

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.10.10.A

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. So Venkatta Prabhu were... and?

Devotee: Kaśirāma dāsa.

Śrīla Śrīdhara Mahārāja: Kaśirāma.

Devotee: Vṛndāvana dāsa.

Śrīla Śrīdhara Mahārāja: Vṛndāvana.

Devotee: Mukundamālā dāsa.

Śrīla Śrīdhara Mahārāja: Mukundamālā.

Devotee: Raghavindu.

Śrīla Śrīdhara Mahārāja: Raghavindu.

Devotee: Garuttama dāsa.

Śrīla Śrīdhara Mahārāja: So come nearer. Hare Kṛṣṇa. Hare Kṛṣṇa. Who will begin?

Devotee: I have a question. I'd like to know, it's said that everything...

Śrīla Śrīdhara Mahārāja: *Ke?*

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Gaura Haribol. So, what's your question?

Devotee: We try to accept everything that our Śrīla Prabhupāda has told us...

Bhāratī Mahārāja: Very slow!

Devotee: And we understand that Guru, *śāstra*, and *sādhu*, but some things when the Guru speaks, sometimes he's not speaking of spiritual topics. Sometimes he's making a comment about politics or history, something like that. Then is it required to accept everything that the Guru says verbatim, literally?

Śrīla Śrīdhara Mahārāja: You'll have to represent.

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Both, *sādhu*, *śāstra*, Guru, all, they deal purely in spiritual matters, and to make us understand that spirituality they sometimes give examples concerning political and social and other instances, to help us to understand. So that sort of value we must take from his social and political talks. Only to make us intelligible they come to say about politics. But politics actually is also included, sociology also included, within the religion. Independent of spiritual conception nothing may remain, in the Kṛṣṇa consciousness at least, it includes everything. And whatever is favourable to Kṛṣṇa consciousness it is true to that degree. And in higher stage it will be seen that the whole thing is true. In the middle stage it may seem that it is different. We are to differentiate the spiritual side from the material side. But in the higher stage we shall see that whatever is contributing anything to the spiritual truth that is true all in response. You can't follow?

Devotee: I understand what you're saying.

Śrīla Śrīdhara Mahārāja: During Ratha-yatra Mahāprabhu dancing before Jagannātha and He was singing an ordinary poem from a particular epic. The meaning of that poem is that there is one lady who before her marriage she met one boy and enjoyed him on the banks of some river and there was some jungle. But that lady is again married to that same man. And the lady says, "That in my, before marriage I met the person and he's my husband now. And the night is also beautiful with full moon, and so many flowers scents also around. But my mind is always being attracted to that child play with my husband before our marriage, attracting me to the bank in the jungle of that river." This is the meaning of the poem. And Mahāprabhu singing that when chanting that poem when dancing madly before Jagannātha. Only Svarūpa Dāmodara understood the real purpose of His chanting. Rūpa Goswāmī came there that year and he took the gist of the poem and then he composed another poem with the meaning of that poem, the abstract of that poem, the parallel, the real thought he took from the reflection and he composed a *śloka*. And that runs in this way:

priyaḥ so 'yaṁ kṛṣṇaḥ saha-carī kuru-kṣetra-militas
[*tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham*
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya sprhayatī]

[Upon arriving in Kurukṣetra, Śrīmatī Rādhārāṇī said: "O My dear friend, now I am at last reunited with My most beloved Kṛṣṇa in Kurukṣetra. I am the same Rādhārāṇī, and He is the same Kṛṣṇa. We are enjoying Our meeting, but still I wish to return to the banks of the Kālindī, where I could hear the sweet melody of His flute sounding the fifth note beneath the trees of the Vṛndāvana forest."] [*Padyāvalī*, 383]

That Mahāprabhu though outwardly He's chanting that ordinary *śloka*, in an epic, but His meaning is towards this, that when Rādhārāṇī has come in contact in Kurukṣetra for the time being with Kṛṣṇa, She thought, it is Her thought, *priyaḥ so 'yaṁ kṛṣṇaḥ saha-carī kuru-kṣetra-militas*. "O My friends, in this Kurukṣetra I have met My beloved. *Tathāhaṁ sā rādhā tad idam*. I am that same Rādhā and He is the same Kṛṣṇa. But My mind is always snatching Me to the

environment of Vṛndāvana. I can't enjoy My beloved here. *Antaḥ-khelan-madhura-muralī-pañcama-juṣe, mano me kālindī-pulīna-vipināya sprhayati*. At the banks in the jungle on the banks of Yamunā My mind is always running towards that. Though Kṛṣṇa is there, I am also here, and We can see one another, but still I don't feel – I feel very much uneasiness. My mind is always taking, running towards that."

This was the real purpose Mahāprabhu felt and He danced madly. But outwardly He was using only as a show a poem which is found in the ordinary epic book. Do you follow? So:

vana dekhi' bhrama haya – ei 'vṛndāvana', [śaila dekhi' mane haya – ei 'govardhana']

["When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana. When He passed over the hills, He took it for granted that they were Govardhana."] [*Caitanya-caritāmṛta, Madhya-līlā, 17.55*]

When one is completely established in his spiritual *svarūpa* then whatever he sees here in the external environment that only takes him forcibly to the spiritual consciousness, this only gives some sort of excitement. Any forest, Vṛndāvana comes in his memory. Any hillock, Govardhana comes, and at once that loving pasture pastimes of the Rādhā-Govinda. Only a hint is suffice to take him, the whole *līlā* to him.

So, we may take the help of these worldly things, but our mind should be directed with the slight help that we'll get there from example. It should be pushed towards the spiritual realm. To make it clear they give some examples of this material world. So it is necessary, and really, this has got such value, the pure spiritualist no other value he sees in anything but in connection with Kṛṣṇa. All things are nothing to him. It is giving some excitement, some hint, and that is the real value. No other value it has got for him. It is only meant, it is only created to give some hint to the truth, and all else, misconception. The conception of the exploitationist and of the renunciationist, their estimation about the environment all false! Can't you follow?

They're misunderstanding. Only Kṛṣṇa consciousness, one who is established in Kṛṣṇa consciousness, his perception, his surveying about the environment is true cent per cent. And others, standing in the land of exploitation, or in the principle of renunciation, their estimation about the environment, their looking, their knowledge, everything is false, because that is misunderstanding of a particular thing which is not real. *Īśāvāsyam*, everything is meant to serve Kṛṣṇa. That is the full truth. Any deviation from that, misunderstanding! Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And you all? Do you understand?

Devotees: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: The fullest estimation of the whole must be, or cannot but be in the interest of Kṛṣṇa and His *līlā*. All others, thrust on them, they're not meant for that. *Bhāgavata* [1.1.1] says: *artheṣu abhijñāḥ svarāt*. The meaning of every incident, every existence, He knows only fully well. What we estimate that is false, partial, not full estimation, full knowledge of anything, even of a dust, of a grass, a blade of grass, all misconception because calculated for our interest as individuals or group. Everything calculated in the interest of Kṛṣṇa; that is it's true.

Īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat

tena tyaktena [bhuñjīthā, mā grdhaḥ kasya svid dhanam]

[“Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong.”]
[Śrī Īsopaniṣad, 1]

And we are to conceive anything and everything in accordance with that. How Kṛṣṇa, what is the, how Kṛṣṇa has tasted the thing I must follow that, pursue that. Not I am tasting as a master of anything, whether sweet or bitter, anything else. Everything, come in consonance with the real conception. That Hegel said, “For Itself, the Reality is for Itself.” Kṛṣṇa is for Himself. Everything is for Him, to fulfil His purpose, and that of none else. But to have such conception, and also, *prasādam* means in accordance with that conception the local conception they are true. Subtle points, but it is not unreasonable, quite reasonable. The partial conception must be in consonance with the universal conception. I can’t go against that. I can’t clash, have any clash. So the conception of the devotee: suppose Kṛṣṇa has taken some *prasādam* and we must not have any independent taste of that *prasādam*. We shall think how Kṛṣṇa has tasted it, accordingly, with that memory, that remembrance, we shall take the taste of a curry or anything else. Do you follow?

Devotees: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: So every, all our attempts should be regulated, should be contained in this way, *tena tyaktena bhuñjīthā*, whatever I shall do, just having consent, and consonance, and submission. In this way our position should always be in every respect our attitude will be such, not independently, not to neglect. Independent exploitation or whimsical renunciation, both artificial and bad, injurious for our selfish end: good, individual goodness.

Tyajya sishtasana santo musyanti _____ [?]

Only by having a look, a mind of estimation, estimating in such a way about the environment, that Autocrat Absolute, His position, and we are His slave. With the eye of a slave we must look at anything and everything. That should be the proper estimation of the environment. “I am independent. I can enjoy. I can dismiss.” These are all artificial forms of life, disconnected with the absolute will and administration. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Yes, any more?

Devotee: If somebody accepts that everything is for Kṛṣṇa but they have this, many people have different conceptions of Kṛṣṇa, even if they accept Bhagavān realisation as the topmost, still they have different realisations of Kṛṣṇa. And, how does one get the proper realisation of Kṛṣṇa? Just like when people read our Śrīla Prabhupāda’s books they come up with so many different things. It’s hard to know which devotees are on track and which are not.

Śrīla Śrīdhara Mahārāja: Who is he? I forgot his name.

Bhāratī Mahārāja: Raghavindu.

Śrīla Śrīdhara Mahārāja: Raghavindu. What does he say?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Leaving aside the question of the devotee, then outside that, how you'll explain them, about the different considerations and realisations of different persons? How are you to explain, setting aside the question of the devotee?

Devotee: Setting aside the question of the devotee?

Śrīla Śrīdhara Mahārāja: Independent variety, variegatedness.

Devotee: _____ [?]

Devotee: Right! They say to do different things _____ [?]

Śrīla Śrīdhara Mahārāja: *Ke bolchen?*

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Amongst atheists also there is classification. Classification and high and low that is everywhere we are to see. And that is eternal. Eternal difference there will be, one thing. And the – how the Kṛṣṇa consciousness originates? What do you think about that? God consciousness, theism, how it comes to a *jīva* soul, how does it come?

Devotee: Descending process.

Śrīla Śrīdhara Mahārāja: The general feeling, general consideration of theism, how does it come to a man? What do you think about that?

Devotee: It comes from up to down.

Śrīla Śrīdhara Mahārāja: I've explained here many a time that *sukṛti*, *ajñāta-sukṛti*, *jñāta-sukṛti*, then *śraddhā*, then *sādhu-saṅga*, then *bhajana-kriya*. In this way it develops. The first stage of development coming in contact with devotion proper, by this *nirguṇa* we are wandering in *saguṇa*, in the land of misconception we are wandering. And proper conception may come to me through a proper agent, by chance coincidence, when any agent of the *nirguṇa* world. But Kṛṣṇa consciousness is the cent per cent proper consciousness, true consciousness. And we are labouring under misconception. And when any agent from that plane comes to contact with me and I'm utilised by him, thereby I gather a sort of, a drop of that land of that *nirguṇa*, that is transcendental. And that is accumulated and then produces *śraddhā* in me. Then with consciousness comes over the surface and finds, captures him, 'that I have got some particular regard for the Supreme, Kṛṣṇa, Nārāyaṇa, thereby.'

When a patient has no knowledge he cannot cooperate with the doctor. But doctor should try him independent of his cooperation. Then when his knowledge comes back, then the patient can cooperate with the doctor. But when he has lost his consciousness, everything depends on the doctor.

So when we are completely devoid of Kṛṣṇa consciousness, at that time the Vaiṣṇavas there, the agents of the transcendental realm they're moving hither thither _____ [?] And by their connection we get some injection, unknowingly. And that supplies the subconscious help. And when that is sufficiently accumulated it takes us to the surface and we search after *sādhu*.

And generally, according to the nature of the injected medicine I will have to love the servitors of particular school. And this is general.

And also it is seen that, suppose when I was, I had no knowledge and a doctor came and gave some wrong injection, not proper injection, then I may develop a sort of knowledge but that is flickering, not durable. Then again a good doctor may come and give some other injection. There I may come in the normal health and cooperate. It is also possible.

So from the beginning one may, a soul may have *sukṛti* towards Kṛṣṇa and otherwise when moving hither thither in the wrong way then also by the company of the *sādhū* he may change his direction for other direction towards Kṛṣṇa, on the way.

Bilvamaṅgala we find he first went to a Māyāvādī *sādhū* _____ [?] took initiation there, but by the special grace of Kṛṣṇa he was converted into Kṛṣṇa consciousness fully. Śukadeva also had some tendency towards *nirviśeṣa* Brahman, but by the grace of Vedavyāsa he was taken in towards Kṛṣṇa *līlā*.

And there may be many such type, and there may be so many *karmīs*, they also may be turned by the help of some *sādhū* on the way. And from the beginning some may have their particular kind of *sukṛti* that came from the Kṛṣṇa *bhakta*. They will straightly go to Kṛṣṇa eliminating other ideas which are non Kṛṣṇa. In many ways it may happen, it may be effected. But *sukṛti*, *ādau śraddhā*, *śraddhā* just on the surface, that we search after a thing by getting which I can get everything, by knowing which I may know everything. If I've got such a faith in me then I've got *śraddhā*, I get *śraddhā*. And then I shall search for such company, favourable company where if I get a particular one thing the whole thing is known, if I know one whole thing known, get one whole got. Such faith occurs within us we find, then it is *śraddhā*, and with the help of that *śraddhā* we go to particular camp and there gradually we get help to go on, advance, *ādau śraddhā*. And before that:

[*bhaktis tu bhagavad-bhaktasaṅgena parijāyate*]
[*sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-saṅcitaiḥ*]

[“Actually we can recognise a *sādhū* by *sukṛti*. Apparently we can know him from the *śāstras*, the scriptures, because the *śāstra* helps us to know who is a *sādhū*, and the *sādhū* gives us the interpretation of the *śāstra*. So *sādhū* and *śāstra* are interdependent, but the *sādhū* holds the more important position and the *śāstra* has the secondary position. The living *śāstra* is the *sādhū*, but to know who is Guru, who is *sādhū*, we are to consult the descriptions given about them in the scriptures. The symptoms of the *sādhū*, both of the Guru as well as the disciple, have been written in the *Bhāgavatam*, in the *Gītā* and in the *Upaniṣads*.”] [*Bṛhan-Nārādīya Purāṇa*]

Previous *sukṛti*, that unconscious help from the agents of Kṛṣṇa that are moving all around to help *jīva* soul, this is the arrangement of Kṛṣṇa. “Move, go there and try to help those that are wandering in the wilderness, in darkness.” So independent of us we get some help by the grace of the Vaiṣṇava and then we gather some subconscious capacity and we come in a stage to judge what is wrong and right. Then consciously we keep company with the *sādhū* and then we develop our *bhajan* and gradually we attain the _____ [?] that is the real course.

Gaura Haribol. Gaura Haribol. Nitāi.

Devotee: I have one question. In the *Caitanya-caritāmṛta* it is said that the *Vedas* describe three things, *abhidheya*, *sambandha* and *prayojana*. And it says also that there are three Deities

presiding over these different aspects of knowledge, Govindaji, Madana-mohana and Gopīnāthaji. I was hoping that you could explain this.

Śrīla Śrīdhara Mahārāja: Where do you come from?

Devotee: Where do I come from?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: Los Angeles.

Śrīla Śrīdhara Mahārāja: Los Angeles. Why I can understand your voice clearly? But generally I can't, I fail to understand the intonation of so many. Have you received *dīkṣā*?

Devotee: Yes. I took first initiation from Swāmī Mahārāja.

Śrīla Śrīdhara Mahārāja: Then?

Devotee: Then I took second initiation from Rāmeśvara Swāmī.

Śrīla Śrīdhara Mahārāja: Rāmeśvara Swāmī. Oh! You are Mukundamālā dāsa?

Devotee: Yes. I'm Mukundamālā.

Śrīla Śrīdhara Mahārāja: Mahāprabhu took initiation from Īśvara Purī and in his, that *mantram* that *dīkṣā mantram*, only the last portion was there, that Gopīnātha, *gopī-jana-vallabha*, last portion.

But Mahāprabhu advised Sanātana Goswāmī, when He advised to prepare a book, *Hari-bhakti-vilāsa*, for all these affairs, He told that *aṣṭa-dvādaśakam mantra*, this is twelve lettered. And Mahāprabhu Himself asked Sanātana Goswāmī to describe the greatness more magnanimous and clear type of *mantra*, *aṣṭa-dvādaśakam*, composed of eighteen letters. And Sanātana Goswāmī has given, recommended that to us.

And our Guru Mahārāja he's following that, though in the lineage of some of the Yati Goswāmī, still it is found that they're following that Mahāprabhu *mantra*, that twelve lettered.

Here Sanātana Goswāmī has given us the detailed necessity, analysed and given us the detailed necessity. *Sambandha*, that is Kṛṣṇa and Madana-mohana synonymous, only attraction, mainly attraction. And then in the next stage to fulfil the purpose of all his sensibility, to capture, hold it, cooperate, that is the second. First to attract and then to cooperate with all sorts of faculties within the *jīva* by Kṛṣṇa, and the third stage, not only that temporarily but to keep him under His care for eternity. It has been differentiated in three parts.

The *sambandha*, first to come in the recognition, recognised as a relationship with Kṛṣṇa, that is the first stage, *sambandha-jñāna*, that Madana-mohana or Kṛṣṇa. In that stage we are to look at Him like that. And the second, Govinda, *go* means *indriya*, and *vinda*, all the senses, all the knowing faculties of us, they search after their fulfilment. And that fulfilment of all the knowing faculties is supplied by whom? Wholesale, nothing left. And the Govinda, *go*, *indriya*, *indriya* means senses require something for their satisfaction in the spiritual aspect of our life, and that is done by Govinda. *Ke?*

Devotee: Śaṅkara.

Śrīla Śrīdhara Mahārāja: Śaṅkara _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: That aspect of the Lord is Govinda _____ [?] Who takes possession of our enjoying and satisfying, that aspect of the Lord. And also *go* means *Veda*. We find from the *Veda* the positive answer of our internal search. We want to be satisfied. We are dissatisfied, want to be satisfied wholesale, and *Veda* says, “Yes. That sort of arrangement there is.” From *Veda* and from *indriya*, *go vinda*.

And the third is *gopī-jana-vallabha*, we are converted into the ego of *gopī* and attracted by Kṛṣṇa. In its highest stage we may feel that we are similar temperament with the *gopī* and then we are permanently taken, accepted in that relationship forever, *gopī-jana-vallabha*, as eternal friend of the *gopīs*. In that way we can feel Him, eternal shelter under His holy feet.

So three aspects expresses three types of developed stage of *bhajan*! Do you understand?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: *Sambandha*, *abhidheya*, *prayojana*. *Sambandha* means general who is who, come in conclusion of the settlement of that affair. Then *abhidheya*, the transaction between the two parties, fulfiller and fulfilled, of the internal search. And third, to have a permanent abode under His care. It is divided into three parts, *sambandha*, *abhidheya*, *prayojana*. What is *prayojana*? The highest necessity to secure a quarter under His guardianship forever: that is our *prayojana*. And *bhakti*, *sambandha*, *abhidheya*, and *prayojana*; that love, to get secure that sort of love of Kṛṣṇa that we may have a permanent shelter under His care there forever.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Nitāi. Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi.

Bhāratī Mahārāja: Mahārāja, could you relate one story about Viśvanātha Cakravartī. He was not able to understand the *Gāyatrī mantra*, one half *akṣha* [?]

Śrīla Śrīdhara Mahārāja: *Kāma Gāyatrī*, yes. What is that?

Bhāratī Mahārāja: I think he had performed some *tapasya* at Govinda-kuṇḍa...

Śrīla Śrīdhara Mahārāja: Rādhā-kuṇḍa. What is the point you want to mention?

Bhāratī Mahārāja: If you could relate the story clearly, the incident.

Śrīla Śrīdhara Mahārāja: Do you remember that?

Bhāratī Mahārāja: No, I do not remember that. No one’s ever...

Śrīla Śrīdhara Mahārāja: But remember the story?

Bhāratī Mahārāja: I've read it but never heard it spoken.

Śrīla Śrīdhara Mahārāja: I also can't recollect it at present. It will take time to recollect. I have also read, gone through that *Kāma Gāyatrī* _____ [?] *Kāma Gāyatrī*.

So, that may be an external grammarian problem. It is mentioned that the number of the words will be such, fixed, but if you say I find that it crosses the limit of the number. How it can be? Kavirāja Goswāmī has given, mentioned about the number of letters in the *mantram*. But when ordinarily we are reading that *mantra* we find that one is, one letter super... it's more in that. Then he, that it cannot be that Kavirāja Goswāmī has given false representation, but we find actually the letters number is more than that, what he has written. Then he was, in a dream, he got inspiration that according to the particular grammar, Sanskrit grammar, the law after such a letter that is silent. Something like that.

Bhāratī Mahārāja: One half more.

Śrīla Śrīdhara Mahārāja: That should be silent, considered not to be pronounced, something like that, a question of grammar. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gadādhara.

Devotee: You mentioned before about the twelve letter *mantra*, that Caitanya Mahāprabhu, Caitanya *mantra*, and then you said that there was an eighteen letter *mantra* that Sanātana Goswāmī gave. I'm not exactly clear on which *mantra* that was, they were.

Śrīla Śrīdhara Mahārāja: Eighteen lettered, *aṣṭa-dvādaśaka mantra* recommended by Sanātana Goswāmī, inspired by Mahāprabhu. But Mahāprabhu Himself got only twelve lettered *mantram* from Īśvara Purīpāda, only latter portion, eliminating the first two, the conclusion. But it presupposes the first two parts; that is presupposed. But Mahāprabhu advised Sanātana Goswāmī to clearly mention about the first two parts also of general devotees, and Sanātana Goswāmī did so. And we follow that path. Hare Kṛṣṇa.

Devotee: So that *mantra*...

Śrīla Śrīdhara Mahārāja: It is mentioned in *Hari-bhakti-vilāsa*.

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