *Bhāgavatam*, the Lord showed him the world situation in such a way, geographical position. On the basis of that he delivered. It is fixed to a particular stage of consciousness, but it has got no real background, as a fallible creature having experience, not any background, any stable background. The vision is controlled, the experience, the knowledge, is controlled from up to down, not down to up.

*ūrdhva-mūlam adhaḥ-śākham, aśvatthaṁ prāhur avyāyam
chandāmsi yasya parṇāni, yas taṁ veda sa veda-vit*

[“The holy scriptures proclaim that this material world is like an unchangeable Banyan tree with its roots facing upwards and its branches down, known as an Aśvattha (transitory) tree. Its nutriments are the Vedic aphorisms, which are represented by its leaves. Whoever knows this tree in this way is a genuine knower of the *Vedas*.”] [*Bhagavad-gītā*, 15.1]

Vedic knowledge, revealed truth, is true. Truth drawn from experience is false. What does it mean? So no stable objective characteristic of anything; like that of hypnotism, *paśya me yogam aiśvaram*, and Arjuna had no other alternative but to see that. And he had to pray, “Please withdraw this sort of sight and confer on me such temperament that I can see as I already saw You.” He had to pray for that.

And then, just as the *yantra*, the music *yantra*, in this way by making it round we can differ its tune. Tune can be differed by handling; the *yantra* is there, the music machine. So as the switch of the eye is handled in a different way we see different things.

Dhīra Kṛṣṇa Mahārāja: It also seems that sometimes in reading the *śāstras*, in studying *śāstra*, some people in their study they become confused and bewildered and they begin to doubt. And others, the *bhakta*, the devotee, he may see something that is confusing, he doesn’t understand, but he remains firm and he continues.

Śrīla Śrīdhara Mahārāja: His *śraddhā*, his faith, helps him to stand in and wait; and this man, he’s a prey to the knowledge of experience - he easily dismisses. “It is impossible.” And when one is disgusted with the ways, and has got not charm of material aspiration, he will

stand and wait for something new form of happiness that may come or not. *Prañipāta*, *paripraśna*, and *sevā*:

[*tad viddhi prañipātena, paripraśnena sevayā
upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ*]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

Prañipāta means I have – I heard from our Guru Mahārāja – *prañipāta* means to bid adieu to all the experience of the material world. That is the meaning of *prañipāta*, that I have finished this. No charm for any material aspiration – then it makes *prañipāta*. All my hopes may be granted from up; here, finished. I have taken leave from any sort of prospect from this mundane. I don't want them. If anything else I have come with expectant attitude. I am to receive that. This is finished. *Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam* [*Bhagavad-gītā*, 13.9] The whole kingdom, the whole imperialism may be offered; I hate it, bad association, mortal association. That association with mortality, disease, all these things, I despise it. So with full attention I have to come to have an opening of my hope, whether it is possible for me to have or not; with this attitude, *prañipāta*.

Then *paripraśna*, honest enquiry allowed; not that blind faith will take you there, but enquiry must be sincere.

And the all important factor is *sevā*. You want that thing for His satisfaction, not your satisfaction. *Sevā*, dedication, the land of dedication, you want to enter into the land of dedication, and the land of exploitation taken leave of. None can thrive in the land of exploitation. That is loan; exploiting means incurring loan, and we are to repay it, we're bound. For every action there's equal and opposite reaction; it will devour itself, suicidal. The exploiting civilisation is suicidal. It must devour itself. It is all loan from nature. How strongly they show their head raised high, but it is all loan from nature, exertion from nature. And to every *paise* it should cleared, the debt should be cleared. So all pride and boast are all of negative. No positive contribution comes from this civilisation of exploitation. Exploitation must stop. Exploitation means to exhort things from others, and that must be paid. It is a natural law. So this is nothing. We must enter into the land of dedication and everything will be preserved in the bank. Whatever point I shall dedicate, that will be kept in a savings bank. That will be kept to be utilised by me, though I won't draw any cheque. Only I shall deposit. The land of dedication; a new land, a land of wonder I want to enter, to have admission there. Exploitation is hateful in itself, and dedication is the purest of the pure. I want to be a member of that land, where I shall live. I won't take. So purity, and there, in the land, there is gradation, and that purity has got intensity. Gradation according to the intensity, quality, quantity, in this way it is *vaicitra*, of variegated nature. And on the top, that spontaneous love and beauty, the flow in the kingdom of Kṛṣṇa and the *gopīs*, who, only to remove a little pain, fictitious pain in the headache, they want to contact eternal hell. This type of dedication...

Nitāi Caitanya. Nitāi Caitanya. Nitāi Caitanya.

Dhīra Kṛṣṇa Mahārāja: In the *Śikṣāṣṭaka* of Mahāprabhu, He says:

*āśliṣya vā pāda-ratāṁ pinaṣṭu mām, adarśanān marma-hatāṁ karotu vā
[yathā tathā vā vidadhātu lampāṭo, mat-prāna-nāthas tu sa eva nāparaḥ]*

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."] [*Śikṣāṣṭakam*, 8]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. That is, that type of love, that never can make us separate from the – that sort of attitude can never make us separate from Kṛṣṇa. The acme of dedication; what does it mean by dedication? Dedication in its highest stage - that is union in separation. Ostentatiously I may be driven away from that, but in heart my faithfulness is increasing in degree. If I am punished, still I adhere to that. That means the connection, the link, has become very invulnerable. Even by separation I cannot be – by dealing any sort of punishment – I cannot be detached. The higher form of unity in the deepest plane, that none can snatch away things from me, if I have connection of such quality. Hare Kṛṣṇa. Hare Kṛṣṇa.

Āśliṣya vā pāda-ratām pinaṣṭu mām, adarśanān marma-hatām karotu vā. Stage by stage it is going deeper and higher. *Adarśanān marma-hatām karotu vā, yathā tathā vā vidadhātu lampāṭo.* Even my claim, what is my right, my claim, that is given to others, in my very sight. That also cannot be taken away from that, from my high ideal; the purest object of my ideal. Then when we can acquire such nature then we are relieved to that extent. We come within the jurisdiction of His confidence. When, by dealing in this way also we cannot be separated, then we come in the highest confidence area of the Absolute, of anyone. Gaura Haribol. Gaura Haribol. Gaura Haribol. I am clear? I am not clear?

Dhīra Kṛṣṇa Mahārāja: It's clear but profound.

Śrīla Śrīdhara Mahārāja: Profound of course, cannot but be. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So you said that we want to; we hate the world of exploitation.

Śrīla Śrīdhara Mahārāja: Of course.

Dhīra Kṛṣṇa Mahārāja: But in *Bhagavad-gītā*, in the fourteenth chapter [22-25], Arjuna and Kṛṣṇa are speaking about what are the qualities of a liberated soul. And Kṛṣṇa says, "He doesn't hate illumination or attachment when they come." He doesn't hate; at the same time. So how are we to despise these things on the one hand...

Śrīla Śrīdhara Mahārāja: Exploitation is hate, and when we are free from exploitation, and posted in the plane of service, dedication, then hate is eliminated and we embrace everything. Only the spirit of dedication can make it possible to embrace everything. And exploitation, where there's no possibility of exploitation, we hate that. And exploitation, the hatred comes from exploitation. And dedication makes everything a friend. I don't want anything in its turn, so everything will come to me. I don't want to exhort my selfish ideas from anything from the environment. *Visvam purna sukhaya te.*

The *māyāvādīs* hate, hateful are the renunciationists. They indulge in hatred, but the devotee is opposite. *Karmī* exploits and the *jñānī* hates and the devotee embraces everything, but with reference to the centre that is Kṛṣṇa, in Kṛṣṇa connection, Kṛṣṇa *sambandha*, everything is embraced. "Oh. he's my friend. I can utilise him in the service of Kṛṣṇa." And sometimes the flower will remind me, "Oh. Take me to Kṛṣṇa." That is when I'm fully established in the plane of dedication; everything will help me and remind me, "Oh. Go to go to Kṛṣṇa." All friendly atmosphere - that only can be acquired, that is in devotional spirit, in the spirit of dedication. Hatred can have no room there of hatred. Hatred is in the

temperament of the renunciationist, *tyāgī*, *mukti kāmī*; not *bhakta*. *Nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam ucyate.*

[*anāsaktasya viṣayān, yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam ucyate*]

["That renunciation in which there is no attachment for the objects of the senses, but in which everything is seen in relationship to Kṛṣṇa and all things are engaged in His service is called *yukta-vairāgya*, or practical renunciation."]

[*Bhakti-rasāmṛta-sindu, Pūrva-vibhāga, 2.125*]

Everything is in connection of Kṛṣṇa. How can I hate it? Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Sometimes, people, they criticise us; that we condemn everything material.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: They say, "Too much..."

Śrīla Śrīdhara Mahārāja: That material means objects of exploitation; that is material. Objects of exploitation; that is matter. And what can be dedicated in the service of Kṛṣṇa; that is not matter. We want to utilise everything for the service of Kṛṣṇa. Not for my diseased temperament, to satisfy my diseased temperament. We don't hate matter, we hate exploitation. We want to help everything in the service of Kṛṣṇa. We don't shun anything, we don't want to leave anything, but we're afraid of exploitation and renunciation, *bhukti mukti*.

Dhīra Kṛṣṇa Mahārāja: But the *madhyama bhāgavata*, he must make some distinction, he can't embrace all.

Śrīla Śrīdhara Mahārāja: Yes, some distinction. That may be captured by the spirit of exploitation. In renunciation he accepts so much that he may not be food of the exploiting agent, so he keeps aloof from exploitation, in lower *madhyama bhāgavata*. And for the *kaniṣṭha bhāgavata* afraid of the environment, they will encourage the exploiting tendency in him. So, keep away from exploiting agents. That is necessary there. But it is not in the ideal. It is a temporary ailment in our practices, temporary. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So, Mahārāja, there's a question about how the spiritual master is taking the *karma* of the disciple, because, at first, Hari *Nāma* initiation, he's taking some *karma*, and then in *mantra dīkṣā*...

Śrīla Śrīdhara Mahārāja: What is the criteria of *karma*? Energising, the movement, all movement is not to be reckoned as *karma*; given the stamp of *karma*. What is *karma*? The spirit of enjoyment must be there; then it is *karma*. And if it is offered to the Deity, to the Guru, Vaiṣṇava, it is *bhakti*. *Karma* is not external movement only. The aim, it should be named according to its aim, its object. The dagger may not always be meant to stab; even stabbing when one is going to murder once, even stabbing may be adjusted, may be allowed, to save him.

When I was delivering lecture in Dacca University, one Mohammedan student from the post graduate college, he – I told in every lecture that don't disturb when I deliver lecture, but after the lecture is finished, you are allowed to make any question. So when the lecture was finished one Mohammedan student he rose and put a question.

“Rāmacandra, according to you, is an ideal king. But what is His explanation when He beheaded one *śūdraka*, who was by birth a *śūdra* and he was engaged in penance; what is the justification? Why did He behead *śūdraka*? He was innocent; he was only engaging himself in penance. And because by birth he was *śūdra*, and so he was beheaded by the advice of Vasiṣṭha. How can you justify?”

I told that who is *śūdra*? *Sutadhatu* – it comes from the derivative meaning that one who mourns, he's *śūdra*. Mourning qualification, who mourns, whose absorbed in the mortal world, he has to mourn, lament. Mortal relativity only helps us to mourn. So he was engrossed in mortal achievement, like Hiraṇyakaśipu, Rāvaṇa, who were his predecessors, who were engaged in mortal achievement that has got a reaction. And *tapasya*, what is the meaning of *tapasya*? To acquire power, more potency; he engaged himself to acquire more power to do a disaster, to make supremacy, to spread his supremacy over the world. So killing, and in a vicious way, and as a reaction the havoc will be created as a result of that potency. The capturing the potency in subtle form, and the reaction will come to him also and he'll have to come down. So it is not wholesome from any standpoint, because the object is very mean, to acquire material supremacy. The reaction is inevitable, so it is a disastrous thing, a curse to the country. So that was nipped in the bud. To save both the parties, he was silenced. So, what is devotion and what is *karma*, we are to detect it.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, Hṛdayānanda Mahārāja, he has a question, that what is the explanation that Rāmacandra has killed Vali, Sugriva's brother?

Śrīla Śrīdhara Mahārāja: Yes, I know. _____ [?]

Rāmacandra gave explanation. It is related by Valmiki there. But we make much of the mundane law and go to judge the Absolute. Anyhow, Rāmacandra gave this explanation. When Vali is going to die, he called for explanation. “I am innocent, *sakha meda*. I did not make any harm to You, Your interest. Even I could do, what You will have to do during a year, during a day I could finish Your object, I could bring Sītā to You. But what wrong You have committed You don't know. I am an innocent, half jungle animal. And You, without any cause, You kill me.”

So Rāmacandra says that the administration, responsibility of this world has been given by Brahmā to *suja vamśa*. There may be so many mushrooms to take the reign of the government, but that is no sanction from above. But it is Brahmā who placed the responsibility of administration of the whole world to our family. And now, Mahārāja Bharat is in the throne. It is his lookout to see what is happening where. And any person born in the *suja vamśa* he has got automatic power of the police; he can take in his own hand the police administrative responsibility and can discharge it. Even without apparent order from the centre. It is there.

So, you have accepted Sugriva's wife. According to your social rule it is punishable by capital punishment according to the rule of your society. The younger can take the wife of the elder; that is allowed in your social rule. But the elder can never take the wife of the younger. And if that is done he should be punished by discharging capital punishment. So I have done it because you have taken Sugriva's wife.”

That is one – and another; I had no other alternative to save Brahmā, to kill you stealthily, otherwise Brahmā will be nowhere. According to the provision of the boon of Brahmā, whoever will come to fight with you, face to face, he will be ten times more

efficient. And so, I can do, but Brahmā's word will be, his promise will be crushed. So I had to do it in a stealthy way."

Hare Kṛṣṇa. Then ultimately, Vali came to his senses, and he told: "I feel it is my fortune that I die, as I am killed by You. You are Nārāyaṇa. And it is a great fortune to be killed by Your hand. Your hand is always pure. Your only aim, the object, everything, is the purest. So whatever anomaly could possibly have been in me, that is removed when I get punishment from You my Lord. I'm sure that my next chance must have a greater thing beyond my aspiration." Vali himself realised in that way. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Śrīdhara Mahārāja, but Dhīra Kṛṣṇa Mahārāja was asking about the spiritual master taking *karma* of the disciple. When the spiritual master accepts the disciple and initiates him, then the disciple's *karma* is taken away at that time. Is that right?

Śrīla Śrīdhara Mahārāja: *Karma*?

Devotee: Sinful reaction.

Dhīra Kṛṣṇa Mahārāja: The *karma* of the *śiṣya* at the time of *dīkṣā*, the Guru is taking away his *karma*.

Śrīla Śrīdhara Mahārāja: Of course in some subtle form that sort of responsibility is there.

Devotee: But the Guru is a *jīva*. Is it actually taken by Kṛṣṇa, or does the spiritual master...

Śrīla Śrīdhara Mahārāja: Guru is not a *jīva*, but the Guru _____ comes to enter into *jīva*, it maybe. But when that inspiration, that revelation, that order, that inspiration, comes down in the heart of, Kṛṣṇa to the disciple, he's no longer a *jīva*.

"He will rather aim to the inspiration that is working on behalf of Me; that agent who has come and taken quarter there to deliver him, to take him the Goloka."

The *śiṣya* must look out in that way. I'm not that body, not that mental system, but Kṛṣṇa is working for me, taking His quarter, His position, in that gentleman. Something like that, *ācāryaṁ mām vijānīyān*.

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

[Kṛṣṇa told Uddhava: "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]

It is His delegation; His delegated power is there, and I am concerned with that. And that will be the way of the meeting of the two, establishing a relation between the two. The connection will be _____ both the gentlemen will be awake in that current, that feeling, that sentiment, the Vaikuṅṭha current, the soul current, current of pure transaction of giving and taking. In this way, Guru does not take any service from the man for himself, but he sends it to his Guru, and in that way it goes to Kṛṣṇa. So whatever little physical service he accepts, that also he sends to Guru, because in that way he may be encouraged. He's not the recipient. Externally he's the recipient, but mentally or spiritually, he's sending it upwards. And it is the service I take and it makes me fit physically and I can render more help to them. So it is not objectionable, it is fruitful. It is not detrimental, it

produces something and of pure character. And that helps everyone. In this way he's to receive. Even at the same time blaming himself that I cannot go on with my worldly life without the help of this or that. He blames himself, but the underlying spirit is that otherwise I shall be unfit and I can't do my bit of service of the Lord, my Gurudeva. And by taking up renunciation I'll be loser and incur loss, not for myself, for the world, and my Guru's service will be hampered. In that spirit he's to take, whatever, everything, for the cause of Kṛṣṇa, for the cause of Guru.

Suppose if there is a manager who's very miserly, and he cannot spend money from the cash, and thereby he may not attend a particular state difficulty and the state is lost. Then he will be responsible to the proprietor. "But why did you not spend? Why are you afraid of spending money from my store? Your miserly habit has resulted in the state being lost. Why should you not spend my money for my interest?"

So, we shall, to render service to Kṛṣṇa, Guru, and Vaiṣṇava, to all the world, I must keep up this mundane body, and I shall, I'm entitled to take something; otherwise miserliness, that is *māyāvādī*, that is renunciation spirit. That will mar my interest. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So that is *yukta vairāgya*. I shall take from the store of Kṛṣṇa to keep me fit and do service. That is Kṛṣṇa's account. If I do not do that, I should be a separationist, I should be *māyāvādī*, a renunciationist. Maximum service I shall try to render to Kṛṣṇa, and whatever is necessary to make me fit for service, I must take it without any hesitation. Otherwise I shall be punishable.

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