

82.11.13.C

Śrīla Śrīdhara Mahārāja: ...and all sections of Rāmānuja. He differed from them, that Kṛṣṇa does not come, Kṛṣṇa is the most original and all others come, emanate from Him.

Devotee: The Āḷvārs were *bhaktas*, not so much philosophers.

Śrīla Śrīdhara Mahārāja: Yes, mostly they're devotees. Rāmānuja also a devotee but he's also got recognition as the Avatāra of Lakṣmaṇa, Rāmacandra's brother Lakṣmaṇa, Balarāma, representation of that, he's also said amongst the devotees. Anyhow, they're worshippers of Nārāyaṇa, two and a half *rasa*.

Devotee: They're *nitya-siddha*, the Āḷvārs, eternally?

Śrīla Śrīdhara Mahārāja: Maybe they're *nitya-siddha*. We may accept that, *nitya-siddha*. But their connection with Vaikuṅṭha, two and a half *rasa*, hemisphere, the lower hemisphere.

Devotee: The stories are so beautiful of the *bhakti*, the stories of the Āḷvārs are very beautiful. I enjoy hearing them.

Śrīla Śrīdhara Mahārāja: What touched you there most, what?

Devotee: Vipra Nārāyaṇa.

Śrīla Śrīdhara Mahārāja: What is their peculiarity, what peculiarity is there that touched you so much?

Devotee: Even the *bhakta* has gone away from Kṛṣṇa to chase *māyā*, Kṛṣṇa has come and taken and paid for his prostitute, out of love, to show His love for His *bhakta*. But even His *bhakta* has turned his back on Him, still He is coming to serve him, Kṛṣṇa is serving the *bhakta*.

Śrīla Śrīdhara Mahārāja: I can't follow him.

Dhīra Kṛṣṇa Mahārāja: He's saying, just as you have told the story about Viṣṇu Chitha.

Śrīla Śrīdhara Mahārāja: O, Viṣṇu Chitha, his name Vipra Nārāyaṇa, another name, maybe.

Dhīra Kṛṣṇa Mahārāja: So that story where Viṣṇu is giving a gold plate from the temple for the prostitute. So he's saying that since the devotee he turned his back on the Lord, but still the Lord is helping him even when he's chasing after *māyā*.

Śrīla Śrīdhara Mahārāja: Viṣṇu Chitha took it and presented to the prostitute. The prostitute could not keep it, there was a drum beat that this has been stolen and the prostitute had to give that. Viṣṇu Chitha when he came to know this, then a great reaction came in his mind, and he left everything again and went to his former temple service, joined there. But though he's a *pārśada*, he displayed like this to preach the great nobility of the Lord. Grace. Viṣṇu Chitha was a *pārśada*, eternal servant. He came to show a particular kind of grace of the Lord to the world.

The Lord is so generous, so magnanimous and He does, He stooped so low to satisfy the devotees lower propensities, comes and takes him up. To set such an example of the great and generous dealings of the Lord with His servants, to show, he came. But really these faults do not touch him, only a play. That we know because Āṣvār means they're *pārṣada*, they do not have such contamination, they come to play the role of an ordinary devotee so that to encourage them to accept Rangunathan as their Lord. In their lowest, meanest condition also He extends His hand to take up. All these examples shown there, the benevolence of the Lord, but he's really not contaminated.

Devotee: You're saying Āṣvār are the paraphernalia of Viṣṇu?

Śrīla Śrīdhara Mahārāja: Yes, when they're *pārṣada* of Viṣṇu, yes, and they come to play the part here to encourage the people at large. "My Lord is so generous and graceful, gracious, that He comes to show, to take the devotees even from the midst of such things, such mean misbehaviour. So much so that he wants to go to the prostitute, so He supplies the money." Ha ha.

Devotee: Such a friend.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. This may not misguide us, we're to understand, take it properly.

Bhakta ladikal sunya karya karan [?] "You do anything and everything for the sake of Your devotees."

Nimāi: _____ [?]

Śrīla Śrīdhara Mahārāja: Nimāi says, there is another incident.

A *brāhmaṇa* placed some, went with a prince for hunting, and though *brāhmaṇa* he threw an arrow in such a way, to such a place to kill a deer, in such condition that he was punished to become a hunter in his next life. A hunter class, has hunting as his livelihood, *brāhmaṇa* degraded into that position, but he was a devotee at heart.

Then one Nārāyaṇa-śilā was found where he's killing the animal and selling it, and some weight, a piece of stone that is Śālagrāma, he put as the weighing scale, or something. This side is one kg, or one pound, and the pound, and when dealing with the solid things, one pound of flesh, though that weighing, weight of one pound, something like, that was a Śālagrāma-śilā was used as the weighing piece stone.

One *brāhmaṇa* came and suddenly found, "What are you doing, you hunter? This is Śālagrāma-śilā, you are using it as a weighing stone, piece of stone, what is this? Then what he'll do, my condition, we'll be doomed, what to do now? Give it to me and I shall cleanse, *abhiṣeka*, and then I shall begin *pūjā*."

"Yes my lord you do that."

"Let me take all the Śālagrāma for Him." And worshipping got dream, dreams after dreams repeatedly.

"You fool. You have taken Me here to worship. I was very much happy there, I was swinging on the weighing machine of My devotee. I was very much happy there. I was enjoying swinging there and you have taken Me to show your pride that you are a *brāhmaṇa* and you can worship Me. Just put Me there or you will be finished."

Then again with folded palms the *brāhmaṇa* came, "Oh, I could not understand who are you, you are in such a form. I am presenting your Śālagrāma, you do as you like. He wants to make *līlā* with you in such condition. I am not fit. I am so much low in this."

It is also possible for Him for the sake of the devotees. He can stoop so low, come so low to the devotees because He's not to be contaminated, *māyā* cannot touch Him. In any place He can enjoy thoroughly, wherever He comes, as I told before, the *māyā* withdraws and the *Yogamāyā* is surrounding Him everywhere. Not contaminated, as *Sītā* was not contaminated.

etad īśanam īśasya, prakṛti-stho 'pi tad-guṇaiḥ [na yujyate sadātma-sthair, yathā buddhis tad-āśrayā]

["This is the divinity of the Personality of Godhead: He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord do not become influenced by the material qualities."] [*Śrīmad-Bhāgavatam*, 1.11.38]

Sambhavāmy ātma-māyayā. In *Bhagavad-gītā*, [4.6]

[ajo 'pi sann avyayātmā, bhūtānām īśvaro 'pi san prakṛtiṁ svām adhiṣṭhāya, sambhavāmy ātma-māyayā]

["Although My eternal form is transcendental to birth and death, and I am the controller of all beings, I appear within the world in My original form, by My own sweet will, extending My internal potency of *Yogamāyā*."]]

Prakṛtiṁ svām adhiṣṭhāya, sambhavāmy ātma-māyayā. "My own *māyā*, *Yogamāyā*, *svarūpa-śakti*, surrounding Me wherever I go it pushes back this Mahā-Maya, *adhiṣṭhāya*, pushes it back, it's always surrounding Me wherever I go. It can't touch Me."

Wherever the sun goes the darkness vanishes. Something like that. Whenever the light goes the darkness vanishes, misconception vanishes. He can do anything and everything. He's not under any condition, though sometimes to help us He shows that He's also practising and respecting some rules of *śāstric* law, but still He's above everything, everything under Him. His presence is the highest purity and He does not want to invite purity from His activity, or anything as such, purity emanates from Him.

Devotee: A book I'm trying to make, I'm trying to get the loving feelings of Kṛṣṇa across to the devotees, to Americans, who're mostly not able to follow four rules and regulations, but if they can just get a feeling of Kṛṣṇa's kindness. _____ [?]

Dhīra Kṛṣṇa Mahārāja: He's saying, in his book he wants to show the loving dealings of the Lord and His devotees. But the people who will read the book they do not follow the principles of devotion. So will they...

Śrīla Śrīdhara Mahārāja: So they will wait for such exceptional provision. I shall try to take that position of that hunter, so low I shall go that He will have to come to draw His attention. I go forward in the lowest plane, it will encourage them.

Dhīra Kṛṣṇa Mahārāja: He's saying, if he can show these loving exchanges of the Lord and His devotees, will not these people who're in such a low position, who do not follow the regulative principles of devotion, be attracted?

Śrīla Śrīdhara Mahārāja: So this is not for the general, but it is the show of His intensity of His grace towards the low. But it is not meant to encourage the rogues. The mercy, the special dealing, that is not for all. Before they have received such fortune of this great particular attention of the authority, they had to do much, then they have acquired such. The special dealings, special mercy, and it is not for ordinary people. It is for the devotee of higher type. It has been shown, it is exception, mercy is not for the general, justice is for the general public, but mercy is a special thing, but it is there. If anyone imitates this he will be under.

*naitat samācarej jātu manasāpi hy anīśvaraḥ
vinaśyaty ācaran maudhyād yathā 'rudro 'dvijaṁ viṣam*

["One who is not a great controller should never imitate the behaviour of ruling personalities, even mentally. If out of foolishness an ordinary person does imitate such behaviour, he will simply destroy himself, just as a person who is not Rudra would destroy himself if he tried to drink an ocean of poison."]

[*Śrīmad-Bhāgavatam*, 10.33.30]

The imitationists will be ruined, will go to imitate and they will be doomed. *Vinaśyaty ācaran maudhyād yathā 'rudro 'dvijaṁ viṣam*. If due to misunderstanding, foolishness, anyone comes to imitate he will surely have to die. Proper approach to everything, that will help us, improper approach will ruin us, proper approach.

Devotee: That's why I've come to you.

Śrīla Śrīdhara Mahārāja: *Vraja līlā* is there.

*vikṛīḍitaṁ vraja-vadhūbhir idam ca viṣṇoḥ, śraddhānvito 'nuśṛṅyād [atha varṇayed yaḥ
bhaktim parām bhagavati pratilabhya kāmam, hrd-rogam āśv apahinoty acireṇa] dhīraḥ*

["One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 10.33.39]

Śraddhānvito, *'nuśṛṅyād*, *dhīra*. These three qualifications are necessary to approach higher things. *Śraddhā*, out of regard. Then another, *'nuśṛṅyād*, from a proper source, through proper source you must come in contact with the higher substance. And the third, you must have self control, *dhīra*, who is not a slave of the senses. Then such careful approach will give you nectar. Otherwise as Śiva he drank poison, but that was ornamental to his throat. But without Śiva anyone goes and drinks the poison he's sure to die.

So Kṛṣṇa *līlā*, all these things are similar, nectar to some, to the honest approacher, and the imitator, the rogue class, they're doomed by the same thing. The same law protects the honest and suppresses the dishonest, one thing. The proper approach of everything will be like nectar and

improper will draw offences, improper approach, that will create fresh offences and to keep us down.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

The honest approacher, they're always saved, and these dishonest designers they're doomed. No diplomacy will have any effect there, rather the simple will conquer. *Svaropena gada cit kabideye* [?]

arjavam brahmane saksat [sudro'narjava-laksanah, gautamastv iti vijnaya satya-kamamupanayat]

["Truthfulness is the symptom of a *brāhmaṇa*, whereas dishonesty is the symptom of a *śūdra*. Knowing this, Gautama Ṛṣi initiated Satyakama as a *brāhmaṇa* in recognition of his truthfulness."] [*Chandogya Upaniṣad, Madhva-bhanya, Sama-saṁhitā*] & [*Gauḍīya Kaṅṭhahāra*, 14.46]

Who is a *brāhmaṇa*? Who is simple, or non artificial. Artificial-ism, that hypocrisy is suicidal. Straight, simple and heartfelt, all these and they will. *Na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati*. Birds of the same feather flock together. The good can approach the good, and the bad if they come to catch the good they will be deceived.

Devotee: Purī Mahārāja would like to take your leave, he'd like to go now.

Śrīla Śrīdhara Mahārāja: He's starting alone?

Mādhava Purī Mahārāja: I will meet Acyuta Caitanya in Howrah Station.

Śrīla Śrīdhara Mahārāja: All right. He's taking some *prasādam*?

Mādhava Purī Mahārāja: I have taken, yes. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: And a letter we expect after reaching there, send one letter of your *sevā* album.

Mādhava Purī Mahārāja: Hare Kṛṣṇa. Please take care of yourself, and all the Vaiṣṇavas.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha. Gaura Hari bol.

Devotee: I'm curious, what was the destination of Mirābāī?

Śrīla Śrīdhara Mahārāja: If her attention comes to appreciate the real servitors of the Lord, *sādhu-saṅga*, she may be purified. When her ambition, that may be a little pure, but it is ambitious only to give recognition to Kṛṣṇa and undermining His followers, His eternal servitors. But it is

unreal, it may be imaginary, crossing so many eternal servitors of different functions she will connect direct with Kṛṣṇa. That is Kṛṣṇa who is present beyond His devotees, all the sections of devotees, she's only touching that and not real Kṛṣṇa with all His paraphernalia, Kṛṣṇa in His real conception. A vague Kṛṣṇa, the lustre of Kṛṣṇa, no particular discrimination about real Kṛṣṇa, Kṛṣṇa proper. He's surrounded with different types of eternal servitors, of different intensity. And not to see them, to overlook them, is not to have a proper sight of Kṛṣṇa. Kṛṣṇa means His family, eternal family, they're also within Kṛṣṇa. Crossing them one insolent person cannot jump to Kṛṣṇa Himself, only through them.

Devotee: What of Kubja, did not Kubja jump?

Śrīla Śrīdhara Mahārāja: Kubja, that is chance coincidence, not eternal position, an eternal position is also like that. Her gain is not to be compared with that of the *gopīs* or others, she's rather holding some indirect position.

Dhīra Kṛṣṇa Mahārāja: So in the Vāsudeva conception, Vāsudeva means Kṛṣṇa alone?

Śrīla Śrīdhara Mahārāja: Mere Vāsudeva, *ekala vasudeva*, not the son of Vasudeva. Vāsudeva in the sense that everything in Him and He's everywhere, that Vāsudeva.

But her taste, Mīrābāī's taste is not for that Vāsudeva. Her taste is for that Vāsudeva that is that Nandanandan Kṛṣṇa, but she's not very scrutinizingly conscious of Nandana. She wants Vṛndāvana-candra but Vṛndāvana-candra is not approachable by really, vaguely, vague worshipper, but not settled. From a long distance, her connection, not entered into the paraphernalia, in *līlā*.

Name, then colour of figure, *rūpa*, then *parīkar*, and then *līlā*. The gradual approach towards Him, first through sound, the sound God, and then the beautiful God, and then the so many served God, so many serving God, and then the pastimes of the God. Deeper and deeper. What is from far away from the outskirts, is in touch with Kṛṣṇa.

But not that who are in touch with the sun, partly from far off, but with the sun, not with the moon or stars, we're connected with the sun far off. But how much do we know about the sun proper from far connection. So that is also something.

Devotee: What was the position of Sūradāsa?

Śrīla Śrīdhara Mahārāja: Sūradāsa, I don't study much. I was attracted by the instruction of Mahāprabhu mainly and other four Ācāryas. Madhvācārya, Viṣṇusvāmī, Nimbarka, and the recognised sections of the Vaiṣṇava devotees. And though they're outsiders they have got some law of devotion. Not very systematic. We have not studied details. But anything which is in praise of Kṛṣṇa, Nārāyaṇa, that is more or less official. But how far, we are to examine it, scrutinizingly, then we can give some opinion. I have not gone through the writings, the advices, instructions of Sūradāsa or Kabīr so much, but roughly they're raw devotionalists, not very particularised, not details.

Jīva Gosvāmī has written that there are many classes of devotees, even devotees of Kṛṣṇa, but as Rūpa and Sanātana has given to us such a devotee we have never found in the history of devotion. What Rūpa and Sanātana has given, it is unprecedented.

*anarpita-carīm cirāt [karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam*

*hariḥ purāṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanahḥ]*

["May that Lord, who is known as the son of Śrīmatī Śacī Devī, 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*]

Was not given to the world before. Such a degree of devotion unknown to the world ever.

If you quote something from Sūradāsa, or some instruction from Kabīr I can analyse that, in the light of the gift of Rūpa and Sanātana. What will be the valuation of that I can try to make out. I have not gone through that.

Devotee: I just want to make comparison...

Śrīla Śrīdhara Mahārāja: When you will incite something, then I may give some opinion that this position is here and not there, that I can say somewhat. I know my own boundary, the acquaintance of my own property, to certain extent, but I do not know what is possessed by so many others. Land, property, something, my own father's property, I keep some information about my father's property, something like that. I have not surveyed all the properties in the world. But at the same time I'm proud about the dignity and value of my father's property. I can compare with that this is the most efficient and most productive. I can make statement about that to certain extent.

Devotee: One thing has always disturbed me about Islam and Hinduism, or Islam and the Vaiṣṇavas, they're so bent on destroying Vaiṣṇavism.

Śrīla Śrīdhara Mahārāja: Who?

Devotee: Muslims.

Śrīla Śrīdhara Mahārāja: Muslims. Yes, they're intolerant, though some sort of theistic conception behind them. But this attacking, that is a brutal thing, attacking others cannot be accepted as a part of religious conception.

Devotee: Are they not taking justification from their *Koran*?

Śrīla Śrīdhara Mahārāja: I don't know whether *Koran* has provided for such heinous action. Because this human life is very valuable.

The defect of the Christianity and the Muslim theory is here, there's no transmigration of the soul. Different births of the soul have no recognition there, that is one defect. Another, that without human beings, the animals and the trees, they have got no soul, no personality, no individual position.

But the Hinduism and the Vedic religion has got greatest accommodative nature, trees, creatures, stones, there is also life, there is personality covered with thick ignorance. Birth and rebirth, and by the bad *karma* one will have to go to be a tree, to be a creature, to be a stone. But life is there within and within the life there is individual consciousness, that is buried under the

stonny materials. So human life has been considered to be the most valuable period of the eternal soul that are suffering from *māyā*, misunderstanding, because from here we can have a free choice. In other positions whether higher or lower, more or less they're enjoying and suffering the fruit of their past *karma*.

And so Jīva Gosvāmī says, "The lower creation, they're thickly coated with ignorance, not able to take any initiative for their own, they're forced to suffer from their previous bad *karma*. No possibility of taking any new choice. And in the higher creation, the gods, they're also so much absorbed in their enjoyment. These are covered by thick layer, buried under suffering, and they are also buried under enjoyment. Only the balance is in the human section. They can have free choice for their future life. So this is the most valuable life, human life. And if it is killed, finished, then of course his chance gone, in the name of religion."

There is *dharma yudya* [?] Also in the *Gītā* according to the stages. Those that won't take the council, the good instruction, and they're opposing, they're coming to kill us, and they may be killed.

_____ *śāstra vani danavaha putra dari harita sati* _____ *ata bali balavanam* [?]

"Those that are approaching Me with some most mischievous dreadful attack, he may be killed, effaced, removed totally, done away with."

But it depends on the stage of the progressing soul, in different stages one will.

Bhaktivinoda Ṭhākura has said that, "After hearing *Bhagavad-gītā* instructions Arjuna went to fight. But if Uddhava was there he would not have gone to fight, though a *kṣatriya*, he would have gone to Badarikāśrama."

*sarva-dharmān parityajya, mām ekaṁ [śaraṇaṁ vraja
ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

He would have gone, the Uddhava. Arjuna went to fight again after hearing the whole of *Bhagavad-gītā*. But if Uddhava had been there, the *Gītā* gave him impetus to go away to jungle and serve Kṛṣṇa. According to the different cases the application is different.

Devotee: We accept Madhvācārya, but they do not hold...

Śrīla Śrīdhara Mahārāja: Not all, whole, as it is, partial. Madhvācārya says that the *gopīs* were all *apsarās*, heavenly prostitutes. We're not one with him in that, we rather hate it. If we adore the opinion of Mahāprabhu, we can realize it, we can revere love, the representation of Vṛndāvana as given by Mahāprabhu, then we can't tolerate to hear. Though it is mentioned in the scriptures that has been explained that such fortunate section of *āveśā*, they were absorbed there. Just as Drona was absorbed in Nanda, and similarly, but really they are not so. Those that were prostitutes they became most favourite of Kṛṣṇa. The Kṛṣṇa's favour is so much easy to get? Ha. Then what is the position of Kṛṣṇa if, and what Uddhava says, "If I get the touch of the feet dust of the *gopīs* on my head, then I want to be a creeper." How, the valuation goes where, the valuation of the position of

the *gopīs*, with the saying of Uddhava. And Uddhava's position come direct from Kṛṣṇa, "That you are the highest of all My devotees." And that Uddhava says, "That I shall consider myself fortunate if I get the feet dust of the *gopīs*." Are they prostitutes of the heaven?

Devotee: Why is there such reference?

Śrīla Śrīdhara Mahārāja: Reference in so-called scriptures and that has been harmonised in this way by the higher thinkers. Anyhow they come, just as a ghost comes to a human being, *samabeśa*, something like tendency, particular.

Māyā Sītā, something like, you see *māyā* Sītā was accepted. And the service of real Sītā, and the service of *māyā* Sītā, how far? What is the difference between Sītā real and the Sītā *māyā*, what is the difference? *Māyā* is also doing some service in the whole. So in that sense one who giving the punishment, and when I awake from the stage of punishment, then I may show my gratitude to the punisher. "You punished me so much..."

.....