

82.12.12.C\_82.12.14.A

**Śrīla Śrīdhara Mahārāja:** Where do you come from?

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

**Śrīla Śrīdhara Mahārāja:** Bombay? Where?

**Devotee:** I'm Gujarati.

**Śrīla Śrīdhara Mahārāja:** But you live in Bombay? Where?

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

...

**Śrīla Śrīdhara Mahārāja:** ...he went to that side and preached Gauḍīya Vaiṣṇavism in \_\_\_\_\_ [?]

You joined Swāmī Mahārāja, or Jayatīrtha Mahārāja? Whom?

**Devotee:** I left ISKCON last year at Gaura Pūrṇimā.

**Śrīla Śrīdhara Mahārāja:** Oh. You were disciple of Tamāla Kṛṣṇa?

**Devotee:** Yeah.

**Śrīla Śrīdhara Mahārāja:** And then he requested you to go to...

...

Nathadvara [?] Goswāmī, of the Vallabha party, he married a Mohammedan dancing girl, and kept her in his house. Then the disciples divided into two sections. One gave opposition, another accepted. "You're Guru whatever you've done." Just as in the case of Jayatīrtha Mahārāja. "He's our Guru, he can do anything and everything."

And there was a case. Another party wanted to remove him from the body, the position, the throne of Ācārya. There was a big case continuing in Bombay High Court. Then, anyhow, he was wandering, searching for money, collection, he reached his pleader, the opposite party pleader. His name was also...

I forget his name... The pleader's name, he was big pleader, advocate, Ragu something. He's opposite, at the same time his wife, she's supporting the Goswāmī. "He's Guru, he can do anything."

Then, myself and Mādhava Mahārāja was Hayagrīva Brahmācārī at that time, then that gentleman, that big advocate, they called his wife to us. "What these *sannyāsīns* say here?"

Then of course that lady was little, modestly she told that, "Guru is God, so he can do anything and everything. He's Kṛṣṇa."

And we're to tell, and we told, never. If we see him in these filthy affairs we cannot take him as Guru. It is in the *śāstra*. Guru means only Guru's son is Guru, Guru's disciple is Guru, that is not the

case. Guru must have his own symptom. It is mentioned in the *śāstra* who is Guru, who is disciple. The disciple's characteristic and the Guru's characteristic is there. You're to consult the *śāstra* and then accept. And there is also mention if some type of Guru he falls down, then he must be given up, for our spiritual benefit.

Then the husband was very much satisfied, and wife mortified, went away.

Raghunātha, Ragupati, or something like, he was, Nathadvara. Half Vallabācārya section, and the Swāmī Nārāyaṇa section. Swāmī Nārāyaṇa, they're after all \_\_\_\_\_ [?] followers of Rāmānuja, not Śaṅkara?

**Devotee:** No. He's worshipping Rādhā-Kṛṣṇa also.

**Śrīla Śrīdhara Mahārāja:** Rādhā-Kṛṣṇa, anyone may worship, but from different view.

**Devotee:** He's come from Rāmānanda *sampradāya*. \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Who?

**Devotee:** Swāmī Nārāyaṇa.

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] Rāmānanda *sampradāya* springs from Rāmānuja, but they've got some modified opinion. Tulasī dāsa belongs to Rāmānanda. But their ultimate conception is *mukti*, liberation, not service divine, but liberation, *mumukṣu*. To be traced in the Rāmānanda *sampradāya*. *Mukti*, salvation, is the highest amongst them. So Swāmī Nārāyaṇa.

I heard more or less that they say they're coming from \_\_\_\_\_ [?] *sampradāya*. And Rādhā Swāmī *sampradāya* is also there in Bombay, Rādhā Swāmī? Another school.

**Devotee:** Yeah.

**Mādhava Purī Mahārāja:** Who is that Rādhā Swāmī? He's coming from where?

**Śrīla Śrīdhara Mahārāja:** That Rādhā Swāmī School, now divided into two or three sections. Bengal School \_\_\_\_\_ [?] Ṭhākura. Another, Allahabad School. And Agbar School. And the idea may be said to be, the Agbar School is also divided into two. Anyhow, their contribution is that Rādhārāṇī is the highest entity, and Kṛṣṇa is lower than that. So potency is the highest and the consciousness is lower than that. Potency, positive and negative. Negative side is potency, *śakti*. And *śaktimān*, the possessor of potency, is Kṛṣṇa. And the potency in its highest form is Rādhārāṇī. That is the Caitanya conception. But they're the opposite, the potency holds the highest position, and the possessor of the potency is lower. So diabolically opposite. Something like that, I heard from one gentleman.

**Mādhava Purī Mahārāja:** And where do they come from? What line of teachers?

**Śrīla Śrīdhara Mahārāja:** Teachings, that was one Rādhā Swāmī. Just as the Jains, just as the Buddhists, so many.

**Mādhava Purī Mahārāja:** I see. He came on his own?

**Śrīla Śrīdhara Mahārāja:** Came, just as Nanak, founder of the Sikh *sampradāya*. And they think that saint is the highest position, saint sayings hold the highest position, and not God. The Jains and the Sikhs, so many similar, Buddhists, 'no God,' like Śāṅkara philosophy.

*pāśa-baddho bhavej jīvaḥ pāśa-muktaḥ sadāśīvaḥ*

There are so many *śīva*. Liberated souls, they're all holding the position of Śīva, Mahādeva, liberated. Souls that are under the clutches of mundane potency they're *jīva*, and when they're liberated they're Śīva. There may be so many.

Then I asked one gentleman, so many Śīvas are there, innumerable number. What is their mutual relation, and where they live? Any description about them? What is their nature? What is their mutual relation? Where are they all? And is there any principle where they join?

He could not answer.

And here *Bhāgavata* comes, after liberation, what is the position of those liberated souls, *Bhāgavata* comes and gives us information. \_\_\_\_\_ [?] After liberation the real life begins, and that is service.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. So I close here.

**Mādhava Purī Mahārāja:** Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

**Śrīla Śrīdhara Mahārāja:** Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

**Devotees:** Jaya!

...

**Śrīla Śrīdhara Mahārāja:** ... means Brahmo, that Ram Mohan Roy etc. Aurobindo also had Brahmo touch. But Vivekānanda another party, they worship Deities. But that Brahmo they're opposed to Deity worship. "They're idolaters, idol worshippers." But Vivekānanda respected idols. Ramkrishna, Subash Bose, follower of Vivekānanda, he was political leader.

**Akṣayananda Mahārāja:** I met one gentleman in Delhi. He's met you once. He's a good scholar. He translated *Gītā* for Swāmī Mahārāja into Hindi. His name is Rajiv Gupta.

**Śrīla Śrīdhara Mahārāja:** Yes. He came here.

**Akṣayananda Mahārāja:** Yes, once. He wishes to send his *praṇāmas*, obeisance to you.

**Śrīla Śrīdhara Mahārāja:** The other day also, the second time he came to me perhaps. Now he told, "I want work independently. You please bless me." In this way one gentleman came very recently. "That I want to start this campaign, translation into Hindi, independently, without help from ISKCON."

**Akṣayānanda Mahārāja:** Oh, that is Niranjan.

**Śrīla Śrīdhara Mahārāja:** Oh, Niranjan, yes.

**Akṣayānanda Mahārāja:** I heard that also.

**Śrīla Śrīdhara Mahārāja:** And this man is Gupta?

**Akṣayānanda Mahārāja:** Yes. But this Gupta he has a question for you. He says, "I'm losing my faith in Kṛṣṇa."

**Śrīla Śrīdhara Mahārāja:** Losing?

**Akṣayānanda Mahārāja:** Yes. He says, "I see that the demons are flourishing, but at the expense of the innocent. What shall I do?"

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha.

**Akṣayānanda Mahārāja:** "The demons are flourishing at the expense of the innocent."

**Śrīla Śrīdhara Mahārāja:** But you have so meagre knowledge of history? But Kṛṣṇa Himself has said,

*yadā yadā hi dharmasya, glānir bhavati bhārata  
abhyutthānam adharmasya, tadātmānam sṛjāmy aham*

["O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world."] [*Bhagavad-gītā*, 4.7]

When it will be most acute, He will feel and He will come down Himself. But it is already foretold that in this iron age this will be such and such. It is already described in the scriptures also. So much acute stage not yet come as described in the scripture, *Bhaviṣya-Purāṇa* etc. And if you can have real study of *Bhagavad-gītā* then in the midst of this you'll find a hopeful nectarine infinite of nectar. Only you have to dive deep into the fundamental plane.

Just as if you're in the ocean, if you're on the surface, so many waves will come and hit you. But if you dive deep the waves are passing away from over your head. Those that go to swim in the ocean they've got that experience, that sometimes to avoid the push of the wave they dive deep. So if you dive deep, these very trifle things, these sort of very poor waves are passing superficially, and if you dive deep you'll find you're within a peaceful ocean. Only on the surface, the turbulent ocean only on the surface, not in the depth.

**Akṣayānanda Mahārāja:** Another person I met, they said, "Your Swāmī Mahārāja has concocted in *Bhāgavatam* in the story of Banasura there's a fight between Lord Śiva and Lord Kṛṣṇa. We cannot tolerate that there's a fight between Lord Śiva and Lord Kṛṣṇa. Your Swāmī Mahārāja has concocted. This is not *Bhāgavatam*."

**Śrīla Śrīdhara Mahārāja:** But neither do you know who is Śīva, who is Kṛṣṇa. So the trouble. You're to know who is Śīva. Śīva means which? And Kṛṣṇa means which? By comparative study, not omitting any steps. Step by step you're to understand what is what.

I want to meet those gentlemen. What is *nirguṇa* and what is in the border and what is in the depth of the real substantial world, that difference we're to understand, what is what. Śīva representing the border of both the worlds, real or unreal, representing the border. Something this side, something that side. That side *bhakta*, this side the destroyer of the, the punishment dealer of the demons. And also encouraging some of them. Śīva is something like leader of the opposition party. And he's the opposition party leader, nowadays they get some salary from the government side. Some recognition that side, so devotee of the lower state.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

We're to understand clearly by the merit of things, not only formal reproducing capacity.  
\_\_\_\_\_ [?] To get by heart, only by the burden of memory.

**Devotees:** \_\_\_\_\_ [?]

**Akṣayānanda Mahārāja:** We say 'parrot fashion.' \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Artificial memory and proper understanding they're different. We must have proper understanding of the thing, and not an artificial record represented in the memory.

**Akṣayānanda Mahārāja:** Can we say *guru laghu jñāna*?

**Śrīla Śrīdhara Mahārāja:** *Guru laghu*, or small, big, all these differences must be understood substantially, not formally.

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

**Śrīla Śrīdhara Mahārāja:** Ah. Realisation of the inner substance, the gradation there. We're to come in direct touch of that, not only formal representation as the record keeper. Like a computer without feeling we can represent many things, but computer like understanding.

**Aranya Mahārāja:** So feelings come through the media of *sevā*?

**Śrīla Śrīdhara Mahārāja:** Yes. Ha, ha. And that should we give in this example. When Satī died and Śīva was mad, taking her body on his shoulder he began to dance like a madman throughout the whole country.

And the whole world thought, 'What a dangerous position has come. Śīva has gone mad, putting the body of Satī on his shoulder he's engaged in mad dancing.'

Then, Viṣṇu came to the relief. Unconsciously to Śīva He cut the body into pieces and threw aside.

Suddenly he found, "Nothings on my shoulder." Then the mad dancing subsided gradually.

Then one Vṛkāsura, he got a boon from Śīva. That whose ever head he'll touch, the head of any person, then he'll at once be reduced to ashes.

Then in order to finish his demonic career Nārada intervened and told, "It is impossible. You please go to Mahādeva and say 'I want to verify it, whether your boon is true or it's a bogus one. I want to put my hand on your head.'"

Mahādeva was in danger. What to do? He's running hither and thither. "No, no, don't touch my head."

Then it was referred over to Viṣṇu and He came. And He by His charming figure attracted that demon and began to dance, and the demon also began to imitate in dancing. And Viṣṇu, in the meantime Śiva escaped from the place, and by the course of His dancing He put His own hand on His head, and he also imitated the same and touched by his hand his own head and reduced to ashes. Śiva was saved in the meantime.

\_\_\_\_\_ [?] Śiva means what is Śiva, Mahādeva? My master of this whole misconceived world. He's the Lord of Māyā. That is, the Lord of the whole misconceived area. He's the master. Just sitting on the verge of this misunderstood world, he's reigning over it. And also *Bhāgavatam* has said, *vaiṣṇavānām yathā śambhuḥ*.

*[nimna-gānām yathā gaṅgā, devānām acyuto yathā  
vaiṣṇavānām yathā śambhuḥ, purāṇānām idam tathā]*

"Just as the Gaṅgā is the greatest of all rivers, Lord Acyuta the supreme among deities and Lord Śambhu [Śiva] the greatest of Vaiṣṇavas, so *Śrīmad-Bhāgavatam* is the greatest of all *Purāṇas*."

*[Śrīmad-Bhāgavatam, 12.13.16]*

To get out of this *māyāic* conception Śiva can help us a great deal. So first conception of Guru is Śiva, Sadāśiva. He's outside *māyā*. The *jīva* soul, that is outside *māyā*, has experience of outside *māyā*, he's Mahādeva. Then also they say,

*pāśa-baddho bhavej jīvaḥ pāśa-muktaḥ sadāśivaḥ*

When a soul is in bondage he's *jīva*, and a soul liberated that is *śiva*.

[25:12 - 26:00?]

Of course, he's not sick, only idle he'll pass time without joining the function.

**Aranya Mahārāja:** It's said that Guru is heavier than Himālayas. And he was sitting and looking just like Mount Everest.

**Śrīla Śrīdhara Mahārāja:** He's heavy in his position. None can move him from his thought, his present position he's taken already in the universe. He can never be moved from that position where he's taken his stand, can never be moved. The eternal stand he's taken in the conception of the whole absolute universe. He's Guru. Today saying something, tomorrow saying another thing, eternal position he has acquired. *Sambandha-jñāna*, means what is what, in the absolute system what is what, a final knowledge, though of the infinite direction.

Mahāprabhu told to Rāya Rāmānanda, when Rāmānanda told, "You have come to rescue this fallen soul. And now You play hide and seek with me my Lord."

"No, no, Rāmānanda, I'm defeated. I feel consumed by the force of your devotion. You can know anything and everything. I'm really such and such. You see it."

Bhakti bali para timitri janite [?]

*rāya kahe, — prabhu tumi chāḍa bhāri-bhūri [mora āge nija-rūpa nā kariha curi]*

[Rāmānanda Rāya replied, "My dear Lord, please give up all these serious talks. Please do not conceal Your real form from me."] [*Caitanya-caritāmṛta, Madhya-lilā, 8.278*]

"I'm not to be deceived by You. I won't be deceived. You are hiding Yourself, Your proper self, before me, can't do."

Then Mahāprabhu accepted defeat. "Yes, you can know by dint of your devotion anything and everything. You have caught Me. Yes, you see what I am."

So Mahāprabhu had to, was compelled to show His inner nature, who He is properly.

*[tābe hāsi' tāñre prabhu dekhāila svarūpa] 'rasa-rāja', 'mahābhāva' — dui eka rūpa*

["Lord Śrī Kṛṣṇa is the reservoir of all pleasure, and Śrīmatī Rādhārāṇī is the personification of ecstatic love of Godhead. These two forms had combined as one in Śrī Caitanya Mahāprabhu. This being the case, Lord Śrī Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya."] [*Caitanya-caritāmṛta, Madhya-lilā, 8.282*]

"Both the positive and the negative joined together, I'm such and such. Influenced by the mood of the negative I'm *the* positive."

*sukha-rūpa kṛṣṇa kare sukha āsvādana, bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa*

["Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."] [*Caitanya-caritāmṛta, Madhya-lilā, 8.158*]

Kṛṣṇa is ecstasy Himself. The *hlādinī's* duty is to draw that ecstatic bliss from Him and to throw it outside, to bring it from the inner zone to attract. And in that transaction that is thrown outside and others taste that. The function of the negative is such, bestows the gist of positive, by His intrinsic attractive nature. And He, or She, tastes Themselves, and throws to the public. And others of same type they also take taste of that and become mad. How higher order of ecstasy may be

possible in this world? Higher type of nectar, how, what degree of nectarine juices can exist in this world?

...

\_\_\_\_\_ [?] Immediate action. Trust no future, however pleasant.

\_\_\_\_\_ [?] There's another *śloka*.

As if the god of death has caught you by your hair, and he'll take you out from the present position in a second. It is like that. With this much earnestness you engage yourself in the enquiry of the supreme truth. Save yourself from the world of misconception with such urgency.

And Śaṅkarācārya also says, "If one feels that there is fire on his head, what should he do? Run at once to the nearest tank and jump there, then fire will be quenched."

With such urgency we must take to this study of *Vedānta*. That this is all false. I'm in the land of enemy. All are enjoying, anomaly, enemy. Must jump to get out of the land of enemy, *māyā*, misconception. In every way the misconception is always capturing you, by slow poisoning, you are of the position. The external potencies trying to make you captive by intensive force every second. You're in the midst of that. Anyhow by the grace of God unknown you have got the clue to take the advantage without any delay. That sort of warning is given by the guardians of the truth.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitai.

...

...refused conditionally. Of course if you order I must go. But I don't find my capability to serve according to your satisfaction. But whatever you'll like. You'll have to spend money for me, but I'm not so much hopeful. But I see in my last days that western people are coming to my door. And anyhow circumstance created a centre in the name of Caitanya Sāraswat Maṭh in London. What's the fun?

**Śrīla Govinda Mahārāja:** Mahārāja, Aranya Mahārāja writes, "I want to give the name to the London Maṭha, Śrī Caitanya Sāraswat Maṭh \_\_\_\_\_ [?]"

**Śrīla Śrīdhara Mahārāja:** Divine Will.

**Śrīla Govinda Mahārāja:** I said also that Prabhupāda wanted one centre in London before.

**Akṣayānanda Mahārāja:** Yes. Now it's come.

**Śrīla Govinda Mahārāja:** Now it's come \_\_\_\_\_ [?]

**Aranya Mahārāja:** We were also thinking like that when we had the idea \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** So I feel some obligation towards that, that Guru Mahārāja's desire, as coming to effect in such a way. So I think that I must have some special connection with that London Maṭha, where he wanted to send me. That is approaching my \_\_\_\_\_ [?]

...

**Akṣayānanda Mahārāja:** ...so we can represent you. That is our only request.

**Śrīla Śrīdhara Mahārāja:** Yes, you're going, you're sincerity is already proved worthy to do that. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Nitāi Gaura Hari bol.

...

**Aranya Mahārāja:** ...he wanted that the whole would come and listen from you. So we're thinking that we'll go out and bring you to the world.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa.

*mukam karoti vācālaṁ panghum langhāyate girīm  
[yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam]*

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."] [*Bhavārtha Dipikā, maṅgala stotram*, 1]

It is His grace that may make anything possible. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. *Panghum langhāyate girīm*. A crippled man may jump over the hill, by His grace. Surcharged with that divine energy anything may be possible. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Everywhere that surrendered soul they feel that someone is doing through me. Kavirāja Goswāmī, Sanātana Goswāmī, they feel it, 'that something is passing through me.'

Mahāprabhu Himself says like that. "I feel some current is passing through Me to you. What is not completely intelligible to Me, that is passing to you. *Pralāpita vakra*. I do not know what I say, *pralāp*, a madman's talk. I do not feel what I utter."

Instrumentality, reduced to cent percent instrumentality. *Nimitta-mātram bhava savyasācin*.

*[tasmāt tvam uttiṣṭha yaśo labhasva, jītvā śatrūn bhukṣva rājyaṁ samṛddham  
mayaivaite nihataḥ pūrvam eva, nimitta-mātram bhava savyasācin]*

["Therefore take your stand for battle, take the glory, conquer all the enemies, and enjoy a flourishing kingdom. Actually, all these warriors have long before been killed by Me. O Savyasācin, you simply take all the credit."] [*Bhagavad-gītā*, 11.33]

"I'm doing. This Kurukṣetra battle, it is My arrangement, My fighting. You are all so many show-bottle. Through you I am doing this."

Karisasyi abadu [?] "If you don't cooperate voluntarily I'll force you to obey My order. Ultimately such arrangement is made by Me. Karisasyi abaso pita [?] Unconsciously you'll have to fight, in order to establish My plan here. Don't think that you're graciously helping Me."

That is the situation there. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. And to be connected with that absolute plane, to have connection, that is our aspiration. That is *nirguṇa*, unqualified flow, an eternal, absolute flow. That is called *līlā*, in a player's mood, the flow of self satisfaction. He's for Himself. For His own satisfaction that automatic flow is seen to work. And we're to contact with that flow. And that is of love and beauty ultimately.

And His force also sometimes comes even to take shape of a battle, as in Kurukṣetra. That is the outer push of the wave, apparently which is seen to be very cruel and rough. Only to crush those provincial conceptions of goodness, local conceptions, provincial conceptions, they come to clash with that universal flow, and they must be crushed, cannot stand. Only on the surface for the time being. As long as we do not interfere that can anyhow drag on. That is *māyā*, that misconception, local conception, conception of provincial interest, selfish, crooked, meagre, narrow. And this is universal.

Gaura Sundar. Gaura Sundar. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.  
Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

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

...

**Śrīla Śrīdhara Mahārāja:** Already general secretary.

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

**Śrīla Śrīdhara Mahārāja:** Departmental secretary.

**Śrīla Govinda Mahārāja:** Foreign affairs.

**Śrīla Śrīdhara Mahārāja:** Foreign affairs.

**Aranya Mahārāja:** We're thinking you're the internal secretary.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Hare Kṛṣṇa. \_\_\_\_\_ [?]

.....