

82.12.25.B

Śrīla Śrīdhara Mahārāja: ...name and fame, for his own instalment, installation. Someone wants to install himself in a throne of fame and name, and wants so many materials. We're not going to supply their fodder.

So, the inquirer, the disciple, the people, they must have some certificate, some standard of knowledge, some standard of capacity. So there is symptom of the *śiṣya*, of the disciple, and Guru. And then if they meet there will be something produced, otherwise it will be useless bothering.

Bhāgava: The reason I asked about Mr Kennedy's book was that I have one God-brother who read that book...

Śrīla Śrīdhara Mahārāja: I have nothing to do with - I don't like to hear Kennedy. He's read already. He has found this Rāmadāsa Bābājī who represents the nasty aspect of Śrī Caitanyadeva, and he has accepted them as Vaiṣṇava standard. So the man is judged thereby, the Kennedy is judged. He has come to take that party as Vaiṣṇava, representing Caitanyadeva, so finished. Why should I go to use my energy against him?

Bhāgava: One of my God-brothers read that book, and I think it disturbed his faith, so that's why I wanted...

Śrīla Śrīdhara Mahārāja: If they're ill-fated, so many, that Hiranyagarbha etc, they were tempted by that thing and they've gone out. Many will do so. Coming and going, that is a fashion everywhere. If out of curiosity they come, and after some time they go away. Not deep inquiry to solve his problem of fate and fortune.

Parthamitra: Guru Mahārāja, I have a question. We see that even kindness, that the quality of kindness can even be a contamination. Because we see that Mahārāja Bharata he showed kindness to a deer, and because of that he fell down.

Śrīla Śrīdhara Mahārāja: I don't follow. What is the question?

Vidagdha Mādhava: The question is, Bharata Mahārāja in *Bhāgavatam*, he became attached to one deer, and out of that kindness, Partha is asking, is it some defect? Kindness, is it some defect? From that example?

Śrīla Śrīdhara Mahārāja: Then, where's the rub? Kindness?

Parthamitra: It seems material affection.

Śrīla Śrīdhara Mahārāja: Yes, your answer within you. The material affection is no affection, this is *māyā*. Not to the soul. Soul to soul. But the mind to the body.

The body of that deer child and the mind of Bharata, material transaction. He came in connection with material transaction. So it's shown that it's very hard to get out of the material transaction. It's very, very difficult. Only mere mental profession, only lip deep profession is not the real thing. We profess something, that, "I'm so and so," preach, but it may not really be so. In

Bharata also, such exemplary indifference to the skin, down to his own family, but still the material connection does not leave him. There he again comes in connection with material affection.

So it is very difficult to get out. It is easy to get out from *tama-guṇa*, *raja-guṇa*. But *sattva-guṇa* is very subtle and durability is also long, *sattva-guṇa*. So he's showing kindness to a most lower level animal, kindness to the animal. But there also the misconception of the spiritual truth. The body concern of the animal. Kindness towards that, towards the body, not to the soul. And so, Bharata here, he's not energising, he's not functioning his spiritual attribute, but it's connected with material, misconception. So from high level of renunciation we find that they fall.

The Caitanya Movement written by Kennedy, that name Caitanya, that is enough, we don't consider, that is blasphemy of Caitanya. He has to know who is Caitanya first. In a regular process, he must be a disciple to a bona fide Ācārya. Then he'll be able, what is real spiritual, then the high degree of spirituality, then he will come to know what is Caitanya.

He's come with *veni, vidi, vici*. There's one expression of Julius Caesar, "I came, I saw, I conquered." Mr. Kennedy came and he tried to know about Caitanya, and he got a party and got Caitanya, and he left something and we're to take that?

Your mentality is also of similar type. You want to be a master very cheaply. So many thoughts in the religious world you want to devour, and then to vomit something to the world. And those that are ill-fortunate, they'll go to read those things. They'll lose their energy and their time. What's the value of these ordinary intellectualisms over spirituality? That's all screen, screening the spiritual truth. So many enemies to the spiritual truth. You're eager to be a master of giving so many theological opinions in a book. But what is *your* position? How much have you learned? How much trouble you have taken to understand what is the real spirituality? And you want to be an authority, giving so many, what is underlying? Underlying your fame, name, to cheat the world?

They're all, almost all, they're cheaters. We must be aware of those cheaters who want to exploit the religious world. The cheaters of this world, they're of less value. These cheaters, they're the worst enemy of the society, of the *jīva*. They want to cheat the people, exploit the people that have got very meagre capital, very little capital to spend for spiritual life, and that is being cheated by some exploiters. Worst type of cheaters they are. That is cheap preacher-ship, Ācārya, *paṇḍita*.

We can't get any touch with spirituality, spiritual fruit with our intellect. *Avāṅ-manaso gocaraḥ*. It's not under the jurisdiction of the mind or intelligence. But it's the property of the soul. It will come from the Supersoul to the soul. And the method of acquiring such truth is quite different from any one of the teaching schools of this world. Not intellectualism. And to supply in the markets, intellectualism in the name of spirituality, that is what sort of learning? The society.

So I told so many days that there's Nagara Sharma [?], he criticised this Radhakrishnan, and S.N. Dasgupta, and many others. They want to exploit people by intellectualism, in place of a spiritual truth. Required, that is revelation, and to come to revelation a process is recommended. And that process is leaving all your experience of this world. Clean hands, naked you must stand, frustrated with all your truth of experience, you will go to this spiritual world.

"I want, I've come, it's all finished, I've come for revelation, revealed truth, which is coming from the infinite to finite. And all finite attempts are discarded. All empirical experience is demolished. I've come to know from the Infinite what is His characteristic."

A beggar on the door of the infinite. The finite will stand as beggar on the door of the infinite, the agent of the infinite. And there he can get some spiritual truth. And that also got by instalment and of different nature. Revealed truth also may be of different nature, according to the circumstance and the environment.

Do you follow what I say? No?

Devotees: Yes Guru Mahārāja.

Vidagdha Mādhava: Guru Mahārāja, I think Swāmī Mahārāja intended even small children to repeat something as simple as "Who is Kṛṣṇa? Kṛṣṇa is the Supreme Personality of Godhead." So to the westerners he was saying, whatever...

Śrīla Śrīdhara Mahārāja: In the beginning some advertisement is necessary. So even to the reporter of the newspaper he may say something, that is for advertisement, for primary treatment. But not a real Guru *śiṣya* _____ [?] a real transaction of spirituality there. Only in the way of advertisement. A reporter also comes, and may say something to that. "I have come with this opinion, this such and such." Something like. But that does not mean that the reporter and Swāmī Mahārāja, that some spiritual transaction is being done. A very slight border, advertisement.

Vidagdha Mādhava: So I think what Bhāgava dāsa's intention was in his present situation try to attract some westerners to Indian mysticism, philosophy, and ultimately Kṛṣṇa consciousness. But not as you're describing, in exactly the perfect *śikṣā*, Guru, disciple arrangement. He's trying to preach in a very general way, for this preliminary attraction, not that he _____ [?] only possible.

Śrīla Śrīdhara Mahārāja: _____ [?] So, acceptance and elimination, by stages, that means progress. Progress means accepted things, eliminated, and a new acceptance.

Bhāgava: I don't want to be a Guru, it's just that, I don't want to take the position of a Guru. But Swāmī Mahārāja he taught us that we should preach from our own level of realisation.

Śrīla Śrīdhara Mahārāja: Why Acyutānanda was left almost out of the group, his group, why? And he's written *A Jewish Yogī*. Why? What for? He was neglected, and he wrote a book, *Autobiography of a Jewish Yogī*.

Bhāgava: I think his intention is to attract people...

Śrīla Śrīdhara Mahārāja: So, after mixing with Swāmī Mahārāja from the beginning, and having deep connection, after that also he's engaged in that. Not a proper Vaiṣṇava. But Jewishness is there, and a *yogī* is there, and no mention of *bhakti*, or Kṛṣṇa, or Rādhā, Vṛndāvana, nothing, mainly. Why?

Bhāgava: I think he wanted to attract people who came from a similar background, to show his evolution in consciousness. How he came from a Jewish background from America, and then he came to appreciate...

Śrīla Śrīdhara Mahārāja: Then, do you think that if the name of *Gītā* was given as *Bible* that would have been better for the people? Instead of *Bhāgavatam* if we put the name of the *Bible* then it will be more beneficial to the people?

Vidagdha Mādhava: Sometimes to preach in the west it's thought one must come to the level of the westerner, which is very low platform. Instead of offering pure *bhakti* in the beginning...

Śrīla Śrīdhara Mahārāja: Yes. So to live there permanently, that is not laudable. A professor, he will be a primary teacher, he will always remain there, it is not desirable. He can give higher education. It will be waste of energy, bad economy. Sometimes he may come, very few, rarely he may come to the level of a primary student. But he must maintain his own higher position. He will convert himself fully for a primary student, the professor?

Vidagdha Mādhava: No.

Śrīla Śrīdhara Mahārāja: Then, that will be a waste of energy, bad economy. Sometimes he might have come to the lowest level, but he must maintain his own position. And there's no dearth for his students in higher level. Why should you come down always, and remain there, as primary teacher?

Devotee: Through this book that I wanted to work on, I wanted to attract those people who are basically interested in culture, the superficial part of culture, the external, the visual part of culture, and try to introduce *bhakti* through that.

Śrīla Śrīdhara Mahārāja: Our business is to tell them, "Physician, cure thyself."

Devotee: That I'm in a diseased condition I understand. Should I give up this idea?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. As we've got the taste from our Guru Mahārāja, we can have some conception if we're sincere, we see that so many diseased persons outside, cannot but. Otherwise why I've come from such level to some other level, I'm striving, I'm staying, I'm talking of that level? What is the justification of my speaking to the public of the standard of truth that I've got from Guru Mahārāja and Śrī Caitanyadeva? I must be sincere to my own cause. I feel sincerely there is a grade in the learning or in the realisation of spiritual truth, and I must speak so to the outside.

Śaṅkarācārya he gave a great deal to his followers. And the Vaiṣṇavas, they say that what he told, that is cheating. What is the truth underlying this, all vanity? The Vaiṣṇava Ācāryas, Rāmānuja, Madhvācārya, etc, Caitanyadeva, He's abusing Śaṅkarācārya, who is revered by so many scholars. Only from the standpoint of abusement, or something substantial in their store, only negative side? Śaṅkarācārya refuted Buddhism. Buddha has many big followers, so many scholars, but Śaṅkarācārya refuted him. And Rāmānuja refuted Śaṅkara. What is the reason? No inner necessity, no pressure from the truth, only for name and fame? Those big persons, they have dismissed like anything the cheaters. They're all cheaters. They boldly assert. Why? What is justification behind? Only to propagate their own vanity, or there is some truth behind?

Vidagdha Mādhava: To preach from a pure platform has great value. To preach from a pure platform, where one is very strict in his own practice, that has great value.

Śrīla Śrīdhara Mahārāja: At his own level he will speak, generally.

*yā nisā sarva-bhūtānām, tasyām jāgarti saṁyamī
[yasyām jāgrati bhūtāni, sā nisā paśyato muneh]*

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

What is night to one is day to another. What a Caitanyaite will say, that your Swāmī Mahārāja told to Acyutānanda, "What talk I had with Śrīdhara Mahārāja, if I say to you, you'll faint. You'll faint." He was a general scholar, Acyutānanda, but Swāmī Mahārāja had to tell him that "What sort of talk I had with Śrīdhara Mahārāja, if I say to you," He inquired that, "What sort of talk you had?" "You will faint." What does it intimate? Beyond his jurisdiction.

Vidagdha Mādhava: So, to preach, one should at least live an uncompromising life with the absolute truth?

Śrīla Śrīdhara Mahārāja: The long and short is this; that I feel it very troublesome to be dragged down to the level of primary education.

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: The whole trouble is here. That I've got little energy, and I want to utilise that energy in a proper plane, and not go to the down-limit of the primary teacher. That is, once, twice, thrice, I can go, but always if I'm drawn to the primary class, it's too much for me to bear. The same question, repeating, repeating, repeating; I'm disgusted. A fine, higher inquiry: that should come to me. My days are numbered, energy is very scanty. Still I want to do some service to my Gurudeva. What special things he has deposited with me. Once, twice, thrice, five times I can repeat the lower things, but always only taken down to the lower level and to struggle there, that is too much for me. The long and short is this.

Devotee: Mahārāja, then what is the proper way for a neophyte to inquire knowledge from you?

Śrīla Śrīdhara Mahārāja: I shall recommend so many scriptures and other teachers also. You try to understand the practical side. I'm not very happy to give vent to all these feelings. But only hammering on the same place always: that is very tedious.

Vidagdha Mādhava: I think it would be good if the devotees who have questions bring them to someone who...

Śrīla Śrīdhara Mahārāja: So many tapes already there, already given out.

Vidagdha Mādhava: Yes. And these can be answered separately.

Śrīla Śrīdhara Mahārāja: Fine points with, come to inquire from me, fine points. This is all ordinary, stale and repeated many a time. Chewing, this is like chewing the fodder.

Vidagdha Mādhava: Chewing the chewed.

Śrīla Śrīdhara Mahārāja: Straw, chewing straw is also food in a particular group, but not everywhere.

Devotee: Mahārāja, should I give up working on this book, should I stop?

Śrīla Śrīdhara Mahārāja: To collect your materials, you give up that mentality, that you have come to collect materials for your imagined book. I'm not going to supply that to the market.

Devotee: What should my mentality be then?

Śrīla Śrīdhara Mahārāja: I will say, you inquire yourself, "Physician, cure thyself." Come for your own necessity that you're in the fire. We must feel that we're within fire. And to get out of that fire, there I shall find your sincerity. Not that only to collect some straw and scatter before them. I've got no such business. To supply straw for the cattle, no such business with me. I want to deal with them who think that "I'm within fire, how to be saved?" That sort of type I want. How can we save? "Physician, cure thyself." "How shall I be saved? I find that I'm within fire." Then he's a bona fide disciple and seeker after truth. Otherwise all _____ [?] seekers of the truth, making fun. I have not so much energy overflowing to spare for them. Really the needy, who feels that he's needy and wants to be saved. Then I shall embrace him. I'm also in the same condition, I came to Guru Mahārāja and he's sending me in such a process. You also take this. Not any acquisition in this area of misunderstanding, of different type.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

"I have no ground under my foot. I'm in the sky with no support. No support. I want some support, where to stand, what to catch. I'm in danger. I want to get out of this dangerous position." They're sincere seekers after truth, and transaction with them will produce some fruit, some desired result. A sort of luxury.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari. Nitāi Gaura Hari.

Devotee: Mahārāja, for your personal disciples, do you require them...

Śrīla Śrīdhara Mahārāja: Personal disciples does not mean they're of same level. _____ [?] coming to hear from me. They're engaged in their level, go on doing this. Then he's in different types of services. Then one day they will come to such a level as to inquire, direct, about things of higher principles.

Vidagdha Mādhava: Guru Mahārāja, would it be possible...

Śrīla Śrīdhara Mahārāja: Who are they? First boy?

Vidagdha Mādhava: This is Brahmānanda dāsa. Nityānanda, Sudama Kṛṣṇa...

Śrīla Śrīdhara Mahārāja: Then Partha-Sarathi. Parama and Naika. All right. What do you say?

Vidagdha Mādhava: If we can have your *darśana* in the morning time it is very wonderful for us to be able to associate with Your Divine Grace. Perhaps you could just give us a short discourse in the morning. Perhaps that would be better. And if any serious questions come, maybe after, only serious questions. Is that possible?

Śrīla Śrīdhara Mahārāja: I can't follow what you say.

Vidagdha Mādhava: If we could have some *Bhāgavata* discourse from your divine grace, in the morning. Rather than questions and answers from us, unless there are very serious questions. That might be better.

Śrīla Śrīdhara Mahārāja: One-sided. I shall give lectures and whether you'll be able to accept it, to get it, I won't be able to know? You want that? That I shall go in my own way, whether it will produce any effect on you, I won't care for that. Do you like to say that?

Vidagdha Mādhava: Well no. We could ask a question if we don't...

Śrīla Śrīdhara Mahārāja: Question means to examine from what level you're coming to understand me. Question means this. Question means testing your level of thinking and aspiration, where you are. You're making any progress, or you're standing in the same place, same layer? For that I want to ask you questions, that what platform you come to question me. Whether my energy is being utilised or it is spent useless, wasted. Gaura Hari. Gaura Hari.

Earnestness, eagerness must increase. No knowledge. *Bhāgavatam* has come to teach us in such a level, the knowledge is futile. That is a wonderful thing. Who can digest, he will come to inquire what is devotion in Gauḍīya Maṭha, of the Caitanya cult. That knowledge is useless, _____ [?] over-coating, not within the substance, knowledge. Knowledge is a coating, cover. *Jñāna-karmādy-anāvṛtam*. The energy and the intellect, that is outer cover, and the real man within is devotion. Devotion is the real plane of life, and the spirit of inquisitiveness that is a foreign thing. And to try to exploit, by our energy I may earn, that is a foreign thing, to the soul. Automatic service to the centre, to aspire such satisfaction towards the centre: that is life proper. And this is all covers, spare. The very definition of devotion is such.

anyābhilāṣitā-śūnyam, jñāna-karmādy-anāvṛtam
[ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19-167] &

[*Śrīmad-Bhāgavatam*, 11.21.11, purport]

Anyābhilāṣa means fleeting desire, whimsical questions, everything whimsical, no principle, no basis, no law. That is *anyābhilāṣa. Karma*. Systematic application, engagement of our energy to produce some desired result. That is *karma*. And then, inquiry, inquisitiveness, and to develop, our interest will go to acquire so many units of knowledge. All redundant, unnecessary to a bona fide student of a devotee, of devotion proper. *Jñāna-sūnya-bhakti*, we have to understand first, the primary education of *śuddha-bhakti* is this. This *karma* and *jñāna*, the energy, energising, as well as intellectualism, both are only in the cover. It has got no connection with things proper, substance, spirit, with our soul. From this standard we shall strive to inquire and understand, different interest we find there, in that level. For the beginners, this qualification is necessary, to be admitted in the school of Caitanyadeva, *bhakti*. The *karma*, *jñāna*, the material energy, this *jagat*, the physical power, all these things, and the gift of the present civilisation, that *vijñāna*, science, they're all enemy. How to get out of them, this civilisation, how to get out of this present civilisation? From the clutches of this show, this...

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