

82.11.12.B

**Śrīla Śrīdhara Mahārāja:** I'm more afflicted than you feel, what I have done for. Then what should I say? If it's the order from the higher plane we have to do it.

So you take *prasāda*, *pāraṇa*, the *Dvādaśī pāraṇa*. In time we should take something to finish the role of *Ekādaśī*. This *pāraṇa* is also a part of the fasting. In the *śāstra* it is recorded, within some time we must take something to observe in honour of *Ekādaśī*.

**Bhargava:** Thank you for your time. And I wish you a happy birthday and many more, for our sake.

**Śrīla Śrīdhara Mahārāja:** In search after infinite. Until infinite comes to me, graciously, to reveal Himself, go on searching. It is His pleasure, not my pleasure, and not anything to force Him. It is absolute. And I have come to get a drop of grace from the absolute, not any limited thing.

"I am everywhere, nothing in Me. I am nowhere, nothing in Me. I am everywhere, everything in Me. Try to understand this peculiar mystic position of Mine."

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

**Dayādhara Gaurāṅga:** Mahārāja, recently I've given some talk at university and I made mention that Śaṅkarācārya did not give Vedic *siddhānta*. Many of the professors they're very angry with that statement. I'm asking, is that correct to say that, or not correct?

**Śrīla Śrīdhara Mahārāja:** You can't conceive that yourself, what Śaṅkarācārya gave?

**Dayādhara Gaurāṅga:** I'm repeating what is in the books.

**Śrīla Śrīdhara Mahārāja:** But you can't catch the meaning, proper?

**Dayādhara Gaurāṅga:** No. I think from what I can understand, Śaṅkarācārya did not give Vedic *siddhānta* but he was...

**Śrīla Śrīdhara Mahārāja:** Why not Vedic *siddhānta*? What are the points?

**Dayādhara Gaurāṅga:** Because Vedic conclusion is that...

**Śrīla Śrīdhara Mahārāja:** What is the defect in his explanation of Vedic *siddhānta*?

**Dayādhara Gaurāṅga:** Because he's given impersonal conception, because he's not saying the absolute truth is person.

**Śrīla Śrīdhara Mahārāja:** Why?

**Dayādhara Gaurāṅga:** Why is he not? Because...

**Śrīla Śrīdhara Mahārāja:** The Vedic expression you are to analyse and show that what Śaṅkara gave that is incomplete here.

**Dayādhara Gaurāṅga:** Yes.

**Śrīla Śrīdhara Mahārāja:** What are the points? Have you detected them, no?

**Dayādhara Gaurāṅga:** Say again.

**Śrīla Śrīdhara Mahārāja:** Śaṅkara's explanation of the *Vedas* are defective.

**Dayādhara Gaurāṅga:** Yes.

**Śrīla Śrīdhara Mahārāja:** Why? Can you point them out?

**Dayādhara Gaurāṅga:** Yes. I tried to point that out. But they say that Śaṅkarācārya was preaching devotion, *bhakti*, to the absolute.

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha, ha. He did not recognise the receiver of devotion. He said, "All *māyā*. Viṣṇu, Nārāyaṇa, the personal conception of Nārāyaṇa, Kṛṣṇa, all the Gods, all *māyā*, illusion. All imaginary. Beyond imagination nothing remains. But we say..."

[05:37 - 07:42 ?]

**Dayādhara Gaurāṅga:** The reason I have some doubt about...

**Śrīla Śrīdhara Mahārāja:** Śaṅkarācārya you see, you hear first some basic thing. The fundamental conception is this. Śaṅkara says that everything is imagination. The conception of God, so many gods, whatever differentiation means in the imaginary world, and after that the non-differentiated, non-discriminated, all else.

But Rāmānuja says, and other Vaiṣṇavas, that is super subjective world. That can come down here but we cannot go up to that transcendental play with this ego. The fundamental difference is here.

We are subject, we are monarch of all we survey. We are surveying both gross and subtle things with our ego. But when our ego finishes, in the border, that is Svah, Mahā, Jana, Tapa, Satyaloka, according to subtlety the gradation is running high. Bhūr, Bhuvah, Svah, Mahā, Jana, Tapa, Satya, then Virajā, effacement of our ego. And then Brahmāloka, certain hazy conception of some conscious thing, non-differentiated. Here finished Śaṅkarācārya.

The Rāmānuja comes with his interpretation from the same *Veda* and other theistic scriptures. That as a subjective experience it is finished there. But sometimes we can feel that something descends from some higher plane to our plane. There is not limit, but that fineness is going on. And then after, our *jīvātmā*, the Paramātmā, the Nārāyaṇa conception, all these, that is called Vaikuṅṭha, the unlimited, the infinite. The infinite has got also life, and that can come down, but we cannot go up. That is called transcendental, supra-mental. There is some substance, when He comes down to our plane we can feel, but when withdrawn we are nowhere. There is such a plane. *Adhokṣaja. Adhaḥkṛtaṁ, indriyajam jñānam*. The whole world of our sense experience is

*adhakṛtam*, that has been kept down, that is dispersed, and some higher feeling comes down. There is a systematic world, and now and then, here and there, we find that...

Have you heard of the flying saucer. Some say that we come in connection with flying saucer but can't connect with them. They can come to connect with us, but we can't connect with them, that flying saucer. A few years back there was a rumour that flying saucer, perhaps from another planet with more efficient planes they're coming to visit our place. They can connect anywhere, they can drop, but we run, chase after them, can't catch them.

So that *adhokṣaja* plane is a finer plane than the, so finer that *jīva* soul is gross to them, *jīvātmā*, gross. And more fine, *Paramātmā*, and an all conscious plane, higher consciousness plane there is where there's no limit with *Brahmaloka*, as Śaṅkara says.

That wherever I - no taxation without representation, we won't. Śaṅkara, this *matsara*, Śaṅkara does not recognise any absolute plane where he's not represented. *So ham*. "If I cannot remain, I cannot thrive, I won't accept that. I don't admit the existence of such things."

But the devotees are of opposite type. They say, "Where we live, our position, our vision, our scope, our prospect, all limited. But there is infinitely higher planes. They can come, so subtle they can pierce through and come here." Ether can pass everywhere, but the stone cannot pass everywhere, through ether. So like far ethereal subtleness the plane is there, and there is everything, personality, the men, the devotees, all these things. Not only this but this is the gross perverted reflection of that subtle-most world. And it is there. We cannot go so far. Our jurisdiction is limited, but there does not end the world proper. Beyond that in the transcendental realm, they can come down to contact with us, but we at our pleasure can never contact with them.

And how contact is possible with that world for us? Without passport the visa is necessary. If for the interest of that plane if they recruit us from this uncivilised world to serve the purpose of civilised world, then we can be taken in. The African, a kaffir, can be taken to America as a slave. Something like that. So we can, if we sign the bond of a slave, then we may be taken in there. And that is our proper soul, die to live. After the wholesale death of our present life here we can rise up, we can awake in our finest souls. And that is a self of eternal slavery to that land, to Kṛṣṇa. In this way there is another.

The stage of *adhokṣaja*, the stage, the plane of knowledge is mainly divided into five sections.

The knowledge drawn from the *pratyakṣa*, self sense experience, *pratyakṣa*.

*Parokṣa*, which is not experienced by me but experienced by others and I also accept it as my own knowledge, in the store of my own house. They say there was a war. I have not seen with my own eyes but I take it in the store of my own knowledge, *parokṣa*. Not *pratyakṣa*, not my direct sense experience but which is experienced by other sources. That is the second stage of knowledge.

The third stage of knowledge, and the last stage according to Śaṅkara, is in the sound sleep. When we wake up from sound sleep we say, 'I slept a very peaceful sleep.' Thereby I say that I had some experience there, but that is undetectable. At that time when we were in sound sleep we cannot feel anything, but when come down from the level we assert that I had some peaceful experience. That is *parokṣa-nivṛtti*. Śaṅkara says goes up to that and says this is *aparokṣa-nivṛtti*. *Pratyakṣa*, *parokṣa* and *aparokṣa*, higher. And in *samādhi* the *yogīs* they live there in that \_\_\_\_\_ [?]

And that Rāmānuja and other Vaiṣṇavas say that there is a finer level, where they can come to us, and our finest self within can be taken up into that plane. But not to satisfy any of our individual

enterprise, but we have to die as we are and to be utilised as a slave of that world, that finest golden self of us. Mahāprabhu says,

*jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' [kṛṣṇera 'tatasthā-śakti' bhedābheda-prakāśa']*

["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him."]

[*Caitanya-caritāmṛta, Madhya-līlā, 20.108*]

Within our deeper-most self, that sort of self can be traced which can enjoy the confidential service of slavery of the Supreme Lord, The Absolute Sweetness. The realm is like that.

And Śāṅkara does not admit. According to Śāṅkara so many gods are admitted but their existence all gross, all in the misconceived world, not from the absolute standpoint, a misconception. "I am monarch of all I survey." Everything I see according to my limited interest, provincial or local interest. The universal interest whatever what we see that has got some universal necessity or reality. But we throw our own local interests on them and see accordingly. Everywhere it is here, all relative interest. A cat sees a thing in his own interest, a man sees another, a dog another. In this way everyone has got its selfish centre and according to that they see the world. So many planes of seeing according to every seer.

But the universal standpoint of seeing, estimation of everything, that is in the background, and we're to accept that. From Kṛṣṇa consciousness, from the standpoint of Kṛṣṇa's interest, and we're all part and parcel, we're all slave to Him, and everything is dependent on His will. Then that is the most absolute plain of seeing everything, calculating everything, and to do things in that atmosphere. The most subtle and highest most fundamental plain of the Absolute Whole, independent of all the local, the national, the social, the so-called religious conception that is thrust into the absolute conception of the thing. That must be withdrawn wholesale, and then we're to imbibe the waves of that plain which is coming from that, and that is *nirguṇa*. *Nirguṇa* means positive and the most finest which is free from all local and provincial vision. That is *nirguṇa*. As He is at His most highest central ways. And to train ourselves to see things in that way, similar, harmoniously with the ways of that plain \_\_\_\_\_ [?] That is necessary.

So Śāṅkara said everything what is visible, invisible, that is all *māyā*, imposed on the environment, and that is withdrawn nothing remains. Only one Brahman, some sort of hazy, non-differentiated mass of knowledge is there, nothing else.

But that is Brahmanpura, that is there and that is a subtle world and that world is infinite, and that is more powerful, more independent. That can contact with us, and at their sweet will. And if they accept them to take in there to have their conception, then only we can have conception, otherwise not. Not a matter of right, but a matter of grace. But there is a world we cannot deny that if graciously they take me to the source that plane we can have a very sweet and happy experience and engagement also, and we can find that is the real life.

And what we're living here that is undesirable, that is *janma-mṛtyu-jarā-vyādhī* [*Bhagavad-gītā*, 13.9], full of these defects, and this is false. Only to be forced by our own limited vision to the environment, this is false.

But that is real, that I'll have a very meagre position, imaginary smallest position in consideration with the Absolute angle of vision it is really true. It is really true that my position is the finest of the fine, and my independence, everything, is of that character. But that is all graceful, and everyone is self-giving, not exploiting, but all devoting, dedicating nature. A happy world there is, and we can

be taken in if *they* want me taken in. Another world is there that is transcendental. And Mahāprabhu says according to interpretation, Śaṅkara says,

*apāṇi-pādo javano grahitā, [paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ  
sa vetti vedyam na ca tasyāsti vettā, tam āhur agryaṁ puruṣaṁ mahāntam]*

["The Lord has no hands or legs, yet He walks and touches. The Lord has no eyes or ears, yet He sees and hears."] [*Śvetāśvatara-Upaniṣad*, 3.19]

"He has got no legs and no hands, but He can run and He can catch. *Paśyaty acakṣuḥ sa*. He has got no eyes but He can see."

Then Mahāprabhu says, "Why Śaṅkara said that He has got no eye, no leg, no hand? But He's got eyes, but not eyes like our fleshy eyes, but He has got transcendental eyes. So He has got everything. *Apāṇi-pādo javano grahitā, paśyaty acakṣuḥ*. Then, *Neha nānāsti kimcana*. [*Kaṭha-Upaniṣad*, part 4, mantra 11 [?]] There is no variegatedness, all is one. Śaṅkara takes the oneness and the plurality he's dismissing, but why he should dismiss the plurality, *nānā*? Why? Because if there's not *nānā* then why Śaṅkara has come to refute it? It is there, but it is mundane, it is partial." In this way Mahāprabhu catches Śaṅkara. "That he's accepting the revealed truth not wholesale but partially."

Do you follow?

**Dayādhara Gaurāṅga:** Yes.

**Śrīla Śrīdhara Mahārāja:** *Sarvaṁ khalv idaṁ brahma*. "Everything is one, Brahman." Then if there is not everything, then what is the necessity of Śaṅkara to come and to do away with him? There is that, we can't eliminate it if it's not existing, it is there. And also it is not variegated because the unity underlying, the harmonising centre is in the back. So the *nānā* is there, and the variety is there, and unity also in the background to harmonise them. Both must be accepted fully. Every part of the revealed truth must be accepted. Śaṅkara, according to his whim, according to his provincial necessity, he's accepting something of the *Veda* and rejecting something.

These are the basics you must be acquainted with and then you'll be able to brush them out.

**Dayādhara Gaurāṅga:** Then they use the same quote that Prabhupāda used, to prove their point that he's teaching *bhakti*, they use the same *śloka* Prabhupāda used, *bhaja govinda, bhaja govinda* \_\_\_\_\_ [?]

So he's believing.

**Śrīla Śrīdhara Mahārāja:** What *śloka*?

**Devotee:** *Bhaja govinda, bhaja govinda* \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** *Bhaja govinda*, his govinda he's a puppet of Śaṅkara, of illusion. That govinda we do not recognise at all. That is because beyond illusion, beyond *māyā*, nothing remains

but that non- differentiated consciousness. That is not reality, that is under the world of misconception, that is *māyā*.

**Dayādhara Gaurāṅga:** Śaṅkara's *bhaja govinda*?

**Śrīla Śrīdhara Mahārāja:** Yes. That govinda, that everything, he gives recognition, he after the Buddistic school inundated the whole of India also. And Śaṅkara came to re-establish the *Veda*, the Hindus, and he had to make compromise with all the sections of different gods. Some were worshipping Gaṇeśa, some Kālī, Durgā, Śīva, Viṣṇu, and they, to conquer, took them all, combined them and told, "Everything is true, but you admit that Brahman is the highest reach. And in this plane you worship everything." So a compromise proposal... Anyhow a proposal was given by Śaṅkara, "That I give recognition to all sorts of worship, but you are to admit that this is all *saguṇa* and in the *nirguṇa* is only non-differentiated mass of consciousness, Brahman." In this way he effected a compromise between all the clans of different worshippers of different gods. And he pushed on with his propaganda and successfully driven away the Buddistic influence from India. That he did. And he gave recognition to all sorts of conceptions of all the demigods, and he included Viṣṇu, Nārāyaṇa also within that. But we say that all conceptions of gods are all from in the *sakāma-bhakti*, to fulfil our worldly aspirations. But,

*harir hi nirguṇaḥ sāksāt, [puruṣaḥ prakṛteḥ paraḥ / sa sarva-dṛg upadraṣṭā, taṁ bhajan nirguṇo bhavet]*

["Śrī Hari, the Supreme Personality of Godhead, is situated beyond the range of material nature. Therefore He is the Supreme Transcendental Person. He can see everything, inside and outside. Therefore He is the Supreme overseer of all living entities. If someone takes shelter at His lotus feet and worships Him, they also attain a transcendental position."] [*Śrīmad-Bhāgavatam*, 10.88.5]

But Nārāyaṇa is *nirguṇa*, means *guṇātīta*. *Guṇa* means *satya*, *raja*, *tama*, the three conceptions of *māyā*, that is misunderstanding, wrong estimation of the environment. That is of three kinds, *tamasic*, *rajasic*, *satvic*. And Viṣṇu is said to be the god in the *satvic*, in the highest plane of misconception. Nārāyaṇa or Viṣṇu. But it is within misconception. And beyond misconception only non-differentiated mass of consciousness, ever.

**Dayādhara Gaurāṅga:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** But our Vaiṣṇava's contention that other gods are within this *māyāic* conception to fulfil so much necessity of my demand. But *harir hi nirguṇaḥ*, that is absolute. The waves of that plane are absolute. It is waving the vibration, it is automatic and spontaneous and sweet will. The plane of *bhakti*, the plane of devotion, that is the nature of centre carrying waves. All waves, all vibrations, are carrying towards the centre. The inner-most foundation of the whole existence is like that, coming from the centre, and going to the centre. The most subtle, that cannot be detectable by the covered prejudiced persons. They're embarrassed and covered by so many local and selfish demands. They're blinded and close their eyes, feelings are enclosed by their selfish necessity.

**Dayādhara Gaurāṅga:** How can the eternal sphere be a part of our provincial desire? As you were saying Śaṅkarācārya...

**Śrīla Śrīdhara Mahārāja:** We're to get, wholesale we're to give up our provincial and related necessity and waves coming out of that, to transcend.

And Śaṅkara says, "Only we can see the halo of some other world. And we have no recognition that within that halo there is everything, or the real causal world is there, and this is a perverted reflection in the selfish mirror, of different variety."

All reflection in the selfish mirror of different variety, and different wideness, breadth and thickness. *Satya, raja, tama*. But the real world is there, and from the absolute consideration, over the real world, the most fine, and that is *ahaitukī* and *apratihatā*, the grace automatic, and irresistible. That is *nirguṇa*, and we're to connect us with that wave, eliminating our over-coating, our self of experience, self of mind, self of judgement, justice, everything. If we dive deep into our soul, at the very most subtle existence of ours can trace, we can trace that is fit for the membership in the world of that fundamental wave, if submissive to them, to that wave, *nirguṇa*. That is *nirguṇa* means automatic, *ahaitukī*, causeless, and *apratihatā*, can never be resisted, the fundamental wave, that is wave of love. And that is modified with some consideration, *viddhi*, that is wave of Vaikuṅṭha. The infinite generally Paravyoma, and the biggest part of Paravyoma is spontaneous and it is a loving atmosphere. Everyone contributing, no one drawing from the bank, everyone is giving to the bank. Here everyone is an exploiting agent, and there just the opposite, all contributing agent, no consumer, and here everyone is consumer and no contribution. So just opposite conception there in the world of reality, in Vṛndāvana. Reality the beautiful. Beauty, harmony, that is controlling everything of power. Power is not the ultimate controller, but it is beauty, it is blissfulness, it is harmony, it is love. Love means that everyone is dying, a dying unit. Die to live. And by dying they're living. They're giving anything, everything from them and automatically they're sustained most happily. There is a plane of that type.

Do you follow? Somewhat?

**Dayādhara Gaurāṅga:** A little. You mentioned a third stage of knowledge. Is that *suṣupti*?

**Śrīla Śrīdhara Mahārāja:** *Suṣupti* is the margin. The negative side and positive side, the abscissa. *Suṣupti* is abscissa, withdrawal from this selfish world, and not entrance into the serving world. Withdrawal from the world of exploitation, but no entrance, no admission into the world of dedication, that is *suṣupti*.

**Dayādhara Gaurāṅga:** So Śaṅkarācārya's concept is higher than that?

**Śrīla Śrīdhara Mahārāja:** Ah. He withdraws to the *suṣupti*, complete withdrawal from this world of exploitation where we cannot thrive. And then entrance into the world of slavery where everyone is a contributor without any selfish consideration. And that is the most happy and desirable world for living in. And there everyone lives in his most pristine and original individual consciousness, that is centre carrying waves are there. And this is all out carrying waves, so many interests of centres, so many centres of interest and all clashing with one another. And there, only one centre of interest for all, and working harmoniously for that, so honey is coming out, sweetness is coming out in the whole atmosphere, all contributing. And here, all exploiting, devouring, in this plane, most objectionable, worthless, and heinous wave, where we are at present. Without exploitation none can retain his existence for a second, just creating disturbance, creating nuisance in this plane of life. And just the opposite there. It is not unreasonable, that everything is bad, and there's no goodness in the world.

**Dayādhara Gaurāṅga:** So Śaṅkarācārya's still in the exploiting world?

**Śrīla Śrīdhara Mahārāja:** Śaṅkarācārya only stopped the negative side, and that is temporary. And no interest, no positive program for him, only negative program, withdrawal, and enter into the positive side, the happy side of the world. And this is unhappy side, mere withdrawal. Buddha and Śaṅkara only they cared for withdrawal. But Rāmānuja, Vaiṣṇava Ācārya, enter, admission, positive something.

**Dayādhara Gaurāṅga:** How can we understand that Viṣṇu is a *guṇa* Avatāra, and Kṛṣṇa is *nirguṇa*?

**Śrīla Śrīdhara Mahārāja:** *Guṇa* Avatāra, just as *guṇa* means here, birth and death, in the middle a little trace of sustenance, and that sustenance is supplied from that world, that is Viṣṇu. Viṣṇu is in the other area. But here, birth and death, within that some sort of sustenance is seen, and that sustenance cannot come from this mortality. That has to come from - the ray comes from there, and sustenance in the middle of birth and death, that is destruction, that is the contribution of Viṣṇu. But this is influenced by creation and destruction. Only little, whatever sustenance, that cannot come but from Viṣṇu. This sort of \_\_\_\_\_ [?] is borrowed from there. That is Viṣṇu *satya-guṇa* here.

**Dayādhara Gaurāṅga:** So even though in *Padma-Purāṇa* Viṣṇu is telling Śiva to advent to mislead the populace in Kali-yuga so he comes as Śaṅkarācārya, still we can...

**Śrīla Śrīdhara Mahārāja:** Yes. There is also a bright side of it. When in a hospital there are many serious diseased persons, to segregate them from amongst the ordinary diseased persons, for segregation, to save the mass, the general patients. Take them away. Give them some sort of temptation, that we're the highest. Take them out, those serious diseased souls, so that ordinary, soft, the mild temperament diseased they will get benefit to culture this *bhakti* away from those rogues. Something like that.

**Dayādhara Gaurāṅga:** So this is the purpose of mundane education?

**Śrīla Śrīdhara Mahārāja:** Yes. *Lokan madvi mukam koro* [?] "You can easily take them away from the soft minded people who want to culture My devotion, groupify."

Where is Purī Mahārāja?

**Mādhava Purī Mahārāja:** I'm here Mahārāja.

**Śrīla Śrīdhara Mahārāja:** You are Doctor, he's also a Doctor. Doctor, Doctor, you meet and discuss. You are Doctor in what subject?

**Mādhava Purī Mahārāja:** Chemistry.

**Śrīla Śrīdhara Mahārāja:** And you?

**Dayādhara Gaurāṅga:** Neurobiology.

**Śrīla Śrīdhara Mahārāja:** Anything common, Neurobiology and Chemistry?

**Mādhava Purī Mahārāja:** They're both Māyās.

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Science. Civilisation. They're proud of researching, but what they're proud of coming taking to this world that is already existing there. And in very, very higher department how much their research? So many wonders, full of wonders, everywhere, and a very meagre part they have taken to this life and they're boasting that 'we're masters.' And ultimately what they're doing, according to Newton, they're giving loan to the mass, from the nature, and they'll have to pay off to the farthing this loan, exalting comfort from the nature. And that must be paid to the pi. Reaction. *Sosam* and *sositam*, exploitation and to be exploited. That is the very inevitable nature of this world, so it is undesirable to live in such world, unfit for living. We must aspire after a fair land, a fair plane, to have our home.

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