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Śrīla Śrīdhara Mahārāja: ...deviation, according to our Guru Mahārāja, whom we think, not a *sādhana-siddha* but *nitya-siddha*. His acceptance of Guru is a formal one. He's already in his position all along. And he could detect what will be the suiting channel of our knowledge, our required knowledge to attain the desired end in this life.

So, *baladeva jagannātha, tāra priya śrī-bhaktivinoda*. From Jagannātha we shall come to Bhaktivinoda and then Gaura Kīśora Bābājī Mahārāja, he also sometimes, he comes direct from Jagannātha and Gaura Kīśora Bābājī comes through Bhāgavata and through Jagannātha.

And Gaura Kīśora Bābājī Mahārāja he went to hear the explanation of *Bhāgavatam* from Bhaktivinoda Ṭhākura in Godrumadvīpa. In Svarūpa-ganja, that Godrumadvīpa, the *bhajana-sthali* of Bhaktivinoda Ṭhākura, there is a place reserved, a small construction where Gaura Kīśora Bābājī used to sit, take his seat when Bhaktivinoda used to explain *Bhāgavatam*. Mostly he went to hear *Bhāgavatam*. So Bhāgavata Guru, Gaura Kīśora's Bhāgavata Guru to a certain extent was Bhaktivinoda Ṭhākura. From Jagannātha, Bhaktivinoda Ṭhākura came. And then Gaura Kīśora Bābājī Mahārāja. Then our Guru Mahārāja, Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda, who has harmonized all these and has given a systematic line of thought, collecting the gist from all the sources possible helpful for our future life, the most beneficial. This is the lineage.

And Narottama Ṭhākura is a bright star in the line. And the whole almost of Manipura and so many places. And his song was very much favourite to all. But Bhaktivinoda Ṭhākura came with his songs. That is more scientific to help us. Narottama Ṭhākura's songs are more sentimental. And Bhaktivinoda Ṭhākura's songs are more systematic, for us to understand. And the feeling, the sentiment, we find intensely in Narottama Ṭhākura. But systematic thinking of anything we can trace in Bhaktivinoda Ṭhākura. So generally Narottama *parivar*, we belong to the family of Narottama. And now we can say little by modification we belong to the family of Bhaktivinoda Ṭhākura.

I wrote a poem, I can't remember them in Sanskrit. Śuka and Vyāsa. Vyāsadeva was a *grhastha* and Śukadeva *brahmacārī*. And Vyāsadeva was the teacher of Śukadeva in *Bhāgavatam*. And Bhaktivinoda Ṭhākura was also *grhastha* and teacher of Prabhupāda who was like Śukadeva, *brahmacārī* all along. So I compared Prabhupāda with Śukadeva, and Bhaktivinoda Ṭhākura with Vyāsadeva, the master of necessary scriptures supplied for our goodness. And Prabhupāda inaugurated them as Śukadeva Goswāmī did, to the educated public of the time. Prabhupāda, our Guru Mahārāja, he observed the function of Śukadeva, *brahmacārī*, and he inaugurated the thing to the public. And he came, the scriptures and Śukadeva got it from Vyāsadeva, his father, Bhaktivinoda Ṭhākura, Prabhupāda. In this way our vision about the Guru *paramparā* and Narottama Ṭhākura Goswāmī, Prabhupāda.

Gaura Hari bol. Nitāi Gaura Hari bol. _____ [?] Any question from anybody?

Vidagdha-Mādhava: Yes, Guru Mahārāja, transcendental sound, you said the other day, cannot come from one tape recorder. You said the background must be there. So our tapes of Your Divine Grace or our own *Hari-Nāma* Guru, Swāmī Mahārāja, are these transcendental sound vibrations from the tape recorder? Or does it have to be heard from the person.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: Bhakti Vicār Yājāvāra Mahārāja [?] _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Akṣayānanda Mahārāja: It is potent, by the desire of Mahāprabhu, just like Rūpa Goswāmī was empowered by the desire of Śrī Caitanya Mahāprabhu. So similarly when great souls..

Śrīla Śrīdhara Mahārāja: I like to clear, clarify it. When I came, when I joined newly, I was sent with Nemi Mahārāja to Benares. I appreciated his explanation of *Bhāgavata* and many others there.

And Nemi Mahārāja told to me, "If now the atmosphere is created in such way, that if I'm ordered to construct a centre of our own, purchasing the land, etc, then I can do. But that won't be sanctioned by the authority, because in that case my name will be spread more, *pratiṣṭhā*."

I put this in a letter to Guru Mahārāja. Nemi Mahārāja has created a good atmosphere here, very favourable. If he's ordered to construct a centre of our own, perhaps he can do. So I think that this Benares is an important place, a meeting place of all different religious sections. So we must have some original position of our own here. I pray that you may encourage Nemi Mahārāja to have our own centre here.

We are at that time in hired house. The Deities were also there, established in hired house, rented house.

The answer, the reply did not come direct to me, but general secretary wrote to me. "We already know that Nemi Mahārāja's preaching is very successful. And you try to hear, listen to his analytical explanation of *Bhāgavatam* and you enrich yourself by that." No mention about this point.

Then after some time Prabhupāda went there, for some sort of business, installation, or anyhow some reason. Suddenly his ways were such. Suddenly Prabhupāda told me, perhaps when I was alone, that, "What will be the effect of *karma-kāṇḍa*? What is *karma-kāṇḍa*? To use our energy for the satisfaction of our own, which is not meant for the satisfaction of Kṛṣṇa. What is the necessity of collecting something according to our whim? Only what Kṛṣṇa will desire, we shall do that. That will be service."

He gave an example. "Suppose a Vaiṣṇava has said, or Lord has said, 'take some flower.' I'm taking flower to him." This was his example, our Guru Mahārāja. "When I have taken the flower and just going to give him, 'No, no, no flower, take water.' If even at that time I press him, 'Oh, you have already ordered me to bring flower. Please accept this,' this will be *karma-kāṇḍa*, to thrust my will on him. So no service."

So, because he's independent, he may order something and again he may cancel that. He's in such position. He's not bound by his own previous birth. He's independent of such nature. The will is everything. And he can express his will and he can withdraw his will, his position is such, independent. The independence of such quality and characteristic.

So as highly powerful *brāhmaṇas* also, they can give something, again curse, forget everything.

Karṇa went to Droṇācārya in some disguise, 'that I'm a *brāhmaṇa*,' or something like that.

Then Droṇācārya taught him everything, and anyhow in the end he understood that he's not a *brāhmaṇa*.

Then he asked Karṇa, "You're not a *brāhmaṇa*?"

There was some incident. One day Droṇācārya wanted to sleep, putting his head, no, it is not Droṇācārya, Paraśurāma. And that worm, Paraśurāma's head was on the thigh of Karṇa. Indra in the shape of a worm, he pierced through the thigh of Karṇa and gave a biting to the head of Paraśurāma.

Paraśurāma awoke, "What is this, the blood flowing and his body also smeared with blood. What is this?" Then he asked Karṇa, "Oh, you're not a *brāhmaṇa*? *Brāhmaṇa* cannot tolerate. You must be a *kṣatriya*. And why you have come to me? You have taken all this education from me about the weapons. I throw a curse, that the time of your greatest need, you will forget everything." He withdrew. What he gave, he could withdraw.

So free will is of such nature. It is committed sometimes and if necessary, may withdraw from encouragement. So many politicians, heads of the nation, they sometimes give some commitment, try to oblige. But if necessary he has to abide by ordinance. It may be necessary for the good.

So, in scriptures also something like that, the books written by the *mahātmās*, *śāstras*. That is something like tape. They have given instructions through the medium of so many symbols. That has got some value. But not so much value of such degree as we find in the writer, something less. So also, the will, the centre from which the vibration is passed, if still in connection, that his consent is there, it will work.

Our Guru Mahārāja through telephone gave *Hari-Nāma* to one person in Dakka in his dying bed, death bed. He was recommended by his disciples...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] When phone he gave, but his consent, the connection was there, it may be done. And when instruction given just like book, it is in the tape recorder, just like book it is there. But the powerhouse is above all.

Devotee: _____ [?]

Akṣayānanda Mahārāja: Commissioned by the powerhouse.

Śrīla Śrīdhara Mahārāja:

mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā
[mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitāḥ]

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] [*Bhagavad-gītā*, 9.4]

"I am everywhere, everything in Me. I am nowhere, nothing in Me."

Acintya bhedābheda. He can withdraw, and He can also pervade through everything, it is His will, in this way. *Śāstra* also, many of us may read, but if there's any curse anywhere, they won't get the benefit by reading the *śāstra*. From Him, the original person, or a helpful connection with Him.

_____ [?]

So that will be barred.

That Durvāsā gave curse to Śakuntalā. "You are neglecting me, engaged in deep meditation of your husband. And I'm a respectable guest, you are ignoring me. Then if you're introduced to him, he won't be able to remember about you at all." In Śakuntalā case, a bar.

Then the she friends of Śakuntalā they came, "Oh, be propitiated with us, withdraw your curse."

Then he modified it. "If any token can be shown to him, he'll be able to remember that."

In this way.

The will, it is coming, what is coming, it is not cut up from the source, the powerhouse. So the powerhouse keeper, the faithful group, not only through whom it came, but also the associated clans, they can also have some such power, to stop and to open. In this way we're to take.

It is not a thing that I have got the microphone or that tape, I have got everything from him. Fully I have got possession in his property. It cannot be done like that.

But still mainly it is conducted. Just as so many *śāstra* written by whom we can read. But our attention must be qualified to read the *śāstra*. Only mere reading, intellectualism, that won't do. But reading in a proper way, *prañipāta*, *paripraśna*, *sevā*. And *ya'o paḍa bhāgavata vaiṣṇavera sthane* [*Caitanya-caritāmṛta*, *Antya-līlā*, 5.131] If through His agent, if I properly read that, then it will be beneficial, otherwise I shall try to cast, due to my deceptive nature, my meaning into the name of the *śāstra*.

As Śaṅkarācārya did, he interpreted the *Vedas*. There he did not try to draw the real meaning of the *Vedas*, but he cast his own opinion in the *Vedas* and gave that to us. Do you follow?

Mahāprabhu charged against him. "Śaṅkarācārya has not accepted the teachings of the *Vedas* as it is."

Like Swāmī Mahārāja named *Gītā, As It Is*.

"He modified the teachings of the *Gītā* by his own intellectual experience. So it is not real purpose of the *Vedas* in his writings." These were the charges against Śaṅkarācārya by Mahāprabhu.

Gaura Hari. Gaura Hari bol.

Devotee:

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah*

["May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.4]

[?]

Śrīla Śrīdhara Mahārāja: "Let it work intact for eternity. This is my special hankering, prayer for the good of you all." A general recommendation.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: And Rūpa Goswāmī also, not only what Mahāprabhu taught direct to them, but also outside they told, "I am inspiring you, I am giving some good will to you. And when you will be under necessity, that will work, that will help you to face all possible difficulties when you attempt to refute the opposite elements. It will work, my good will with you. And that will help you. And it will come to your relief at the very time you are in need." That was told by Mahāprabhu, both Rūpa and Sanātana. *Śakti sanchar* means this, to give the good will.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Well-wishing _____ [?] Without the help of the sound. It is also possible _____ [?]

The assertion in different planes, to help the surroundings. To think good of some, _____ [?] Guru thinks good about the disciple. They may thrive, they may get the real thing of search of us. *Pisashish* [?], the good will, and then to say something. And both parties must be willing, and that also receiving quality attitude, from both the parties. Then it will transmit from one place to another. The door is closed that side then no effect. So Guru *lakṣaṇa*, what is the sign of a Guru, symptom of a Guru, as well as what is the sign of a disciple. And when they both come together, then the transaction begins. Conductor, electricity cannot pass through anything and everything, non-conductor is also there. Gaura Hari bol.

Akṣayānanda Mahārāja: So that means *śāstra* and *Nāma*, without *sādhu-saṅga* it may...

Śrīla Śrīdhara Mahārāja: *Śraddhā*, everything but, receiving properly, sincere receiving attitude from the disciple, that is also necessary, a necessary part. Otherwise, no effect can be shown. If the seed is cast on the stony ground, no crops.

[30:20 - 32:15 Bengali Conversation]

Śrīla Śrīdhara Mahārāja: That is modified because they do not pass through the medium which is cent percent can transmit. So modification comes from Guru to disciple then some colour. Again another disciple, some modification. In this way *pāramparyeṇa*, and *prakṛti-vaicitryāt*. Many disciples heard from one Guru and according to the receiving capacity, variegatedness of their capacity of reception, when they give delivery, some sort of difference. *Prakṛti-vaicitryāt* and *pāramparyeṇa*, so there is a jungle now, but first it was one. And in *Gītā* also:

*imaṁ vivasvate yogaṁ, proktavān aham avyayam
vivasvān manave prāha, manur ikṣvākave' bravīt*

*[evaṁ paramparā-prāptam, imaṁ rājarṣayo viduḥ]
sa kāleneha mahatā, yogo naṣṭaḥ parantapa*

[The Supreme Lord said: "Previously I instructed the sun-god Sūrya (Vivasvān) in this imperishable scientific knowledge, which is achieved by selfless action. Sūrya, the presiding deity of the sun, delivered it to his son Vaivasvata Manu, exactly as he had heard it from Me. Thereafter,

Manu instructed the same knowledge to his son Ikṣvāku. O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through divine succession. From the beginning of time, I am giving My tidings to others, transmitting the truth that I am the goal through this system of disciplic succession, generation after generation. Presently, due to the influence of this material world and the passage of time, the current is damaged, and this teaching appears to be almost completely lost.”]

[*Bhagavad-gītā*, 4.1-2]

“I first gave the instruction of this *karma-yoga* to Vivasvān, Sūrya. Then from him to Manu. Manu he gave to his son Ikṣvāku. In this way coming and it vanished. Now again I am saying that same old thing to you.”

Contaminated and modified by this mundane thought. The spiritual truth becomes otherwise coloured. By our prejudice it is coloured. Hare Kṛṣṇa. Gaura Hari. Now the time, ten o'clock.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] I close here.

...

Prakṛti-vaicitryāt. Mahārāja said, “There is neem trees, there is tamarind trees, they are drawing water from the same Ganges perhaps, on the banks of the Ganges. But when production, this is bitter and that is acid. And some mango tree is there, that is giving some good fruit, sweet fruit. In this way from the same source, but according to the nature, the medium, the production becomes different.” *Prakṛti-vaicitryāt.*

From Brahmā, both Indra and Vīrocana, they are students to Brahmā. Brahmā, *so 'ham*. Then Indra thought *so* means *ātmā*, and Vīrocana he thought like a demon, this body. ‘I am that.’ Who is that? Some thought, the soul is there, and some thought in the same class reading, this body is that thing. And this misconception according to the local prejudice. Hare Kṛṣṇa. Gaura Hari. Nitāi. Nitāi.

Akṣayānanda Mahārāja: So we know very well that what’s coming from Your Divine Grace is exactly sweet and correct and perfect.

Devotee: _____ [?]

Akṣayānanda Mahārāja: Jaya Om Viṣṇu-Pāda Paramahaṁsa Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīla Bhakti Vicār Yājāvāra Mahārāja kī jaya!

Devotees: Jaya!

Vidagdha-Mādhava: Guru Mahārāja, one *darśana* you spoke that Napoleon, when he was on the battlefield, none could defeat him when he was present on the battlefield. So my question is this. In the west, people have an interest in occult, in parapsychology, subtle material phenomena. And it is accepted by some that people can subtly attack other people, on the subtle plane. That there can be war beyond the gross material plane on the subtle plane. So my question is, when there's opposition parties and bad feelings, can one party be disturbing the other party, subtly, on the subtle plane. In other words, can they make disturbance from a distance?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He says that, "When there are opposition parties in apparent spiritual movements, then can one party have a type of subtle war on the other by some means, maybe mantra, tantra, or something. Is it possible that they can effect and have any victory that way?" That's his question.

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: From a distance, can one party disturb the other party from a distance, is it possible, by any means at all?

Śrīla Śrīdhara Mahārāja: Through books, through agents, may do. Or if they develop psychic force, thereby also they can do. Even they can cure the disease also by psychic power from distant place. Hanumān [?] says so.

Akṣayānanda Mahārāja: Yes, this is the question.

Śrīla Śrīdhara Mahārāja: Now, this is about external things, *tarkā-pratiṣṭhānāt*.
[*Brahma-sūtra*, 2.1.11] & [*Gaudiya-Kanthahara*, 7.104]

_____ [?] *Bhakti-rasāmṛta-sindu* _____ [?]

So *tarkā-panthā* and *śrauta-panthā*, we're to conceive the difference between *tarkā-panthā*, the ascending method, inductive method, and deductive method, or descending method, revealed truth. *Tarkā-panthā*, by the method of logic, a greater genius can defeat another by arguments. By arguments we cannot ascertain the truth. Truth is independent of all sorts of conjectures ever come, or may come in the world. We are to understand the difference between the two, the truth coming Himself towards those that are attacked by non-truth. Infinite comes to finite, that is one. *Yam evaiṣa vṛnute tena labhyaḥ*. And *na medhayā na bahunā śrutena*. No *tarkena*, no debating or discussion by nothing else.

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

Nānyad yathā sthūla-tuṣāvaghātinām. Tuṣ means the cover of this paddy. If only the cover of the paddy is being husked, *tuṣāvaghātinām*, if only the cover of the paddy is being husked for infinite time, no rice will come out.

*śreyaḥ sṛtiṁ bhaktim udasya te vibho, klīsyanti ye kevala-bodha-labdhave
teṣām asau kleśala eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātinām*

["My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless."]

[*Śrīmad-Bhāgavatam*, 10.14.4] & [*Caītanya-caritāmṛta, Madhya-līlā*, 22.22]

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